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THE

HOLY BIBLE,

ACCORDING TO

THE AUTHORIZED VERSION;

WITH

NOTES, EXPLANATORY AND PRACTICAL;

TAKEN PRINCIPALLY FROM THE

MOST EMINENT WRITERS OF THE UNITED CHURCH OF ENGLAND AND IRELAND:

TOGETHER WITH APPROPRIATE

INTRODUCTIONS, TABLES, INDEXES, MAPS, AND PLANS:

PREPARED AND ARRANGED BY

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AND

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DOMESTICK CHAPLAINS TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

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INTRODUCTION

TO THE

NEW TESTAMENT.

THE canon of the New Testament consists of twenty-seven books, which were written by eight different authors, all of whom were contemporary with our Saviour. These books were written at different times, and at places remote from each other; and when the latest of them was published, the Gospel had been preached, and churches founded, in many parts of Asia, Europe, and Africa. Different churches at first received different books, according to their situation and circumstances; their canons were gradually enlarged, and it was not long, though the precise time is not known, before the same, or very nearly the same, books were acknowledged by the Christians of all countries. These books may be divided into four parts; namely, the Gospels, the Acts of the Apostles, the Epistles, and the Revelation.

The word Evangelium, rendered Gospel, signifies in Greek authors any joyful tidings, and is exactly answerable to our English word Gospel, which is derived from the Saxon words, God good and spel, speech or tidings. The doctrine of salvation taught by Jesus Christ is called Gospel, or good tidings, in several passages of the New Testament, Matt. iv. 23; Mark xiii. 10; Ephes. i. 13. Hence, in time, the name came to signify the history of Christ's preaching and miracles.

The four Gospels contain each of them the history of our Saviour's life and ministry, but we must remember, that no one of the Evangelists undertook to give an account of all the miracles which Christ performed, or of all the instructions which He delivered. They are written with different degrees of copiousness; but every one of them is sufficiently full to prove that Jesus was the promised Messiah, the Saviour of the world, who had been predicted by a long succession of Prophets, and whose advent was expected at the time of His appearance, both by Jews and Gentiles. *Bps. Percy and Tomline.*

That all the books, which convey to us the history of events under the New Testament, were written and immediately published by persons contemporary with the events, is most fully proved by the testimony of an unbroken series of authors, reaching from the days of the Evangelists to the present times; by the consonant belief of Christians of all denominations; and by the unreserved confession of avowed enemies to the Gospel. In this point of view the writings of the ancient Fathers of the Christian Church are invaluable. They contain not only frequent references and allusions to the books of the New Testament, but also such numerous professed quotations from them, that it is demonstrationably certain, that these books existed in their present state a few years after the conclusion of Christ's ministry upon earth. No unbeliever in the Apostolick age, in the age immediately subsequent to it, or indeed in any age whatever, was ever able to disprove the facts recorded in these books; and it does not appear, that in the early times any such attempt was made. The facts therefore related in the New Testament must be admitted to have really happened. But if all the circumstances of the history of Jesus, that is, His miraculous conception in the womb of the Virgin, the time at which He was born, the place where He was born, the family from which He was descended; the manner of the doctrines which He preached, the meanness of His condition, His rejection, death, burial, resurrection, and ascension, with many other minute particulars; if, I say, all these various circumstances in the history of Jesus exactly accord with the predictions of the Old Testament relative to the promised Messiah, in whom all the nations of the earth were to be blessed, it follows that Jesus was that Messiah. And again, if Jesus really performed the miracles as related in the Gospels, and was perfectly acquainted with the thoughts and designs of men, His Divine mission cannot be doubted. Lastly, if He really foretold His own death and resurrection, the descent of the Holy Ghost, its miraculous effects, the sufferings of the Apostles, the call of the Gentiles, and the destruction of Jerusalem, it necessarily follows that He spoke by the authority of God Himself. These and many other arguments, founded in the most plain human character of Jesus, in the rapid propagation of the Gospel, in the excellence of its precepts and doctrines, and in the consonant, unexpiring, and forbearance of its early professors, incontrovertibly establish the truth and Divine origin of the Christian religion, and afford to us, who live in these latter times, the most positive confirmation of the promise of our Lord, "that the gates of hell shall not prevail against it." *Bp. Tomline.*

The Gospels recount those wonderful and important events, with which the Christian religion and the Divine Author of it were introduced into the world, and which have produced so great a change in the principles, the manners, the morals, and the temporal as well as spiritual condition of mankind. They relate the first appearance of Christ upon earth, His extraordinary and miraculous birth, the testimony borne to Him by His forerunner, John the Baptist, the temptation in the wilderness, the opening of His Divine commission, the pure, the perfect, and sublime morality which He taught, especially in His inimitable sermon on the mount; the infinite superiority which He shewed to every other moral teacher, both in the matter and manner of His discourses, more particularly by crushing vice in its very cradle, in the first risings of wicked desires and

propensities in the heart, by giving a decided preference of the mild, gentle, passive, conciliating virtues, to that violent, vindictive, high-spirited, unforgiving temper, which has been always too much the favourite character of the world; by requiring us to forgive our very enemies, and to do good to them that hate us; by excluding from our devotions, our alms, and all our virtues, all regard to fame, reputation, and applause; by laying down two great general principles of morality, love to God, and love to mankind, and deducing from thence every other human duty; by conveying His instructions under the easy, familiar, and impressive form of parables; by expressing Himself in a tone of dignity and authority unknown before; by exemplifying every virtue that He taught in His own unblemished and perfect life and conversation; and, above all, by adding those awful sanctions, which He alone, of all moral instructors, had the power to hold out, eternal rewards to the virtuous, and eternal punishments to the wicked. The sacred narratives then represent to us the high character that He assumed, the claim He made to a Divine original; the wonderful miracles He wrought in proof of His divinity; the various prophecies which plainly marked Him out as the Messiah, the Great Deliverer of the Jews; the declarations He made that He came to offer Himself a sacrifice for the sins of all mankind; the cruel indignities, sufferings and persecutions, to which, in consequence of this great design, He was exposed; the accomplishment of it by the painful and ignominious death to which He submitted, by His resurrection after three days from the grave, by His ascension into heaven, by His sitting there at the right hand of God, and performing the office of a Mediator and Intercessor for the sinful sons of men, till He shall come a second time in His glory to sit in judgment on all mankind, and decide their final doom of happiness or misery for ever. These are the momentous, the interesting truths, on which the Gospels principally dwell. *Bp. Porteus.*

THE GOSPEL

ACCORDING TO

ST. MATTHEW.

INTRODUCTION.

IT appears from the concurrent testimony of all antiquity, that this Gospel was really written by St. Matthew, whose name it bears, and that it was from the earliest times universally received as such by the Christian Church.

Matthew, called also Levi, was the son of Alpheus, but probably not of that Alpheus who was the father of the Apostle James the Less. He was a native of Galilee; but it is not known in what city of that country he was born, or to what tribe of the people of Israel he belonged. Although a Jew, he was a publican or taxgatherer under the Romans; and his office seems to have consisted in collecting the customs due upon commodities which were carried, and from persons who passed, over the lake of Gennesareth. Our Saviour commanded him, as he was sitting at a place where he received these customs, to follow Him, Matt. ix. 9. He immediately obeyed, and from that time became a constant attendant on our Saviour, and was appointed one of the twelve Apostles. Matthew, probably soon after his call, made an entertainment at his house, at which were present Christ and some of His disciples, and also several publicans, Matt. ix. 10; Luke v. 29. After the ascension of our Saviour, he continued, with the other Apostles, to preach the Gospel for some time in Judea: but, as there is no farther account of him in any writer of the first four centuries, we must consider it as uncertain into what country he afterwards went, and likewise in what manner, and at what time, he died.

It is generally agreed, on the most satisfactory evidence, that St. Matthew's Gospel was the first that was written; but, respecting its precise date, we have no certain information, and a great variety of opinions has prevailed. Of the several dates assigned to it, which deserve any attention, the earliest is the year 38 of the Christian era, and the latest the year 64. On considering the respective arguments in favour of these, it appears very improbable that the Christians should be left any considerable number of years without a written history of our Saviour's ministry. It is certain that the Apostles, immediately after the descent of the Holy Ghost, which took place only ten days after the ascension of our Saviour into heaven, preached the Gospel to the Jews with great success: and surely it is reasonable to suppose, that an authentick account of His doctrines and miracles would very soon be committed to writing, for the confirmation of those who believed in His Divine mission, and for the conversion of others; and more particularly to enable the Jews to compare the circumstances of the birth, death, and resurrection of Jesus, with their ancient prophecies relative to the Messiah: and we may conceive that the Apostles would be desirous of losing no time in writing an account of the miracles which Jesus performed, and of the discourses which He delivered, because the sooner such an account was published, the easier it would be to inquire into its truth and accuracy; and consequently, when these points were satisfactorily ascertained, the greater would be its weight and authority.

There has also been of late years great difference of opinion respecting the language in which this Gospel was originally written. However, many ancient Fathers positively assert, that it was written by St. Matthew in Hebrew, that is, in the language then spoken in Palestine: and in a question of this sort, which is a question of fact, the concurrent voice of antiquity perhaps ought to be decisive with us. It may be observed too, that the opinion that the first published Gospel was written in the language of the Jews, and for their peculiar use, is perfectly conformable to the distinction with which we know they were favoured, of having the Gospel preached to them exclusively by our Saviour, and before all other nations by His Apostles.

Though the Fathers are unanimous in declaring that St. Matthew wrote his Gospel in Hebrew, yet they have not informed us by whom it was translated into Greek. It is however universally allowed that the Greek translation was made very early, and that it was more in use than the original. This last circumstance is easily accounted for. After the destruction of Jerusalem, the language of the Jews, and every thing which belonged to them, fell into great contempt, and the early Fathers, writing in Greek, would naturally quote and refer to the Greek copy of St. Matthew's Gospel, in the same manner as they constantly used the Septuagint version of the Old Testament. There being no longer any country in which the language of St. Matthew's original Gospel was commonly spoken, that original would soon be forgotten; and the translation into Greek, the language then generally understood, would be substituted in its room. This early and exclusive use of the Greek translation, is a strong proof of its correctness, and leaves us but little reason to lament the loss of the original.

St. Matthew, being from the time of his call a constant attendant upon our Saviour, was well qualified to write the history of His life. He relates what he saw and heard in a natural and unaffected style; and he is more circumstantial in his accounts than any other of the Evangelists. That he published his Gospel in Palestine for the immediate use of the Jews, was the opinion of all ancient ecclesiastical writers; and it is confirmed by the contents of the book itself. There are more references in this than in any other Gospel to Jewish customs; and cities and places in Palestine are always mentioned in it as being well known by those to whom it is addressed. St. Matthew seems studiously to have selected such circumstances, as were calculated to conciliate or strengthen the faith

of the Jews; for example, no sentiment relative to the Messiah was more prevalent among them than that He should be of the race of Abraham, and family of David; and accordingly St. Matthew begins his narrative by shewing the descent of Jesus from those two illustrious persons. He then relates the birth of Jesus in Bethlehem, the city in which the Messiah was expected to be born; and throughout his Gospel he omits no opportunity of explaining the Scriptures, and of pointing out the fulfilment of prophecy, which was known to have greater weight with the Jews than any other species of evidence: moreover, he records many of our Saviour's reproofs to the Jews for their errours and superstitions, and thus endeavours to eradicate from their minds those prejudices which impeded the progress, or sullied the purity, of the Christian faith. Though this Gospel was particularly adapted to the Jews, it must also have been very useful in confirming and in converting other persons, especially those who were acquainted with the types and predictions of the Old Testament. As the sacred writers, especially the Evangelists, have many qualities in common, so there is something in every one of them, which, if attended to, will be found to distinguish him from the rest. That which principally distinguishes St. Matthew, is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these, His sermon on the mount, His charge to the Apostles, His illustrations of the nature of His kingdom, and His prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of His adversaries. Being early called to the Apostleship, he was an eyewitness and earwitness of most of the things which he relates: and though I do not think it was the scope of any of these historians to adjust their narratives to the precise order of time wherein the events happened, there are some circumstances which incline me to think, that St. Matthew has approached at least as near to that order as any of them. And this, we may observe, would naturally be the distinguishing characteristick of a narrative, written very soon after the events had taken place. The most remarkable things recorded in St. Matthew's Gospel, and not found in any other, are the following: The visit of the eastern magi; our Saviour's flight into Egypt; the slaughter of the infants at Bethlehem; the parable of the ten virgins; the dream of Pilate's wife; the resurrection of many saints at our Saviour's crucifixion; and the bribing of the Roman guard, appointed to watch at the holy sepulchre, by the chief priests and elders. *Bp. Tomline.*

CHAP. I.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

[a] Luke 3. 23.

THE book of the [a] generation of Jesus Christ, the son of David, the son of Abraham.

[b] Gen. 21. 3. [c] Gen. 25. 26. [d] Gen. 29. 35. [e] Gen. 38. 27.

2 [b] Abraham begat Isaac; and [c] Isaac begat Jacob; and [d] Jacob begat Judas and his brethren;

3 And [e] Judas begat Phares and Zara of Thamar; and [f] Phares begat Esrom; and Esrom begat Aram;

[f] 1 Chron. 2. 5. Ruth 4. 18.

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And [g] Jesse begat David the king; and [h] David the king begat Solomon of her *that had been the wife* of Urias;

[g] 1 Sam. 16. 1. & 17. 12. [h] 2 Sam. 12. 24.

7 And [i] Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

[i] 1 Chron. 3. 10.

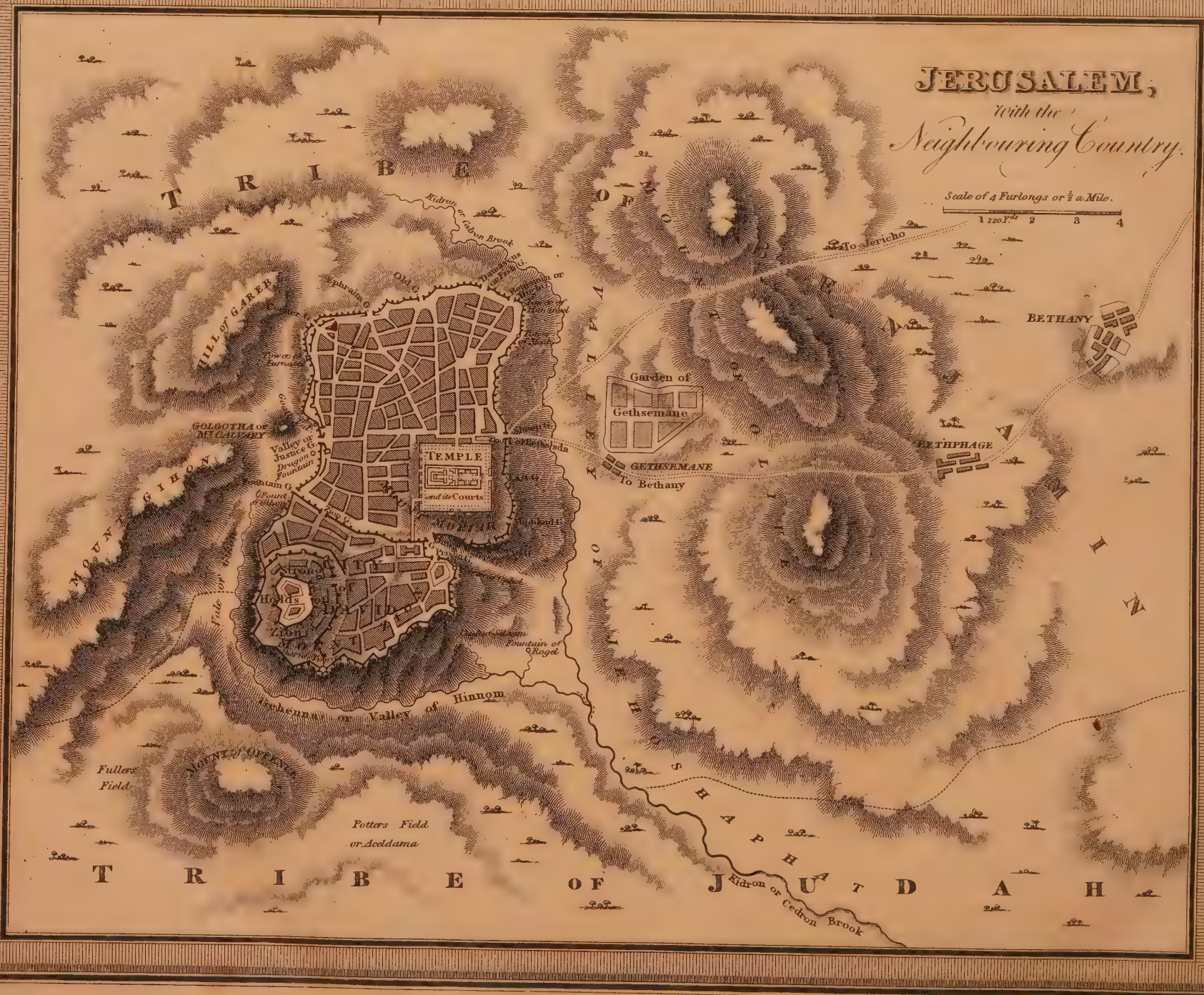
Chap. I. ver. 1. *The book of the generation*] It has been the subject of much discussion among interpreters, whether these words form the title of the whole Gospel, and are to be understood to mean "a history of all that relates to Jesus Christ, His pedigree, birth, actions, death, &c." or whether they merely form the title of the genealogy with which the Gospel begins. Our translators, by rendering the words "the *book* of the generation," seem to apply the title to the whole of St. Matthew's Gospel. *Edit.*

—— *of Jesus Christ,*] Jesus signifies "Saviour;" and Christ, having the same sense as Messiah, signifies "anointed." See notes at chap. i. 21; John i. 41.

—— *son of David, the son of Abraham.*] These two ancestors of Jesus Christ are particularly mentioned, because to them the promises of the Messiah had been especially made; to Abraham, that of a son "in whom all the nations of the earth should be blessed," Gen. xxii. 18; and to David, of a son whose reign should be eternal, 2 Sam. vii. 12, 13. The Jews expected the accomplishment of these promises in the person of the Messiah, Luke i. 32, 69. It was particularly matter of expectation that the Messiah was to be of the race of David; whence those who believed Jesus to be the Messiah called Him "the son of David," Matt. xii. 23; xv. 22; xxi. 9. *Beausobre.* There is a modesty and simplicity in the manner in which the Evangelist introduces this subject. He says no more than is necessary to make his readers distinguish the Person of whom he speaks, leaving them to form their judgment of His mission and character from an unadorned narration of facts. *Dr. Campbell.* St. Matthew, being the first Evangelist, proceeds as a regular historian, and being solicitous to convince the Jews, for whose instruction he penned his Gospel, begins with the genealogy of our Saviour, and proves from their own registers that He was, according to the promises, the legal descendant of Abraham and David. *Dr. H. Owen.*

2. *Abraham begat Isaac;* &c.] By opening his Gospel with this genealogy, the Evangelist, besides proving to the Jews that Christ, according to the prophecies and promises made concerning Him, was legally descended from Abraham and David, also prepared his readers to understand the words of the angel to Joseph at ver. 20, "Joseph, thou son of David," and the title given to our Saviour by the wise men, of "King of the Jews," chap. ii. 2. As it was probable that the Jews, among the first points of inquiry concerning Christ, would demand whether He was of the house of David, and whether He was born at Bethlehem; therefore St. Matthew, being a Jew himself, and writing his Gospel for the use of Jews, satisfies them at the very beginning, as to these two particulars, shewing, in this chapter, His legal descent from David, and, in the next, His birth at Bethlehem. *Dr. Lightfoot.*

—— *Judas and his brethren;*] The brethren of Judas seem here to be mentioned, as being heirs of the promise, and heads of that people whence the Messiah was to spring; also to shew that all the tribes, though not returned from the captivity, had an equal interest in the blessing promised to the seed of Abraham. *Dr. Whitby.*



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8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 [k] And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And ‖ Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, [l] Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the [m] birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

[k] 2 Kings 20. 21. 1 Chron. 3. 13.

‖ Some read, *Josias begat Jakim, and Jakim begat Jechonias.*

[l] 1 Chron. 3. 16, 17.

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[m] Luke 1. 27.

8. — *and Joram begat Ozias;*] Ozias, or Uzziah, 2 Kings xv. 32. Here three kings are omitted between Joram and Ozias, namely, Ahaziah, Joash, and Amaziah, which last was the father of Ozias or Uzziah. The probable reason for this omission is the curse which was twice denounced against the house of Ahab, (1 Kings xxi. 21; 2 Kings ix. 8,) to which these princes belonged, since this curse was to take place until the third generation. It is certain that the Jews frequently omitted names in their genealogies and records, especially on account of wickedness or idolatry. Thus five descents from Meraioth are omitted, Ezra vii. compared with 1 Chron. vi: and the whole tribe of Dan is passed over, Rev. vii. *Dr. Wall, Dr. Whitby.*

11. — *Josias begat Jechonias and his brethren,*] Josias had three sons who sat on the throne of Judah: 1st, Jehoahaz, a younger son, whom the people elected after the father's death. 2nd, Jehoiakim, (here called Jechonias,) called also Eliakim, placed on the throne on the removal of his younger brother, 2 Kings xxiii. 31—36. 3rd, Zedekiah, who succeeded to the throne after some interval, 2 Kings xxiv. 15, 17. The Jechonias mentioned in the next verse is a different person, being Jehoiachin, the son of the former Jehoiakim. He succeeded his father, and was soon removed to Babylon. The two names in Hebrew are extremely similar in sound and import. *Dr. Whitby, Dr. Wells.*

16. — *Joseph the husband of Mary,*] The betrothed husband of Mary: see ver. 18. The titles of husband and wife are given in Scripture to persons who are only betrothed. Thus Rachel is called the wife of Jacob, Gen. xxix. 21. See also Deut. xxii. 24. *Beausobre.* Thus it appears that St. Matthew traces the genealogy through Joseph, the supposed father of Jesus, and the husband of Mary. The reason is, that he was writing for the Jews, and tracing His *legal* descent from David; which legal descent was always reckoned in the male line, and was therefore properly traced through the husband of His mother. See note at Luke iii. 23. Publick registers of the tribe of Judah, and of the other tribes that adhered to it, were reserved even during the captivity and subsequent to it, as may be collected from the books of Ezra and Nehemiah: also from St. Luke's informing his readers that Anna was "of the tribe of Aser," and St. Paul's, that he himself was "of the tribe of Benjamin." From one of these, no doubt, St. Matthew copied the latter part of his genealogy, as St. Luke did from another the beginning of his, each having then the civil records of the Jews to vouch for them. *Dr. Lightfoot.*

If it be objected, that we lay too much stress on a supposed accommodation to the Jews in commending the Messiah to them by this genealogy, when the Evangelist knew that Joseph was only the reputed father of our Lord, the answer is, 1st, that, as foster-father, it was something to prove Joseph to be of the lineage of David, and therefore not exceptionable to the Jews; and 2dly, that, by knowing this, it necessarily followed, as the Jews well understood, that Mary also, of whom Christ came according to the flesh, was of the same lineage, for the daughters of Israel were not permitted to marry out of their own tribe; at least, if this practice were not universal, as it is denied by some learned men to have been, yet it was so far usual as to form a presumptive evidence, which could only be set aside by proof to the contrary; and in the case of Mary, this was particularly enjoined according to the law laid down concerning the daughters of Zelophehad, which obtained in all such cases afterwards. The case of Mary and her sister, who had no brother, was exactly similar to this. See Numb. xxxvi. 6—9. *Archdeacon Pott.*

17. *So all the generations — are fourteen generations;*] It was customary with the Jews, for the convenience of memory, to reduce numbers in genealogies, &c, to the same quantities. Accordingly St. Matthew here, or the genealogist whom he copied, has brought the pedigree of our Saviour into three regular classes by omissions of little consequence. These classes have a marked distinction: the first fourteen, under the prophets and judges from Abraham to David: the second, under the kings from their state of splendour, and the building of the temple to its destruction: the third, under the Asmonean priests, from the misery of the captivity to real glory again in Christ. *Dr. Lightfoot.*

18. *Now the birth of Jesus* &c.] It will be observed, that, according to the chronological notice given in the margin, the birth of our Saviour is stated to have taken place "in the fifth year" before the era which is vulgarly assigned for that event, and from which the dates of our years are usually reckoned. The fact is, that the practice of dating from the birth of Christ did not begin in the early times of Christianity, and was not generally adopted among Christians, till about A. D. 730; and it is now the universal opinion of learned men, that, at its first adoption, an errour of about four years was made in fixing the era from which the dates are computed. *Edit.*

—— *was espoused to Joseph,*] It was usual for some space to intervene, generally a year or six months, between the espousals and the nuptials, Deut. xx. 7. *Beausobre.* No woman in Israel was married, unless she had been first espoused. *Dr. Lightfoot.*

—— *she was found with child of the Holy Ghost.*] The miraculous conception of our Lord, here announced, is the foundation of the whole distinction between the character of Christ in the condition of a man, and that of any other Prophet. Had the conception of Jesus been in the natural way, had He been the fruit of Mary's marriage with her husband, His intercourse with the Deity would have been of no other kind than the nature of any other man might equally have admitted; an intercourse of no higher kind than the Prophets enjoyed, when their minds were enlightened by the extraordinary influence of the Holy Spirit. The Holy Scriptures however speak a truth very different from

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19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

[a] Luke 1. 31.

21 [a] And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

[b] Isa. 7. 14.

23 [b] Behold, a virgin shall be with child, and shall bring forth a son, and ‖ they shall call his name Emmanuel, which being interpreted is, God with us.

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24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

‖ Or, *his name shalt be called.*

CHAP. II.

1 *The wise men out of the east are directed to Christ by a star.* 11 *They worship him, and offer their presents.* 14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

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this. They tell us, that the same God who "spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son," (Heb. i. 1;) evidently establishing a distinction between the two characters of a Prophet of God, and of the Son of God; and lest the superiority of the Son should be deemed a mere superiority of the office to which He was appointed, we are told that the Son is higher than the angels, being the effulgence of God's glory, "the express image of His person," "the God whose throne is for ever and ever," (Heb. i. 3, &c.) and this high dignity of the Son is alleged as a motive for religious obedience to His commands and for reliance on His promises. It is this indeed which gives such authority to His precepts, and such certainty to His whole doctrine, as render faith in Him the first duty of religion. Had Christ been a mere Prophet, to believe in Christ had been the same thing as to believe in John the Baptist. The messages indeed announced on the part of God by Christ and by John the Baptist might have been different, as also their relative importance; but the principles of belief in either must have been the same. *Bp. Horsley.*

—— *of the Holy Ghost.*] The third Person in the Blessed Trinity. See notes at John xiv. 16; xv. 26.

19. — *being a just man,*] Being a merciful pious man. *Dr. Hammond.* The word, translated "just," admits two senses: the first is, "just" in the strictest acceptation, attentive to the rules of equity in our dealings; the second is, "righteous" in the most extensive sense, including every essential part of a good character. *Dr. Campbell.*

—— *to put her away privily.*] The publick punishment for adultery was stoning, Deut. xxii. 23, 24. Joseph being a just man, that is, according to the style of Scripture, a good, a charitable man, found it was more agreeable to justice to treat an offending person with the easiest sentence, (see Deut. xxiv. 1,) than to put things to extremity. Accordingly he purposed to put his spouse away privily, that he might preserve her reputation. In so doing he was a pattern of charity, and reads to us a rule for our deportment towards erring and lapsed persons, that we should treat them with meekness, and pity, and fear; not hastening their shame, nor provoking their spirit, nor making their reformation desperate by harsh treatment. *Bp. J. Taylor.*

20. — *to take unto thee Mary thy wife:*] That is, to be married to her according to the Jewish manner of celebrating marriage then in use. She is here called his wife, as he was called her husband, ver. 19. See Deut. xxii, xxiii, xxiv. *Bp. Pearce.*

21. — *his name JESUS:*] This name, of Hebrew derivation, signifies "The Saviour," and eminently belongs to Him who is "the Saviour of the world," by delivering us both from the power and from the punishment of sin, and putting us in the way of attaining everlasting salvation. *Abp. Wake.*

22. — *that it might be fulfilled* &c.] The meaning is, not that the prophecy was the cause or reason why the thing was done, but that the thing done was the means or way, whereby the prophecy was fulfilled and shewn to be true. The phrase is sometimes to be understood, as expressing not the design, but the event only. *Bp. Mann.*

—— *which was spoken — by the prophet,*] See note at Is. vii. 14. Of this complex prophecy, Is. vii. 10—16, the Evangelist cites only that part which relates to the miraculous conception and birth of Christ, and is addressed in the plural to the house of David, to assure them of their preservation, inasmuch as the promise made to their fathers would be faithfully fulfilled. The remainder belongs to Isaiah's son, Shear-Jashub, and was delivered to Ahaz in the singular, to animate and support him in his then present distress. *Dr. H. Owen.*

25. — *her firstborn son:*] This expression does not imply that she had afterwards other sons. Since by the Jewish constitution certain privileges belonged to the firstborn, those who were entitled to these prerogatives were invariably denominated "the firstborn," whether their parents had issue afterwards or not. *Dr. Campbell.*

The mode of our Saviour's birth was undoubtedly most wonderful and unexampled. But it was natural to imagine that, when the Son of God was to appear upon the scene, He would enter upon it in a way different from the sons of men. And, in fact, we find Him appearing upon earth in a manner perfectly new and peculiar to Himself; in a manner which united in itself at once the evidence of prophecy and of miracle. He was born of a virgin, and, what is no less wonderful, it was predicted of Him 700 years before, that He should be so born, Is. vii. 14. What man, but a Prophet inspired of God, could have foreseen an event so completely improbable and apparently impossible? What less than the power of God could have enabled Jesus to fulfil such a prophecy? By that power He did fulfil it. He only, of the whole human race, did fulfil it, and thus proved Himself to be, at the very moment of His birth, what the whole course of His future life, His death, His resurrection, and His ascension into heaven further declared Him to be, the Son of God. *Bp. Porteus.*

The miraculous conception of our Lord evidently implies some higher purpose of His coming than the mere business of a teacher. The business of a teacher might have been performed by a mere man, enlightened by the prophetick spirit. For, whatever instruction men have the capacity to receive, a man might have been made the instrument to convey. Had teaching therefore been the sole purpose of our Saviour's coming, a mere man might have effected the whole business; and the supernatural conception had been an unnecessary miracle. He therefore, who came in this miraculous way, came upon some higher business, to which a mere man was unequal. He came to be made a sin offering for us, "that we might be made the righteousness of God in Him," 2 Cor. v. 21. *Bp. Horsley.*

Painted by Vandyke.

Engraved by H.Moses.

IMMANUEL.

Isaiah ch.7.ve.14.

(*That is* GOD WITH US.)

Matthew ch.1.ve.23.

Published by the Society for promoting Christian Knowledge.May 1.1815.

The Fourth Year before the Common Account called Anno Domini.

NOW when [a] Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

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5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 [b] And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a

[a] Luke 2. 6.

[b] Mic. 5. 2. John 7. 42.

Chap. II. ver. 1. *Now when Jesus was born*] That which here follows was not immediately after the birth of Jesus, but some time afterwards. The several particulars of our Lord's birth are given by St. Luke, ch. ii.

—— *in Bethlehem of Judæa*] This town lay to the south of Jerusalem: Eusebius and St. Jerome say, at the distance of six miles; Josephus makes the distance less. *Bp. Pearce.* As Bethlehem has been all along honoured by Christians of all nations on account of its being our Saviour's birthplace, so at this very day it is generally visited by pilgrims; to whom they pretend to shew the very spot where He was born, and the manger in which He was laid. *Dr. Wells.*

—— *Herod the king,*] This was Herod the Great, the first Jewish king of that name. He had many descendants, who are also called Herods, although they had other names. As the mention of these will frequently occur in different parts of the New Testament, it may be proper here to give a list of them. 1. Archelaus, (ver. 22,) ethnarch or governour of Judea and Samaria. 2. Herod Antipas, tetrarch of Galilee, (Matt. xiv. 1, Luke iii. 1,) who caused John the Baptist to be beheaded, (chap. xiv. 10,) and to whom Pilate sent Jesus, (Luke xxiii. 7.) 3. Philip, the tetrarch of Iturea and Trachonitis, (Luke iii. 1.) 4. Herod Philip, (chap. xiv. 3,) his son by Mariamne the daughter of the high priest Simon. All these four were the sons of the first Herod. 5. Herod Agrippa the elder, the grandson of the first Herod by Aristobulus: he caused James the Apostle to be beheaded, (Acts xii. 1, 2.) 6. Herod, king of Chalcis, who was the brother of the above-mentioned Herod Agrippa. 7. Herod Agrippa the younger, son of the former Agrippa, and king of Chalcis after the death of his uncle; he is the king mentioned in Acts xxv. 13. *Bp. Pearce.*

—— *wise men*] The name of these "wise men" is, in the Latin language, *magi*, from whence is derived our English word magicians; a word now used in a bad sense. The magi were a sect of ancient philosophers, living in the eastern part of the world, collected together in colleges, addicted to the study of astronomy and other parts of natural philosophy, and highly esteemed throughout the East, having juster sentiments of God and His worship than any of the ancient heathens, for they abhorred the adoration of images, and worshipped one only God: they were therefore evidently the fittest of all the ancient heathens to have the first knowledge of the Son of God, and of salvation by Him imparted to them. *Bp. Porteus.*

—— *from the east*] This country might either be Persia, where the principal residence of the magi was, or else Arabia, to which ancient authors say they did, and undoubtedly they easily might, extend themselves; which, it is well known, abounded in the valuable things of which their presents consisted, and concerning which the 72d Psalm (plainly speaking of the Messiah) says, "the kings of Arabia and Saba (or Sabea, an adjoining region) shall bring gifts:" and again, "unto Him shall be given of the gold of Arabia." *Bp. Porteus.*

2. — *for we have seen his star in the east,*] It is here natural to inquire how these wise men could know this to be *His* star, or that it signified the birth of a king. It has been supposed by many that they learnt this from the prophecy of Balaam, Numb. xxiv. 17. It is certain, as Suetonius and Tacitus inform us, that an expectation prevailed through the whole East that, about that time, a King should arise out of Judea that should rule over all the world. *Dr. Whitby.* That the extraordinary Person then generally expected was to have dominion over the whole earth, was part of the prevailing persuasion, founded on predictions of the clearest import, and among others on the text of Ps. lxxii. plainly relating to Christ, "All kings shall fall down before Him, all nations shall do Him service." There were Jews enough even in Persia, and much more in Arabia, to propagate this doctrine, and shew it to be contained in their sacred books, from whence therefore the wise men may well be supposed to have received it. *Bp. Porteus.*

—— *his star*] Probably this star or light was of the nature of what the Jews called the Shechinah or Divine glory, (see note at Exod. xiii. 21,) the appearance of which is mentioned in chap. xvii. 5, and at 2 Pet. i. 17. *Bp. Pearce.* Perhaps it was the same "glory of the Lord," or miraculous light which "shone round about the shepherds," which may have appeared to the magi, on the same night, at a great distance, diminished to the size of a star. *Dr. Hales.* It was plainly some new appearance, which they, whose profession led them peculiarly to the study of astronomy, had observed in the heavens. *Bp. Porteus.*

—— *in the east,*] It is not meant that they saw the star to the east of themselves, but that they, being eastward of Judea, saw the star, probably seeming to hang over that country. *Bp. Porteus.*

3. — *he was troubled, and all Jerusalem*] That is, Herod with fear, and the inhabitants of Jerusalem for joy; Herod and his family being much hated by the Jews. *Bp. Pearce.* Or perhaps it is meant, that the people were alarmed, not knowing what the consequence of so extraordinary a birth might be. *Bp. Porteus.*

4. — *all the chief priests and scribes*] It is probably meant, that he assembled the Sanhedrim or chief council of the Jews, consisting of the persons here mentioned. *Dr. Lightfoot.*

—— *the chief priests*] This title comprehends not only the high priest or high priests then in possession of the office, with all those who had held the office and their deputies, but also all the heads of the twenty-four courses or families of the priests, spoken of at 1 Chron. xxiv. 6. *Bp. Pearce.*

—— *scribes of the people*] The word "scribes" is not the title of any particular sect, distinguished from all others as to any peculiar modes of practice and belief, but it is a general term, applicable to all those of any sect who made the Law of Moses and the prophetical and sacred books their peculiar study, so as to become capable of commenting upon them, and thence of publickly instructing the people. It appears from the frequent mention of the scribes and Pharisees in conjunction, throughout the Gospels, that the greatest number of Jewish teachers, or doctors of the law, (which mean the same as scribes,) were of the sect of the Pharisees. *Bp. Percy.* Being persons employed to write out the Scriptures of the Old Testament, and thus being well versed in them, they were consulted in cases of moment or difficulty, and were the authorized expounders of the law. They insisted much on the necessity of observing traditions, many of which, however, were such as destroyed the force and intent of God's commands. See chap. xv. 2. *Bp. Mann.*

—— *where Christ should be born.*] Where their expected Messiah and King should be born. *Dr. Whitby.*

6. — *thou Bethlehem, — art not the least*] Thou Bethlehem, though small in size, art excelled in dignity by none of the principal cities. *Bp. Mann.* See notes at Micah v. 2.

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Governor, that shall ‖ rule my people Israel.

‖ Or, *feed.*

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they ‖ presented unto him gifts; gold, and frankincense, and myrrh.

‖ Or, *offered.*

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

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14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [c] Out of Egypt have I called my son.

[c] Hosea 11. 1.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by [d] Jeremy the prophet, saying,

[d] Jer. 31. 15.

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

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7. — *enquired of them diligently*] Procured from them exact information. *Dr. Campbell.*

—— *what time the star* &c.] It was probably from their answers that Herod fixed the age of the children, whom he caused to be slain, at "two years old and under," ver. 16. *Bp. Pearce.*

8. — *that I may come and worship him*] His intention, however, was not to worship, but to destroy Him. *Dr. Whitby.*

11. — *their treasures,*] That is, their bags or sacks, in which they brought what they presented. *Bp. Pearce.*

—— *gold, and frankincense, and myrrh.*] These were the natural productions of that country from which the wise men are supposed to have come, Arabia, or Sabea. It is observable, that the manner in which these wise men approached our Lord is precisely that, in which the people in those countries always addressed themselves to persons of rank and dignity. They *worshipped* Him, that is, prostrated themselves before Him, which was and still is the custom in the East; they also *offered presents* to Him, and it is well known that without a present no great man was at that time or is now approached. *Bp. Porteus.*

Thus was the knowledge of our Saviour's birth communicated to a few chosen witnesses, both Jews (see Luke ii. 8) and Gentiles; it was revealed to "babes" in simplicity, innocence, and docility, while it was hidden from the great and mighty, "the wise and prudent" of His own nation, Herod and the chief priests, who "sought the young child to destroy Him." *Dr. Hales.*

13. — *the angel*] Rather, an angel. *Bp. Pearce.*

15. — *that it might be fulfilled*] "Thus was fulfilled" that prophecy of Hosea, chap. xi. 1. *Bp. Mann.*

16. — *and in all the coasts thereof,*] In all the borders or boundaries thereof.

—— *according to the time*] According to the time of the star's first appearing to the wise men, of which he had got from them an exact account. *Bp. Pearce.*

This dreadful transaction, the murder of the innocents, exactly corresponds with the character of Herod, who was one of the most cruel and ferocious tyrants that ever disgraced a throne, and amongst other enormities had put to death one of his own sons. No wonder then that his jealousy should prompt him to murder a number of infants not at all related to him. *Bp. Porteus.*

—— *from two years old and under,*] The extending of the massacre to children of two years old seems to have arisen from an excess of precaution, in order to compass with the greater certainty the death of Christ within this wider limit, by including all that were under it. *Dr. Hales.*

The behaviour of Herod on this dreadful occasion should caution us, to what amazing lengths of sin human beings are capable of advancing, unless they check themselves in time, especially when the love of power and dominion hurries them on. We should also observe how the providence of God overrules the designs of the wicked. Herod destroyed indeed those infants whom he would have wished to spare, but that Infant, whom alone he wished to destroy, escaped him. Thus he plunged himself into the deepest guilt, and gave himself up to endless infamy and misery, yet gained not that point at which he aimed. *Abp. Secker.*

17. *Then was fulfilled* &c.] It should be observed, that it is not here said, as at ver. 15, This was done "that it might be fulfilled," but then that happened which gave a more full completion to the words of Jeremiah. *Dr. Whitby.* Then was fulfilled again and more literally the prophecy of Jeremiah. *Dr. H. Owen.*

18. *In Rama — Rachel weeping for her children,*] These words at Jer. xxxi. 15, were, in a primary sense, spoken figuratively of the captivity in Babylon, and the slaughter at Jerusalem, which city was in the tribe of Benjamin, the son of Rachel: and as these events occurred long after the death of Rachel, it is not meant that she really wept; but the expression is used to set forth the lamentable nature of the slaughter, and so it receives a secondary completion in this slaughter of the infants at Bethlehem. The Bethlehemites might well be called the children of Rachel, being descended from her husband and her own sister, and she being buried among them, Gen. xxxv. 19; and, as Rama was in the tribe of Benjamin which sprang from Rachel, and not far from Beth-

Painted by Nicholas Poussin.

Engraved by H.Moses.

THE MURDER OF THE INNOCENTS.

Matthew c^r. 2. v^r. 16.

Published by the Society for promoting Christian Knowledge July 1.1865.

Painted by Salvator Rosa

Engraved by Chas. Cooke

JOHN THE BAPTIST PREACHING IN THE WILDERNESS.

Mat. C.3. v.1.

London, Published by the Society for promoting Christian Knowledge, June 1, 1815.

The Third Year before the Common Account called Anno Domini.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

The Third Year before the Common Account called Anno Domini.

CHAP. III.

1 *John preacheth: his office: life, and baptism.* 7 *He reprehendeth the Pharisees,* 13 *and baptizeth Christ in Jordan.*

IN those days came [a] John the Baptist, preaching in the wilderness of Judea,

A. D. 26.
[a] Mark 1. 4. Luke 3. 2.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, [b] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[b] Isa. 40. 3. Mark 1. 3.

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lehem, the voice of her weeping might well be said to be heard in Rama. *Drs. Hammond* and *Whitby.* On Rachel's tomb see note at Gen. xxxv. 20.

The lamentation at Ramah was made, at first, only for the captivity of an impious people, but was now most grievously repeated for the actual death of harmless children. *Dr. H. Owen.*

20. — *they are dead*] Meaning, he, that is, Herod, is dead; a mode of expression not unusual in classical authors. *Le Clerc.*

22. — *that Archelaus did reign*] Archelaus then governed in Judea, but not as king. His father Herod had by will declared him king of the greatest part of his dominions; but the emperour Augustus, not approving of this, appointed him governour of Judea, Idumea, and Samaria, promising at the same time, that if he conducted himself properly, he should have the title of king over those dominions; but, in a few years after, he lost that emperour's favour by his bad conduct, was deprived of his government, and banished to a city in Gaul, where he ended his days. *Bp. Pearce.*

—— *of Galilee:*] This province of the Holy Land was not within the government of Archelaus, but in that of his brother Herod Antipas; see chap. xiv. 1. *Bp. Mann.* Galilee, the country honoured above every other with our Lord's presence, was bounded on the south by Samaria, on the west and north by "the coasts of Tyre and Sidon," and on the east by the countries of Abilene and Iturea. See the map. It was the country formerly occupied by the tribes of Issachar, Zebulun, and Naphtali, and part of Asher. *Dr. Wells.*

23. — *called Nazareth: that it* &c.] It appears from Luke i. 26; ii. 39, that Joseph and Mary dwelt at Nazareth before they went to Bethlehem. Nazareth was so called because of its remote and separate situation; and to be a Nazarite, or Nazarene, signifies to be separated from the common employments of life, and dedicated wholly to the service of God. *Bp. Mann.* See note at Judg. xiii. 4. Nazareth was situated in the southwest part of Galilee, not far from the confines of Samaria to the south. Mr. Maundrell informs us, that it is at present an inconsiderable village, situate in a kind of round concave valley on the top of a high hill. Here is a convent built over what is said to be the place of the Annunciation, or the place where the Blessed Virgin received the joyful message brought to her by the angel, Luke i. 26: they also pretend to shew here the house of Joseph, where our Lord lived thirty years in subjection to His parents, Luke ii. 51. *Dr. Wells.*

—— *He shall be called a Nazarene.*] These words do not occur in any of the Prophets; but at Judg. xiii. 5, occur the words, "the child shall be a Nazarite," alluding to Samson; and the book of Judges is placed by St. Jerome among the Prophets. It seems therefore that St. Matthew, applying these words to Jesus, which were originally spoken concerning Samson, who was a type of Christ, says, "He shall be called a Nazarene," or Nazarean. The expression "He shall be called," frequently bears the sense of "He shall be," in the Sacred and other writers. See the third note on Is. ix. 6. *Bp. Pearce, Grotius.*

It may be observed in general, with respect to this and some other expressions of the Old Testament, which the Evangelists have applied to Christ, that those applications must necessarily be just, because the Evangelists have made them. For, if the same Spirit that dictated the prophecies of the Old Testament, dictated also the interpretations of them in the New, He surely best knew His own design, and could best ascertain to whom and to what they were meant to be ultimately referred. *Dr. H. Owen.*

A sect of ancient Christians, called Ebionites, who denied the Divinity of our Lord and His miraculous conception, denied the authenticity of the Gospels of St. Mark, St. Luke, and St. John, and received only a spurious copy of St. Matthew's Gospel, curtailed of its two first chapters. It must be thought a very strong confirmation of these important doctrines of Christianity, that the sect who denied them found it necessary, in order that they might palliate their infidelity, to reject three of the Gospels, and to mutilate the fourth. *Bp. Horsley.*

Chap. III. ver. 1. *In those days*] In the days when John the Baptist and Jesus were about to enter on their respective offices. That which is here to be related occurred nearly thirty years after what was mentioned in the former chapter. The time is particularly ascertained at Luke iii. 1. *Bp. Pearce.*

—— *the wilderness of Judea,*] By a wilderness is meant, not a place wholly void of inhabitants, but a place in which the inhabitants were few, and the habitations more dispersed than in villages. *Dr. Whitby.* See the note on Jer. ix. 10. This wilderness lay along the river Jordan, and on each side of it; whence St. Mark relates, that John baptized as well as preached in this wilderness, Mark i. 4; and St. Luke expresses it, that "he came into all the country about Jordan, preaching the baptism of repentance," Luke iii. 3. *Dr. Wells.* It appears from Luke i. 80, that John had lived constantly in this wilderness from his birth till the time of his preaching. *Bp. Porteus.*

2. — *Repent ye: for* &c.] That is, Renounce those vices and abominations which at present blind your eyes and cloud your understandings, and then you will be able to see the truth and bear the light. *Bp. Porteus.*

—— *for the kingdom of heaven*] Meaning the Christian religion, which is Christ's spiritual kingdom in the hearts of men, and into which none are worthy to be admitted without sincere repentance and reformation. *Bp. Mann.*

3. — *the prophet Esaias,* — *Prepare ye the way* &c.] See notes at Is. xl. 3. Here is a plain allusion to the custom that prevailed in Eastern countries of sending messengers and others to make the ways level and straight before kings and princes when they passed through any country with large retinues. In the same manner was John the Baptist, in a spiritual sense, "to go before

Anno DOMINI 26.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, [c] O generation of vipers, who hath warned you to flee from the wrath to come?

[c] Chap. 12. 34.

8 Bring forth therefore fruits ‖ meet for repentance:

‖ Or, *answerable to amendment of life.*

9 And think not to say within yourselves, [d] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

[d] John 8. 39.

10 And now also the ax is laid unto the root of the trees: [e] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

[e] Chap. 7. 19.

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the Lord," the Saviour of the world, to prepare His way, to make His paths straight, to remove from the minds of men every thing that opposed the admission of Divine truth, and, above all, to regulate and subdue those depraved affections and habits which are the grand obstacles to conversion and the reception of the word of God. *Bp. Porteus.*

The Baptist was sent by God to prepare and smooth the way before the Messiah, by clearing and removing the various impediments and obstructions, which impeded the march of the Gospel, arising from the prejudices, passions, and vices of mankind. *Dr. Hales.*

4. — *his raiment of camel's hair,* &c.] This raiment of camel's hair was nothing else than that sackcloth of which we read so much in Scripture. *Bp. Porteus.* The modern dervises in the East wear garments made of the hair of camels; they wear also great leathern girdles, and sometimes feed on locusts. *Sir J. Chardin.* In the East an elegant kind of cloth is made of the fine hair of the camel, which is thence called camlet: this is not meant here, but a coarse stuff which is manufactured from the long and shaggy hair of those animals, which was anciently worn by monks and anchorites. It is only when thus understood that the words suit the description here given of John's manner of life. *Dr. Campbell.* He fed on such simple food as the desert afforded to the lowest of its inhabitants. The abstemiousness and rigour of the Baptist's life was calculated to produce very important effects. It was fitted to excite great attention and reverence in the minds of his hearers. It was well suited to the doctrine he was to preach, that of repentance and contrition, to the seriousness he wished to inspire, and to the terrour he was appointed to impress on impenitent offenders. *Bp. Porteus.*

—— *locusts*] Locusts and grashoppers are among the things allowed by the law to be eaten, Levit. xi. 22, and are at this day eaten in Asia by the poorer sort of people. *Dr. Campbell.*

5. — *Jerusalem, — and all the region* &c.] The inhabitants of Jerusalem, and of the towns and villages on both sides of the river Jordan. *Bp. Pearce.*

6. *And were baptized of him in Jordan,*] Baptism was a symbol of purification among the Jews and other ancient nations. It was especially required of heathen proselytes to the Jewish religion. This ancient rite therefore was with great propriety renewed to the Jews themselves, preparatory to the new covenant of the Gospel, analogous to the former of the law. *Dr. Hales.*

7. — *the Pharisees*] The Pharisees were a sect among the Jews that had subsisted at least above a century and a half before the appearance of our Saviour. They affected the most profound regard for the law of God and the sacred books; but for the interpretation of them, and the manner in which they were to be obeyed, they depended chiefly upon traditional accounts. These traditions encumbered religion with many frivolous observances, which drew off the mind from the more important matters of the law; and made men look upon themselves as holy and acceptable to God, not so much from their moral conduct and observance of Divine institutions, as from their conformity to certain modes of mere human invention, introduced among them under pretence of being the traditions of the elders. Hence their peculiar zeal and pretence to purity, in the demureness with which they fasted, the exactness with which they paid their tithes, the ostentation with which they prayed, their frequent washings, &c. They seem to have owed the name of their sect to their separating themselves from all other Jews who did not comply with their peculiarities; the word Pharisee being derived from a Hebrew word signifying "to divide or separate." *Bp. Percy.*

—— *and Sadducees*] The Sadducees were the most ancient sect among the Jews, the name being derived either from the Hebrew word Sedec, signifying "justice," or from a certain teacher among the Jews called Sadoc. They seem to have been originally strict adherents to the Mosaick institution and to the canonical books, only interpreting them in the most literal sense, and rejecting all other explications. The superiour estimation in which they held the Pentateuch, or writings of Moses, gave rise in all probability to the report of their adversaries, that they entirely rejected the authority of the rest. It is certain that, at the time of our Saviour, this sect held doctrines that were thoroughly impious. For they denied the resurrection of the dead, the being of angels, and all existence of the souls of men departed. They held that there is no spiritual being but God, that the body and soul of man, at his death, die together never to live more, and that therefore there is no future reward or punishment. At the same time that they held these and other loose opinions, they are said to have had a bigoted attachment to the law of Moses. *Bp. Percy.*

—— *O generation of vipers,*] O ye who are not so much the seed of Abraham, of which ye boast, as the seed of the serpent; a nation diametrically opposite and inimical to that Seed of the woman which was to bruise the head of the serpent, Gen. iii. 15. *Dr. Lightfoot.*

—— *who hath warned you* &c.] This seems to be an expression of admiration, as if he had said, How wonderful is it that such men should do things so unsuitable to their tempers and inclinations! *Dr. Whitby.*

We should observe that St. John, instead of paying any court to the great men of his nation on the one hand, or to the multitude on the other, reproves the former for their hypocrisy in the strongest terms, and requires the latter to renounce every one of those favourite sins, in which they had long indulged. *Bp. Porteus.*

8. *Bring forth therefore fruits* &c.] That is, works answerable to amendment of life, or such works as become a sincere repentance. *Bp. Pearce.*

9. — *think not to say* &c.] Do not imagine that you shall escape the wrath of God by being the children of Abraham; for, if you imitate not his faith and piety, God will cast you off, and adopt men from among the Gentiles, or even raise men from the stones of the earth, (rather than save you in your wickedness,) who shall succeed to the faith, the obedience, and the blessing of Abraham. *Dr. S. Clarke.*

10. *And now also the ax is laid* &c.] "The ax is laid to the root of the trees," to cut them down, if they do not bear fruit; the meaning is, This is the last trial of the Jews, the day of final judgment is at hand, when their state will be destroyed, like a tree cut up by the roots.

Anno DOMINI 26.

11 [f] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

[f] Mark 1. 8. Luke 3. 16. John 1. 26.

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

A. D. 27.

13 ¶ [g] Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

[g] Mark 1. 9. Luke 3. 21.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Anno DOMINI 27.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

1 *Christ fasteth, and is tempted.* 11 *The angels minister unto him.* 13 *He dwelleth in Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter, and Andrew,* 21 *James, and John,* 23 *and healeth all the diseased.*

THEN was [a] Jesus led up of the spirit into the wilderness to be tempted of the devil.

[a] Mark 1. 12. Luke 4. 1.

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11. — *whose shoes I am not worthy to bear:*] Who is so far superiour to me, that I account not myself worthy to do the meanest office for Him. *Dr. S. Clarke.* In Eastern countries, on occasions of visits to great men, the sandals or slippers are usually pulled off at the door, and either left there, or given to a servant to bear: thus, to bear the shoes of another was to be an inferiour domestick or attendant upon him. *Asiatick Researches.*

These words of St. John deserve to be seriously considered, because they contain a clear intimation of our blessed Lord's Divine nature and excellencies. For what excellencies less than Divine could justify that amazing distance which they express, between so eminent a person as John, and the Holy Jesus. John was "more than a Prophet," Matt. xi. 9, 11, and none greater than he had been born of woman; he could therefore only be so many degrees inferiour to Him, whose way he came to prepare, because He was the Son of God, and Himself God. *Dean Stanhope.*

—— *with the Holy Ghost, and with fire:*] With the powerful influence of the Holy Spirit, whose appearance shall be as fire. *Dr. S. Clarke.* For the fulfilment of this prediction, see Acts ii. 2—4.

12. *Whose fan is in his hand,*] Rather, "whose *van* (winnowing shovel, *Dr. Campbell*) is in his hand;" a van being an instrument used for winnowing corn, named from the Latin. *Bp. Pearce.* The word, translated "chaff," seems properly to mean "straw," which the Jews were accustomed to burn as fuel, for dressing their food, heating their ovens, &c. *Schleusner.*

The destruction of the Jewish state is here intimated; by the gathering of the wheat into the garner, it seems to be implied, that the believers in Jesus should not be involved in that calamity. *Bp. Pearce.*

15. — *for thus it becometh us* &c.] For thus God hath appointed that I should be initiated into My ministry, and thus it becomes us to give an example of doing all things decently and with order. *Dr. S. Clarke.*

It was proper that our great High Priest, when admitted into His ministerial office, should answer the type of the admission of the Levitical priests, who were initiated by anointing and by baptism. Also, since by the institution of Christ, those that entered into the profession of the Gospel were to be introduced by baptism, it was proper that Christ, being to enter on the same profession, and to preach it, should be admitted by the same rite. *Dr. Lightfoot.*

16. — *descending like a dove,*] It is not necessary to suppose that the Spirit of God descended in the shape of a dove, but that the motion with which it came down was like that of a dove. *Bp. Mann.*

What an exalted idea does it give us of the dignity and importance of the great Founder of our religion, that He should have such a forerunner and harbinger as John to proclaim His approach to the world, and call upon all mankind to attend to Him. It was a distinction peculiar and appropriate to Him. Neither Moses nor any of the Prophets can boast this mark of honour. It was reserved for the Son of God, the Messiah, the Redeemer of mankind, and was well suited to the transcendent dignity of His Person and the grandeur of His design. *Bp. Porteus.*

17. — *This is my beloved Son,*] The Jews allowed that the Messiah was to be the Son of God, and applied to Him the words of the Psalmist, Ps. ii. 7, "Thou art My Son;" see also 2 Sam. vii. 14. It appears, from comparing several passages of the New Testament, that the titles Messiah and Son of God were with them the same. Compare Matt. xxvi. 63; Luke xxii. 67, 70; John i. 41, 49; and Matt. xvi. 16, 20; with Mark viii. 29; Luke ix. 20. *Beausobre.* The miraculous circumstances of our Lord's baptism were not only most distinguished marks of Divine favour to the great Author and Finisher of our faith, but they were also signal fulfilments of ancient prophecies concerning Him, in which He was declared to be the peculiar Son of God, and in which this spiritual unction of Him was foretold. See Ps. ii. 7; lxxxix. 19, 20; Is. xi. 1, 2; xlii. 1. *Dr. Hales.*

When our Saviour was baptized by John in Jordan, there was a plain manifestation of the Three Persons of the Holy Trinity. The heavens were opened, and the Holy Ghost descended in a bodily shape like a dove upon Him; and a voice from heaven was heard, which said, "This is My beloved Son." Here we have Three Persons most clearly distinguished: God the Holy Ghost visibly descended; Christ, on whom He descended, was praying among the people; and, as these two in their bodily shapes could not but be seen, so the third Person, who was not seen, was yet distinctly heard, saying, "This is My beloved Son, &c." *Howell.*

Chap. IV. ver. 1. *Then was Jesus* &c.] Then, that is, immediately after His baptism, in that moment of exaltation when He was acknowledged by a voice from heaven to be the Son of God, and when the Spirit of God had taken full possession of His soul, Jesus went forth under the guidance of that Spirit, in full confidence of this Divine power, into the wilderness, to encounter the prince of this world. A plain proof that this contest which follows was a preconcerted design, a measure approved by Heaven, and subservient to the grand purpose in which our Saviour was engaged, of rescuing mankind from the dominion of Satan. *Bp. Porteus.*

—— *into the wilderness*] Probably the great wilderness near Jordan, where Jesus was baptized. *Bp. Porteus.* "The mountainous desert into which our Saviour was led by the Spirit to be tempted by the devil, is a miserable dry barren place, consisting of high rocky mountains so torn and disordered, as if the earth had suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking

Anno DOMINI 27.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, [b] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

[b] Deut. 8. 3.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [c] He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

[c] Psal. 91. 11.

7 Jesus said unto him, It is written again, [d] Thou shall not tempt the Lord thy God.

[d] Deut. 6. 16.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

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down into a steep valley as we passed along, we saw some ruins of small cells and cottages, which, we were told, were formerly the habitations of hermits retiring hither for penance and mortification; and certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. On descending from these hills of desolation into the plain, we soon came to the foot of mount Quarantania, which they say is the mountain from which the devil tempted our Saviour with that visionary scene of all the kingdoms and glories of the world. It is, as St. Matthew calls it, an exceeding high mountain, and in its ascent difficult and dangerous. It has a small chapel at the top, and another about half way up, on a prominent part of a rock. Near this latter are several caves and holes in the sides of the mountain, anciently used by hermits, and by some at this day, for places to keep their Lent in, in imitation of that of our blessed Saviour." *Maundrell.*

2. — *had fasted forty days*] As Moses and Elijah, the two great Prophets under the law had done. *Dr. S. Clarke.*

—— *he was afterward an hungred.*] Taking advantage of this symptom of human infirmity, the devil, who probably assailed Him under the disguise of "an angel of light," 2 Cor. xi. 14, and in a human form, as appears from his conversation, hoped to overcome "the second Adam" as he had done "the first," by similar temptations, the lust of the flesh, the lust of the eye, and the pride of life; not knowing that Christ was to be tempted in all points like as we are, yet without sin, that He might be able to bear our infirmities, Hebr. iv. 15, and point out by His own example the dangers to which we are exposed from our spiritual adversary, and also the most effectual mode of resisting him by vigilance, prayer, and the word of God rightly understood. *Dr. Hales.*

3. — *command that these stones be made bread.*] Satan here makes a proposal of refined artifice to our Lord, that He would instantly make an experiment, and give a proof of the truth of the late declaration from heaven in His favour, "This is My beloved Son," by ordering a supernatural supply for the want which pressed Him. It seems that Satan had no prospect of being able to lead Him at once into a gross transgression; and any real deviation, however small, from piety and virtue, would have answered his end. Now compliance with this counsel would have been a deviation. The voice from heaven alone carried evidence sufficient of God's special regard to Him, and the desire of a fuller demonstration of it would have shewn a blameable distrust. He had been supported by the sole word and will of His heavenly Father for forty days; and why should He now, without any sufficient notice of the change of that will, attempt by a new miracle to supply Himself with food? *Abp. Secker.*

4. — *It is written, Man shall not* &c.] See Deut. viii. 3. His meaning is, He that brought Me into this wilderness, and subjected Me to these trials, can support Me under the pressure of hunger by a variety of means, besides the common one of bread, just as He fed the Israelites in the wilderness with manna, the food from heaven: I will therefore rather choose to rely on His gracious providence for My support in this exigency, than work a miracle Myself for the supply of My wants. *Bp. Porteus.*

5. — *the holy city,*] St. Matthew here, and at chap. xxvii. 53, calls Jerusalem "the holy city." It is mentioned by Volney, that the Orientals still call Jerusalem by a name which signifies "the holy." *Fragments to Calmet.*

—— *a pinnacle*] Or wing of the temple; that is, part of the roof of one of its courts. *Bp. Pearce.*

6. — *If thou be — cast thyself down:*] He exhorts Him to cast Himself down in the sight of all the worshippers there assembled, and procure that glory to the Deity, and that honour to Himself which must be the consequence of their seeing literally fulfilled in Him that prediction of the Psalmist concerning the pious man, "He shall give His angels charge, &c." *Abp. Secker.*

—— *for it is written,* &c.] The tempter, perceiving that Christ relied on the authority of Scripture, now enforces his temptation with Scripture, misapplied and misunderstood. In answer to this, our Saviour exposes his misapplication of Scripture, by another text which forbids a presumptuous trial of God's protection. *Bp. Sherlock.*

7. — *Thou shalt not tempt the Lord*] Thou shalt not rush into unnecessary danger in order to tempt God, in order to try whether He will interpose to save thee in a miraculous manner; much less ought this to be done as now proposed, for purposes of vanity and ostentation. *Bp. Porteus.*

The Redeemer of the world, far from being disconcerted at the sudden change of the subject, or dazzled by so specious a plea, calmly answers by another text of Scripture, explaining and limiting that which the seducer had imperfectly quoted and wrongly applied. His answer instructs us, that we ought not from distrust to ask new proofs of His power, where we have had sufficient ones already; so neither must we from presumption urge Him to do for us what we have no need of, and what therefore He has given us no right to expect. For they who throw away the natural means which He has bestowed upon them for preserving themselves, forfeit all title to a providential protection. *Abp. Secker.*

8. — *and sheweth him all the kingdoms of the world,*] It has been thought by some a considerable difficulty to conceive how Satan could from any mountain, however elevated, "shew to our Saviour all the kingdoms of the earth, and the glory of them." It should be considered however, that the mountain where this occurred, is described as exceeding high; and the Abbé Mariti, speaking of this mountain, says, Here we enjoyed the most beautiful prospect imaginable. This part of the mountain overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead sea. These various domains the tempter might shew to our Lord distinctly, and might also at the same time *point out,* (for so the original word sometimes signifies,) and direct our Lord's eye towards several other regions that lay beyond them, which might comprehend all the principal kingdoms of the Eastern world. *Bp. Porteus.*

9. — *if thou wilt fall down and worship me.*] This audacious and impious proposal of Divine worship, which no true angel of

Anno DOMINI 27.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, [c] Thou shalt worship the Lord thy God, and him only shalt thou serve.

[c] Deut. 6. 13. & 10. 20.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

A. D. 30.

12 ¶ [f] Now when Jesus had heard that John was ‖ cast into prison, he departed into Galilee;

[f] Mark 1. 14. Luke 4. 14. John 4. 43.

‖ Or, *delivered up.*

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

A. D. 31.

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

Anno DOMINI 31.

15 [g] The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

[g] Is. 9. 1

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ [h] From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

[h] Mark 1. 14.

18 ¶ [i] And Jesus, walking by the sea of Galilee, saw two brethren, Simon called

[i] Mark 1. 16.

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light ever received or even tolerated, Rev. xix. 10; xxii. 9, detected the false fiend to be the power of darkness; and, in consequence, Jesus calls him by his proper name, and banishes him from His presence, as His Divine superiour. *Dr. Hales.*

10. — *Get thee hence, Satan: for it is written,* &c.] As if He had said, I defy thee and all thy proffers, being contrary to the revealed will of God, in whose holy word it is written, "Thou shalt worship the Lord thy God, &c." *Bp. Beveridge.* To each of the former suggestions the holy Jesus replied without emotion; but now, when the majesty of His heavenly Father was injured, and the faith of His own allegiance to Him assailed by so vile a falsehood, He bears no longer; tells the hypocrite that He knew him well to be the adversary of God, who had granted to no created being, much less to him, the honours and the authority which he claimed, and commands him that moment to quit His presence. *Abp. Secker.* Respecting the meaning of the word Satan, see note at Job i. 6.

—— *Thou shalt worship the Lord thy God, and him only*] These words express that there is one only God who is the object of worship, a Being eternal and infinite, supreme and independent, all-powerful and all-wise, perfectly just and merciful and good; and the worship here enjoined includes every religious, every virtuous act and habit, by which regard is shewn to God, either in the affections of the mind, or in the expressions of the lips, or in the actions of the life. These words of our Lord also teach us, that we should prefer before all things the service of God, and the practice of true religion; being always ready to reject whatever shall come in competition with our duty, even the whole world if offered to us at the purchase of sin. If we be found of this disposition, lovers of truth, and doers of righteousness, the tempter will depart from us as he did from our Lord; angels will come and minister unto us, and the Spirit of God will preserve and guide us unto eternal life. *Dr. S. Clarke.*

11. *Then the devil leaveth him,*] We have here a proof that the word of God, justly applied, affords a sure defence against the assaults of the devil; and that, if we resist him, he will flee from us. *Bp. Mann.*

—— *angels came*] And ministered unto Him, comforting Him at His trial, rejoicing at His victory, and refreshing Him after His long fast. *Dr. S. Clarke.*

This history of our blessed Lord's temptation teaches us, that even the best of men may sometimes be permitted to fall into great temptations; for we see that even He was exposed to the severest. It encourages us to hope, that, when temptations assail us, we may be blessed with Divine assistance to save us from the danger; for the great Captain of our salvation, when assaulted by all the art and all the power of Satan, rose superiour to all his efforts. We learn further from our Saviour's conduct under this great trial, that when temptations assail us, we are not to hesitate and deliberate whether we shall give way to them or not, but must at once repel them with firmness and vigour: we must instantly say to the tempter, "Get thee hence, Satan;" and he will instantly flee from us, as he did from Christ. *Bp. Porteus.*

12. *Now when Jesus had heard* &c.] This was about a year after Jesus's baptism, and withdrawing into the wilderness. The cause of John's imprisonment is mentioned at chap. xiv. 3. *Bp. Pearce.*

—— *he departed into Galilee;*] He had probably been, during the interval, in some part of the wilderness, not far from Jordan. *Bp. Pearce.*

13. — *Capernaum, which is upon the sea coast,* &c.] As Capernaum is not once mentioned in the Old Testament, it is probable that it is one of the towns built by the Jews at their return from the Babylonish captivity, "upon the sea coast;" that is, on the coast of the sea of Galilee, "in the borders of Zabulon and Nephthalim," and consequently towards the upper part of this sea coast. It probably took its name from an adjoining spring of great repute, which, as Josephus informs us, bore the name of Capernaum. It is now so decayed as to consist of only a very few fishermen's cottages. *Dr. Wells.* Capernaum and the adjoining villages were peculiarly fitted for the chief residence of our Lord, as His disciples chiefly resided there, and as the adjacent sea of Galilee afforded Him peculiar facilities for moving from place to place, and thus avoiding the importunities of the multitude. *Dr. Hales.*

14. *That it might be fulfilled* &c.] Thus was remarkably fulfilled the prophecy of Isaiah, chap. ix. 1. *Dr. S. Clarke.*

15. — *beyond Jordan,*] Rather, "by the side of Jordan," as the Greek words may be translated; for Zabulon and Nephthalim were on the western side of Jordan, which was nearest to Judea and Galilee. *Bp. Pearce.*

—— *Galilee of the Gentiles;*] This northern part of Galilee was so called, either from its being extremely populous, or rather from its being inhabited by many Gentiles as well as Jews. *Dr. Wells.*

17. — *and to say, Repent:* &c.] Our Saviour's first address to the people is similar to that of the Baptist. The very first qualification He required of those who aspired to be His disciples, was repentance, a sincere contrition for all past offences, and a resolution to renounce in future every species of sin. *Bp. Porteus.*

18. — *by the sea of Galilee,*] This sea or lake is very frequently mentioned in the Gospels, under the names of "the sea of Galilee," from the province of Galilee in general; "the sea of Tiberias," from the town of that name on its western shore; and "the lake of Gennesareth," from that tract of Galilee called Gennesareth, which bounded it all along on its western side. This fresh-water sea or lake is mentioned in the Old Testament by the name of "the sea of Chinnereth," or Cinnereth, Numb. xxxiv. 11; Josh. xiii. 27. Tiberias was built by Herod the tetrarch of Galilee, and named in honour of Tiberius Cesar: it soon became one of the principal cities of those parts, from the great privileges granted by Herod to its inhabitants: it is said to have contained thirteen synagogues. *Dr. Wells.*

The town of Tiberias, now called Tabarie by the Arabs, is situated close to the banks of the lake that bears its name; and on the land side it is encircled by a strong wall of hewn stones of basalt, notwithstanding which it hardly merits the name of a town. There are no traces left of its ancient splendour, though

Anno DOMINI 31. Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, Anno DOMINI 31. teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multi-

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the ruins of the old town are discoverable, which extended as far as the hot baths, situated about a league to the east. The adjoining lake abounds in fish, but we discovered only one fisherman's boat, and that nearly in ruins, at Tiberias. The person who farms the fishery only employs his nets along its banks. *Seetzen.*

—— *saw two brethren, Simon* &c.] Had it been the object of our Saviour to establish His religion by mere human means, by influence or force, by the charms of eloquence or the powers of reason, by the example or the authority of the great, He would undoubtedly have selected His disciples from the opulent, the eloquent, or the learned. But these were not the instruments which He intended to use. He meant to shew, that He was above them all; that He had far other resources, far different auxiliaries to call in to His support, in comparison with which all the wealth, and magnificence, and power, and wisdom of the world were trivial and contemptible things. Accordingly we find that not the wise, not the mighty, not the noble, were called to cooperate with Him, but men of the meanest birth, of the lowest occupations, of the humblest talents, and most uncultivated minds. These fishermen of Galilee were to be, under Him, the instruments of overthrowing the stupendous and magnificent system of paganism and idolatry throughout the world, and producing the greatest change, the most general and important revolution, in principles, in morals, in religion, that ever took place on this globe. *Bp. Porteus.*

19. — *and I will make you fishers of men.*] That is, You shall have a far better employment, in recovering men from ignorance and sin, and bringing them into the way of truth and salvation. *Bp. Mann.*

22. — *they immediately left the ship — and followed him.*] After the example of these Apostles, every Christian should be ready in heart and in mind to quit all that comes in competition with his duty, and to follow the Saviour in the path of holy living. All Christians must obey Him, by leaving those companies and engagements, and ways of living, which ensnare their souls and entangle their affections in the toils of sin. All, when their duty to God requires it, must forsake their friends and relations, rather than reject the salvation of Christ. *Bp. Horne.*

23. — *teaching in their synagogues,*] It was the ordinary custom for the scribes to teach in the synagogues. It appears however, that the Jews, though they did not allow this liberty to illiterate persons or mechanicks, yet granted it to Prophets and such as set up for heads or leaders of new sects, in order that they might inform themselves of their doctrines, and not condemn them unheard and unknown. Under these characters, probably, Christ and His Apostles were admitted to this privilege. *Dr. Lightfoot.*

—— *synagogues,*] The Greek word for synagogue, as well as the Hebrew, signifies in general any assembly, whether sacred or profane; but it was commonly used to denote a place of assembly for religious worship. Authors are not agreed respecting the time when the institution of synagogues among the Jews began; but it is probable that they did not exist before the Babylonish captivity, as there is not only no mention of them in the Old Testament, but passages occur in some parts of it, which seem to disprove their existence. The Jews erected synagogues not only in towns and villages, but also in the country where there was a sufficient congregation, especially near rivers, for the purposes of purification. Service was daily performed in them, consisting of prayers, reading the Scriptures, and preaching or expounding them. A council, or assembly of grave and wise persons well versed in the law, was appointed to superintend and regulate all matters belonging to the synagogue and its service. *Dean Prideaux, Beausobre.*

24. — *those which were possessed with devils,*] There has been great variety of opinion respecting the demoniacal possessions, frequently mentioned in the New Testament. Some have thought that persons "possessed with devils" were merely madmen, and justify their opinion by what is said at John x. 20, "He hath a devil, and is mad;" but, in this present text, a decisive proof seems to be afforded that the phrase "possessed with devils," signifies something distinct from common madness, because here the possessed with devils are expressly mentioned as distinct from "lunaticks." And it is most clearly proved at chap. viii. 32, that the persons there mentioned were really possessed with devils, because the cure of mere madmen could not have affected the swine, into whom the devils entered, to their destruction. *Bp. Pearce.*

The notion that the demoniacks, mentioned in the New Testament, were merely persons afflicted with strange diseases, may be clearly confuted by several considerations. First, The Scriptures themselves make a constant and plain distinction between the curing of diseases, and the casting out devils; Matt. x. 1; Luke iv. 40, 41. Secondly, Circumstances are related which shew the persons to have been really possessed with devils; "Christ suffered not the devils to speak, because they knew Him" (Mark i. 34) "to be Christ," Luke iv. 41. The devils expostulate with Christ, are sent into the herd of swine, acknowledge their name to be Legion, Mark v. 1—14; Luke viii. 27—33. Thirdly, Our Lord puts questions to the devils, enjoins them to be silent, to come out of a man, &c, Mark i. 25; ix. 25; Luke iv. 41. Fourthly, Many symptoms shew the reality of the possession; as the great strength of the persons possessed, the fear expressed by the devils of being destroyed, being cast into the abyss, &c. It cannot be objected that demoniacks were not known before the coming of Christ; for Josephus and other writers attest the contrary. *Annotations on the Gospels.*

It is obvious and easy to find a reason why, in the days of Christ and His Apostles, evil spirits had more influence and power over the bodies of men, than before or since. When God sent His Son into the world, it was to destroy the empire of sin and Satan. Evil spirits therefore were permitted to range at large, that the glory of the Son of God might be made manifest, in expelling them, in rebuking them, in putting them to open shame, and compelling them to proclaim the dignity of Christ, and to be a sort of unwilling preachers and witnesses of the Gospel. Thus men beheld at the same time the vile nature and the terrible force of those apostate spirits, and the superiour power and the great goodness of the Saviour of the world, who delivered miserable men from such dreadful enemies. *Dr. Jortin.*

Anno DOMINI 31. tudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAP. V.

1 *Christ beginneth his sermon in the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on an hill, 15 the candle: 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labour after perfectness.*

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AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 [a] Blessed *are* the poor in spirit: for their's is the kingdom of heaven. [a] Luke 6. 20.

4 Blessed *are* they that mourn: for they shall be comforted.

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25. — *and from Decapolis,*] Decapolis was a part of Syria, lying on the east of the lake of Gennesareth; so called because it contained ten cities. *Abp. Newcome.*

Chap. V. ver 1. — *into a mountain:*] A few points towards the north of mount Tabor stands that which they call the mount of Beatitudes; a small rising, from which our Saviour is said to have delivered His sermon "on the mount." *Maundrell.* It is not far from Capernaum, northward of the sea of Galilee. Probably it is the same to which our Lord retired, and where He spent the night in prayer before the election and ordination of the twelve Apostles. *Dr. Wells.*

—— *when he was set,*] It was the manner of the Jewish doctors to sit down when they taught, Luke iv. 16—20. *Dr. Whitby.*

2. — *and taught them, saying,*] Our blessed Lord, having by His miracles established His divine authority, and acquired a powerful influence over the minds of His hearers, now proceeds to explain to them in some degree the nature of His religion, the duties it enjoins, and the dispositions it requires. This He does in the ensuing discourse, which is of considerable length, called His sermon on the mount; which contains a greater variety of new, important, and excellent moral precepts, than is any where to be found in the same compass. At the same time, it does not pretend to give a regular, complete, and perfect system of ethicks, or to lay down rules for the regulation of our conduct in every possible instance that can arise. This would have been an endless task, and would have multiplied precepts to a degree that would in great measure have defeated their utility and destroyed their effect. Our Lord took the wiser and more impressive method of tracing out to us the great outlines only of our duty, of giving us general principles and comprehensive rules, which we may ourselves apply to particular cases, and the various situations in which we may be placed. *Bp. Porteus.*

The manner of our Saviour's teaching was extremely peculiar; yet precisely adapted to the peculiarity of His character and situation. His lessons did not consist of disquisitions, of any thing like moral essays, or set treatises upon the several points which He mentioned. When He delivered a precept, it was seldom that He added any proof or argument: still more seldom, that He accompanied it with, what all precepts require, limitations and distinctions. His instructions were conceived in short, emphatick, sententious rules, in occasional reflections, or in sound maxims. This perhaps was not a very natural or proper method for a philosopher or moralist, nor a method which can very successfully be imitated by us. But it was admirably suited to the character which our Saviour assumed, and to the situation in which He, as a teacher, was placed. He produced Himself as a messenger from God. He put the truth of what He taught on authority, (Matt. v. 34, 39, 44.) In the choice, therefore, of His mode of teaching, the purpose by Him to be consulted was impression; because conviction, which forms the principal end of our discourses, was to arise in the minds of His followers from a different source, from their respect to His person and authority. Now, for the purpose of impression singly and exclusively, nothing could have so great force as strong ponderous maxims, frequently urged, and frequently brought back to the thoughts of the hearers. It must also be remembered, that our Lord's ministry was, compared with His work, of short duration; that within this time He had many places to visit, various audiences to address; that His person was generally besieged by crowds of followers; that He was sometimes driven away from the place where He was teaching by persecution, and that, at other times, He thought fit to withdraw Himself from the commotions of the populace. Under these circumstances, nothing appears to have been so practicable, or likely to be efficacious, as leaving, wherever He came, concise lessons of duty. These circumstances, at least, shew the necessity He was under of comprising what He delivered within a small compass. In particular, His sermon on the mount should always be considered with a view to these observations. The question is not, whether a fuller, a more accurate, a more systematick, or a more argumentative discourse upon morals might not have been pronounced; but whether more could have been said in the same room, better adapted to the exigencies of the hearers, or better calculated for the purpose of impression. Considered in this light, this discourse is indeed admirable. It has been thought by some that it was made up of what Christ had said at different times, and on different occasions. But there is no sufficient reason for this opinion. It is probable that our Lord delivered this discourse at one time and place, in the manner related by St. Matthew; and that He repeated the same rules and maxims at different times, as opportunity or occasion suggested; that they were often in His mouth, and were delivered to different hearers and in various conversations. *Archdeacon Paley.*

3. *Blessed are the poor in spirit:* &c.] That is, the humble and lowly minded—"for their's is the kingdom of heaven"—for they are fitted to enter into that kingdom here, and to enjoy it hereafter. *Dr. Whitby.* Our Lord, in the very outset of His publick instructions, marks at once, in the strongest and most decided terms, the peculiar temper, spirit, and character of His religion, and shews His disciples how completely opposite they were to all those splendid and popular qualities, which were the great objects of applause and admiration in the heathen world. *Bp. Porteus.*

—— *the kingdom of heaven.*] The expressions, "kingdom of heaven," and "kingdom of God," in the New Testament, refer to the prophecies of Daniel, (Dan. ii. 44; vii. 13, 14,) and denote that everlasting kingdom of the God of heaven, which He would set up and give to the Son of man; or, in other words, the spiritual and eternal kingdom of Christ, both God and Man, which was to subsist first in more imperfect circumstances on earth, and afterwards was to appear complete in the world of glory. In some places of Scripture, "the kingdom of heaven" more particularly signifies the former of these, and denotes the state of it on earth: see Matt. xiii. 41, 47; xx. 1. And sometimes "the kingdom of God" signifies only the state of glory, 1 Cor. vi. 9, 10; xv. 50; Gal. v. 21. But, generally, both the one and the other expression includes both. *Parkhurst.*

4. *Blessed are they that mourn:*] They that mourn for their sins with a godly sorrow, "for they shall be comforted" with the assurance of the pardon of their sins, and the hope of future happiness. *Dr. Whitby.* Or, as the words are general, a wider sense also may be given to them: Blessed are they who endure afflictions of any kind with a humble submission to Divine providence; but still more blessed, if the sorrows and hardships, which they undergo, are for the sake of duty and religion. God will certainly support them under their distress, and hereafter

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5 [b] Blessed *are* the meek: for they shall inherit the earth.

[b] Psal. 37. 11.

6 Blessed *are* they which do hunger and thirst after righteousness: [c] for they shall be filled.

[c] Is. 65. 13.

7 Blessed *are* the merciful: for they shall obtain mercy.

[d] Ps. 24. 4.

8 [d] Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

[e] 1 Pet. 3. 14.

10 [e] Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of [f] evil against you † falsely, for my sake.

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12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

[f] 1 Pet. 4. 14.

† Gr. *lying.*

13 ¶ Ye are the salt of the earth: [g] but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

[g] Mark 9. 50. Luke 14. 34.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

[h] Mark 4. 21. Luke 8. 16. & 11. 33.

15 Neither do men [h] light a candle, and put it under ‖ a bushel, but on a candle-

‖ The word in the original signifieth *a measure containing about a pint less than a peck.*

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they shall rest for ever in those mansions where no sorrow enters. *Dr. Jortin.*

5. — *they shall inherit the earth.*] Shall inherit the greatest blessings upon earth, calmness and composure of spirit, peace and comfort of mind. *Bp. Porteus.*

6. — *which do hunger and thirst* &c.] Who earnestly desire to become truly virtuous and religious. *Dr. S. Clarke.* Who, having a true sense of their own defects and spiritual wants, and of the excellence of religion, desire above all things to be assisted and instructed in the performance of their duty, and to become eminent in piety; and who are as industrious and active in this wise pursuit, as men oppressed with hunger and thirst are glad to satisfy those natural appetites. So rational and so earnest a desire shall never be disappointed; they shall become righteous, and enjoy the present and future rewards of righteousness. *Dr. Jortin.*

—— *for they shall be filled.*] Shall be satisfied with the enjoyment of their righteousness here, and the completion and reward of it hereafter. *Dr. Whitby.*

7. — *they shall obtain mercy.*] They may expect to find that favour and mercy from God which they shew to men, and also to experience mercy, forbearance, and kindness from their fellow creatures. *Dr. Jortin.*

8. — *the pure in heart:*] That heart is pure which is sound in the faith, submissive to the will, obedient to the law, constant in the service, and zealous for the glory of God, which is meek, humble, just, and charitable towards others; in short, that exercises itself to have "always a conscience void of offence toward God, and toward men." *Bp. Beveridge.*

—— *shall see God.*] Shall peculiarly enjoy His favour and protection here, and hereafter shall have a nearer access to His glorious presence and that fulness of joy which shall attend it. *Dr. Jortin.*

9. — *the peacemakers:*] Those who are of a peaceable temper themselves, and endeavour to promote peace among others. *Dr. Whitby.* "For they shall be called &c;" that is, they shall be owned and received by God as His peculiar children. *Dr. S. Clarke.* Shall be happy in being like unto God, who is called the God of peace, and happy in that inward peace and serenity of conscience which their heavenly Father will confer upon them. *Dr. Jortin.*

10. *Blessed are they which are persecuted* &c.] The blessedness here promised is not merely to such as are persecuted for Christ's or for righteousness' sake, but to such only as bear these sufferings with courage and patience, and who, notwithstanding the persecutions they sustain, continue firm and constant in the belief and profession of their Christian faith, and in the exercise of a spirit of piety and virtue. *Bp. Blackall.*

—— *for their's is the kingdom of heaven.*] For they, having given the greatest possible proof of their sincerity and constancy, will receive an extraordinary crown and a peculiar reward in heaven. *Dr. S. Clarke.*

It should be well observed, that although our Saviour, here and in other passages, annexes blessedness and eternal life to the practice of single virtues, yet we are to understand His promises as founded on a supposition that such persons take care not to be deficient in the rest of their duty. To think otherwise would be to fall into a gross mistake; a mistake, however, into which some Christians have fallen, when, magnifying single Christian virtues, they have thought by the practice of them to compound for the neglect or habitual violation of other duties. *Dr. Jortin.*

11. *Blessed are ye, when men shall revile you,* &c.] See the note on ver. 10 from Bp. Blackall. It is a complete perversion of our Saviour's meaning here, to suppose, as some fanatical Christians have done, that there is any merit in the mere fact of being persecuted for the sake of religion, and that therefore, voluntarily to court the persecutions and revilings of men, can ever be the means of securing the Divine favour.

12. — *the prophets*] As Joseph, Moses, Samuel, David, Isaiah, Jeremiah, &c. *Grotius.*

13. *Ye are the salt of the earth:*] Salt is used to make things savoury, and to preserve from putrefaction. Thus the meaning of this expression is, Ye are appointed, by that pure and holy doctrine which you are to preach, and by the savour of your good conversation, to purge the world from the corruption in which it lies; but, if you yourselves should lose your savour and become putrefied members in My body, you would become wholly useless to these good ends, must be rejected by Me, and cast off, as unsavoury salt is cast into the dunghill. *Dr. Whitby.* Salt in the hot climate of Judea was so necessary a thing, that without it meat could not be preserved sweet, even for a short time; hence the frequent allusion made to salt and its uses. See Mark ix. 50; Luke xiv. 34, &c. *Bp. Pearce.*

—— *if the salt have lost his savour,*] Our Lord's supposition of the salt losing its savour is illustrated by Mr. Maundrell, who tells us, that, in the valley of Salt, near Gebul, when he broke a piece which had been exposed to the sun, rain, and air, though it had the sparkling of salt, yet it had perfectly lost its savour; but that the inner part, which had not been exposed, still retained its savour. *Burder.*

14. *Ye are the light of the world.*] You are placed as a light which gives light to others, and is itself seen by all, as a city on an eminence which cannot escape observation. You are neither to conceal your light, which would be contrary to the purposes of God, who gave you that distinction, nor to forget that your conduct, in the distinguished situation which you hold, will attract the attention of the whole world.

—— *A city that is set on an hill*] Not far from the hill, now called the mount of Beatitudes, is the city Saphet. It stands upon a very eminent and conspicuous mountain, and is seen far and near. May we not suppose that Christ alludes to this city in the words "A city that is set on an hill cannot be hid?" *Maundrell.*

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stick; and it giveth light unto all that are in the house.

16 Let your light so shine before men,
i 1 Pet. 2. 12. i that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

k Luke 16. 17. 18 For verily I say unto you, k Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

l James 2. 10. 19 l Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

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21 ¶ Ye have heard that it was said ‖ by them of old time, m Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

‖ Or, *to them.*
m Exodus 20. 13. Deut. 5. 17.

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

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16. *Let your light so shine* &c.] Let the truth of that grace and faith which you have now received, and with which you are enlightened, not be obscured by the works of darkness, or by the interference of earthly affections; but let it be so clear, so manifest, so perspicuous and apparent in your lives and conversation unto all men, "that they may see your good works;" that is, that all may see clearly how far you excel others in the performance of all your duties both to God and men. *Bp. Beveridge.*

Although Christ's first Apostles and disciples seem principally concerned in some of these precepts, yet are they also intended for all Christians; for it is the duty of all Christians "to shine as lights in the world," Philip. ii. 15. *Dr. Whitby.*

17. *Think not that I am come* &c.] Do not think that I am come to destroy or abrogate the Law and the Prophets: no, I am not come to dissolve any one natural or moral obligation; but, on the contrary, to fulfil what was typified, to explain what was obscure, and to complete what was imperfect. *Dr. S. Clarke.* "I am not come to destroy, but to fulfil;" to carry on the same design which was intended by the Jewish religion, and to perfect and accomplish it; to supply all the weakness and defects of that less perfect dispensation. *Abp. Tillotson.*

18. — *one jot or one tittle*] Alluding probably to the little strokes or dashes, by which the difference was made, in Hebrew and Syriack writing, between letters almost alike. *Dr. Lightfoot.*

19. — *one of these least commandments,*] One of the precepts of the moral law. In the following words, "shall teach men so," He seems to reflect on those Scribes and Pharisees, who by their traditions exempted themselves and others from observing the moral precepts. *Dr. Whitby.*

—— *shall be called the least* &c.] The object of the disciples was a high place in the kingdom of heaven. The expression, "shall be called the least," seems to refer to this hope.

20. — *except your righteousness shall* &c.] He addresses His disciples principally as instructors of others. Ye are to be teachers of a higher and purer morality than the Scribes and Pharisees. The "righteousness of the Scribes and Pharisees" is described in the verses which follow.

The righteousness of all Christians must exceed the righteousness of the Scribes and Pharisees, by their performing internally as well as externally the whole of their duty both to God and man; by obeying every command, to the exclusion and neglect of none; and, above all, by obeying with real integrity and sincerity of heart, not to advance their temporal interest or to gain the applause of men, but to the end that their righteousness may be accepted with God, through Jesus Christ our Lord. *Bp. Beveridge.*

21. *Ye have heard* &c.] Our Saviour here proceeds to set down some of the many instances in which the Christian religion has exalted our duty above what the Jewish doctors held men to be accountable for. They condemned gross crimes, but palliated less, and were content with such an obedience as the letter of the law directed. He, on the contrary, requires all those qualifications and dispositions, which secure and promote the true intent of the law: He cuts down wickedness at the very root, and prevents the act by suppressing the first irregular motions, and every tendency to it. *Dean Stanhope.*

—— *by them of old time,*] Some prefer to translate as the Greek admits, "to them of old time," namely, by Moses. *Drs. Whitby* and *Campbell.*

22. *But I say unto you,* &c.] Our Saviour in this verse pursues an analogy between the punishments inflicted by the Jewish courts, and the punishments of a future life. Whosoever shews causeless anger, shall be in danger of "the judgment," or of a punishment corresponding to the capital punishment imposed by the lesser council of twenty-three members. Whoever calls his brother vain or worthless, shall incur a punishment, answering to that of stoning, inflicted by the Sanhedrim, or great council of seventy-two. But whosoever violently rails at his neighbour, shall be subject to a most grievous punishment, compared to that of burning the children alive in the valley of Hinnom. *Dr. Hammond, Grotius.* Your teachers tell you that the commandment of God is, Thou shalt not kill. But *I*, says our Lord, go much further; I say, thou shalt not indulge any resentment against thy brother; thou shalt not use any reproachful or contemptuous language towards him; for these are the things that lead and provoke to the most atrocious deeds. *Bp. Porteus.*

—— *without a cause*] For a light cause, or immoderately for any cause. *Dr. Hammond.*

—— *Raca,*] This is a Syriack word, meaning light or vain: it is thought by some to mean the same as what is translated "vain man" at James ii. 20. *Bp. Pearce.*

—— *Thou fool,*] A stronger expression than Raca; the original importing wicked or reprobate. *Dr. Lightfoot.* The Hebrew word should rather be left untranslated, as was Raca; "Moreh," thou rebel, apostate. *Bp. Pearce.*

—— *hell fire.*] In Greek the expression is, The Gehenna of fire. Gehenna is a Hebrew word, signifying "the valley of Hinnom," and by this name the Jews were wont to express the place of torment for the wicked; as the valley of Hinnom near Jerusalem was a place infamous for the foul idolatries committed there, for the cries of infants offered by fire to Moloch, the filth carried out thither from the city, and a fire that was always burning; on which account it was deemed a fit representation of hell. *Dr. Lightfoot.* See notes at 2 Kings xxiii. 10.

23. — *thy gift to the altar,*] The Scribes and Pharisees taught that the gifts and sacrifices brought to the temple were sufficient to expiate all offences, which were not to be punished by the judge, and that without amendment of life; and therefore Christ teaches,

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24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

[a] Luke 12. 58.

25 [a] Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

[c] Exodus 20. 14.

27 ¶ Ye have heard that it was said by them of old time, [c] Thou shalt not commit adultery:

[p] Chap. 18. 8. Mark 9. 47.

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

‖ Or, *do cause thee to offend.*

29 [p] And if thy right eye ‖ offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

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30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

[q] Deut. 24. 1.

31 It hath been said, [q] Whosoever shall put away his wife, let him give her a writing of divorcement:

[r] Luke 16. 18. 1 Cor. 7. 10.

32 But I say unto you, That [r] whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

[s] Exodus 20. 7. Lev. 19. 12. Deut. 5. 11.

33 ¶ Again, ye have heard that it hath been said by them of old time, [s] Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at

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in opposition to them, that no sacrifice or other worship can be acceptable to Him, without justice and charity. *Dr. Whitby.*

In the doctrine of the Scribes and Pharisees, provision had been made for pecuniary damages only, and bare restitution, which might be done without a charitable mind, or a brotherly heart. But Christ urges reconciliation of mind, and a sincere desire of being reunited to our offended brother; and that, not only where property is concerned, but in every case in which our neighbour complains that he is aggrieved. *Dr. Lightfoot.*

24. — *first be reconciled to thy brother,*] Till the duty of forgiveness be discharged by ourselves, God will accept of no service or sacrifice at our hands. And therefore our Liturgy does with great reason declare it to be a necessary qualification for our worthy receiving the sacrament, that we be in love and charity with our neighbours, because in the blessed Sacrament of Christ's body and blood, we hope to have the forgiveness of our sins ratified and confirmed to us; and how can we hope for this from God, if we ourselves be not ready to forgive one another? *Abp. Tillotson.*

26. — *Thou shalt by no means come out* &c.] It is to be inferred from these expressions, how much more it concerns us to repent in time of our offences towards God, and to endeavour to be reconciled to Him, lest we be cast into the infernal prison. *Dr. Whitby.*

28. — *whosoever looketh on a woman* &c.] But I say, Let not thine heart or thine eye commit adultery; for here it is that sin begins, and here it must be crushed. This is wisdom, this is morality, in its most perfect form, in its essence, and in its first principles: bad thoughts quickly ripen into bad actions; and if the latter only are forbidden while the former are left free, all morality will soon be at an end. Our Lord therefore, like a wise physician, goes at once to the bottom of the evil; he extirpates the first germ and root of the disease, and leaves not a single fibre of it remaining to shoot up again in the heart. *Bp. Porteus.* A most striking proof of the superiority of that morality which is taught in the New Testament, is the great stress which is laid by our Saviour on the regulation of the thoughts: see chap. xv. 19; xxiii. 25, 27. There can be no doubt with any reflecting mind, that, in order to regulate effectually the propensities of our nature, the check is to be laid, not upon the action, but upon the thought. And, as to this matter, the judgment of our Saviour is decisive. He makes the control of the thought essential; with Him, internal purity is every thing. In speaking of this very declaration of our Saviour, "Whosoever looketh on a woman, &c," Boerhaave was wont to say, "Our Saviour knew mankind far better than Socrates." *Archdeacon Paley.*

29. — *if thy right eye offend thee,*] If thy right eye ensnare thee; cause thee to offend. *Dr. Campbell.* As every wise man would consent to suffer the most painful operation, or even to lose a limb, if necessary, to save his life; so every good Christian will subdue his lusts and passions, and part with whatever is dearest to him, rather than forfeit his hopes of everlasting happiness. *Bp. Mann.* Our Saviour's expressions here are highly figurative and alarming, but not more than the occasion demanded. Every one must understand that the eye to be plucked out is the eye of concupiscence; that the hand to be cut off is the hand of violence and vengeance; that is, these passions are to be checked and subdued, let the conflict cost what it may. *Bp. Porteus.*

31. *It hath been said,* &c.] See Deut. xxiv. 1. Here His words are, not as before, "it hath been said to them of old," but only "it hath been said;" to note that this was not a precept given by Moses to divorce their wives, but only a permission in some cases. See Matt. xix. 8. *Dr. Whitby.* Among the Jews and heathens, but more particularly among the latter, the power of divorce was carried to a great extent, and exercised with the most capricious and wanton cruelty. It was full time for a stop to be put to these increasing barbarities; and it was a task worthy of the Son of God Himself, to stand up as the Defender and Protector of the most weak and helpless part of our species. Accordingly He here declares, in the most positive terms, that the only legitimate cause of divorce is adultery; and this has, by the experience of ages, been found to be a most wise and salutary provision, no less conducive to the happiness than to the virtue of the species. *Bp. Porteus.*

34. — *Swear not at all;*] That is, Swear not at all in common conversation; invoke not the name of God upon light occasions; but let your conversation be always so sincere and true, that your affirmation may be received as an oath. *Dr. S. Clarke.* Although this expression seems general and absolute, we must nevertheless understand it with some restriction. Our Saviour forbids, first, the swearing by created things; secondly, the profane and rash use of oaths, such as the Jews were accustomed to employ, without necessity, from mere habit, or, what was worse, from a design to deceive. It appears from other passages of Scripture, that, on some occasions, oaths were not only lawful but necessary. See Exod. xxii. 11; Ps. cx. 4; Rom. ix. 1; 2 Cor. i. 23; xi. 31; Gal. i. 20; Heb. vi. 16; Rev. x. 6. *Beausobre.* It is plain, that if the prohibition, "Swear not at all," were understood absolutely, the good of society would be much affected; as, in important matters, there would be wanting the strongest human assurance and the best human testimony, which derive their greatest force from a solemn appeal to God; and, therefore, our Lord restrains His command

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all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

[t] James 5. 12.

37 [t] But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

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38 ¶ Ye have heard that it hath been said, [u] An eye for an eye, and a tooth for a tooth:

[u] Exodus 21. 24. Lev. 24. 20. Deut. 19. 21.

39 But I say unto you, [x] That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

[x] Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7.

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to ordinary discourse, (ver. 37,) and opposes it to the unnecessary and ensnaring oaths and vows, then so frequent amongst the Jews. *Abp. Newcome.*

—— *neither by heaven;* &c.] Our Saviour's design in these words cannot be better understood than by considering what those corrupt principles were concerning swearing, which had crept in among the Jews. And, first, as their own authors tell us, it was generally held among them that they ought not to swear by the name of God in light and trivial cases, but they believed it was no sin to swear upon any occasion by a creature that was a remarkable object of God's favour and providence, as by heaven, or by the earth, or by Jerusalem, or by their head, which are the instances here noted by our Saviour. Secondly, some of them, and the Pharisees especially, taught that the guilt of perjury was not incurred when a falsehood was attested by an oath of this kind. Hence, our Saviour's words being spoken to persons who well understood the doctrines and practices of their countrymen in this matter, enjoined that they should not swear by the creatures of God in any of those cases in which it was unlawful to swear by the Almighty Himself, that is, in their usual communications with each other. For, it seems, the Jews themselves were not, in those days, arrived at that insolence, which, it is dreadful to think, is too frequent with Christians, of profaning the name of the most high God, by calling upon Him, on every trivial occasion, to bear witness to what they say. *Dr. Clagett.*

37. — *let your communication be,* &c.] Your common discourse must be free from oaths of any kind; for oaths are only to be used when they are required by lawful authority. *Bp. Mann.*

"Let your communication be, Yea, yea, &c." As if He had said, This is the rule I would have you constantly to observe in your commerce and dealing with men, and in your whole conversation: When you have occasion to affirm a thing affirm it steadily without an oath: when you have occasion to deny a thing, say, It is not so, without an oath: when you have occasion to promise that you will do a thing, or will not do it, promise, but do not swear; and when you have promised, be sure you be as good as your word. "Let always your yea be yea, and your nay nay," as St. James expresseth it, Jam. v. 12; that is, let your words and your deeds agree together. *Abp. Sharp.*

—— *cometh of evil.*] It proceeds from an evil mind, produces an evil custom, is of an evil example, and tends to an evil end. *Bp. Beveridge.*

Truth and fidelity are the great bases on which all society is founded; and without which there could be no peace, no security, no right or property in the world. Whatsoever therefore is apt to undermine these, as perjury directly does, and as common swearing naturally tends to do, ought to be avoided and discouraged by all who either love their own welfare, or have any regard to the publick good. *Abp. Wake.*

38. *Ye have heard that it hath been said,* &c.] There are two opposite descriptions of character, under which mankind may generally be classed. The one possesses vigour, firmness, resolution, is daring and active, quick in its sensibilities, jealous of its fame, inflexible in its purpose, violent in its resentments: the other, meek, yielding, complying, forgiving; not prompt to act, but willing to suffer; silent and gentle under rudeness and insult; suing for reconciliation where others would demand satisfaction. The former of these characters is, and ever has been, the favourite of the world. It is the character of great men. There is a dignity in it, which universally commands respect. The latter is apt to be deemed poor-spirited, tame, and abject. Yet so it has happened, that with the Founder of Christianity this latter is the subject of His commendation, His precepts, His example; and that the former is so in no part of its composition. This is the character designed in the following passage, ver. 38—44. The morality contained in this is no commonplace, but is truly original. Now it is certainly true, however contrary it may be to popular opinion, that the meek and yielding character possesses most of true worth, both as being most difficult to be acquired and sustained, and as contributing most to the happiness of social life; for, if this disposition were universal, the world would be a society of friends; and, if the disposition be only partial, as is the case in the world; if a few be actuated by it, amongst a multitude who are not, in whatever degree it does prevail, in the same proportion it prevents and terminates quarrels, the great disturbers of human happiness, and the great sources of human misery, as far as happiness and misery depend upon man. *Archdeacon Paley.*

—— *An eye for an eye,* &c.] See note at Levit. xxiv. 19. By a perversion of their law the Jews had conceived that private revenge was permitted. Among the ancient heathens, private revenge was indulged without scruple and without mercy. It was to check this furious ungovernable passion, so universally prevalent, that our Saviour delivers the precepts which follow. *Bp. Porteus.*

39. *But I say unto you, That ye resist not evil:*] No one can imagine that this injunction, and those of the same kind which follow, are to be understood strictly and literally; that we are to submit, without the least opposition, to every injury and insult that is offered us, and are absolutely precluded from every degree of self-preservation and self-defence. Common sense, as well as common utility, require that we should consider the particular instances of behaviour under the instances here specified, as proverbial and figurative expressions, intended to convey a general precept, and to describe that peculiar temper and disposition which the Gospel requires; that patience, gentleness, mildness, moderation, and forbearance under injuries and affronts, which is best calculated to preserve the peace of our own minds, as well as that of the world at large; which tends to soften resentment and turn away wrath; and without which, on one side or the other, provocations must be endless, and enmities eternal. *Bp. Porteus.* It is incidental to our Saviour's mode of instruction, which proceeds not by proof, but upon authority, not by disquisition, but by precept, that the rules will be conceived in absolute terms, leaving the application, and the distinctions that attend it, to the reason of the hearer. It is likewise to be expected that they will be delivered in terms by so much the more forcible and energetick, as they have to encounter natural or general propensities. It is further to be remarked, that many of the strong instances which appear in our Lord's sermon, (as here at ver. 39—41,) though they appear in the form of specifick precepts, are intended to be descriptive of disposition and character. A specifick compliance with the precepts would be of little value; but the disposition which they inculcate is of the highest. He, who should content himself with waiting for the occasion, and with literally observing the rule when the occasion offered, would do nothing, or worse than nothing: but he who considers the character and disposition which is hereby inculcated, and places that disposition before him as the model to which he should bring his own, takes

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40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and [y] from him that would borrow of thee turn not thou away.

[y] Deut. 15. 8.

43 ¶ Ye have heard that it hath been said, [z] Thou shalt love thy neighbour, and hate thine enemy.

[z] Lev. 19. 18.

44 But I say unto you, [a] Love your enemies, bless them that curse you, do good to them that hate you, and [b] pray for them which despitefully use you, and persecute you;

[a] Luke 6. 27.

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[b] Luke 23. 34. Acts 7. 60.

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 [c] For if ye love them which love you, what reward have ye? do not even the publicans the same?

[c] Luke 6. 32.

47 And if ye salute your brethren only,

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perhaps the best possible method of improving the benevolence, and of calming and rectifying the vices, of his temper. *Archdeacon Paley.*

40. — *coat, — cloke*] The word, rendered coat, means the inner garment or tunick, over which the Jews and other nations threw an outer garment or cloak, when they went abroad, or were not at work. *Bp. Pearce.* See the second note at Job xxii. 6.

41. — *compel thee to go a mile,*] This sort of compulsion was used by the officers of the publick magistrates, especially by such as were couriers, who for expedition seized and made use of the horses, carriages, and sometimes the persons, of those with whom they met, as they had occasion. *Bp. Pearce.*

43. — *and hate thine enemy.*] These words are not in the law of Moses; indeed that law expressly commands the love of strangers and of our enemies, in the highest degree, Lev. xix. 18, 34. Our Saviour therefore is, in this passage, not correcting or altering the moral precepts of the law, but opposing the corrupt interpretations of the scribes and Pharisees. *Dr. Whitby.*

44. *But I say unto you, Love your enemies,*] By the command "to love our enemies," we are required to have always a favourable disposition of mind towards them, which will incline us to be just and charitable in our dealings with them; to abstain from all revenge, to exert a ready forgiveness, to pray for them, to do them good offices when it lies in our power. *Dr. Jortin.* It has been objected to this command, that it is extravagant and impracticable, and that it is impossible for any man to bring himself to entertain any real love for his enemies. But this objection supposes that we are to love our enemies in the same manner and degree, and with the same cordiality and ardour of affection, as we do our relations and friends. Our Lord however is not so severe a taskmaster as to require this at our hands. There are different degrees of love, as of every other human affection, and these degrees are to be duly proportioned to the different objects of our regard. There is one degree due to our relations, another to our friends and benefactors, another to strangers, another to our enemies. *Bp. Porteus.*

—— *bless them that curse you,* &c.] That is, Do not retaliate on your enemy; do not return his execrations, his injuries and persecutions with similar treatment; do not turn upon him his own weapons, but endeavour to subdue him with weapons of a celestial temper, with kindness and compassion. *Bp. Porteus.* The Jewish law had commanded them to love their neighbours, meaning their brethren, and those of their own nation; but our Saviour, by commanding us to love our enemies, has, in the most emphatical manner possible, commanded us to love all men. And to secure the sincerity of our charity towards our enemies, we are required to express it by our hearty prayers to God in their behalf; to God, before whom it is impious and dangerous to dissemble, and from whom we can expect no mercy for ourselves, if with feigned lips we beg it of Him for others. *Abp. Tillotson.*

Many wise moralists have represented the desire of revenge as a mark of a noble mind, and the accomplishment of it as one of the chief felicities of life. But how much more magnanimous, how much more beneficial to mankind, is forgiveness! It is more magnanimous, because all the generous and exalted feelings of the human mind is requisite to the practice of it; for these alone can enable us to bear the wrongs and insults of wickedness and folly with patience, and to look down on the perpetrators of them with pity rather than indignation; these alone can teach us, that such are but a part of those sufferings allotted to us in this state of probation, and to know that to overcome evil with good is the most glorious of all victories: it is the most beneficial, because this amiable conduct alone can put an end to an eternal succession of injuries and retaliations; for every retaliation becomes a new injury, and requires another act of revenge for satisfaction. *S. Jenyns.*

45. *That ye may be the children* &c.] Raise your virtue and goodness above the common rate of men; let it be so universal as to approach to an imitation of God, who bestows the benefit of His sun and rain on the unjust and wicked, as well as on the just and good. *Dr. S. Clarke.* God bestows the blessings of His common providence even upon those who are guilty of the greatest provocations against Him. This quality of goodness is a prime excellency and perfection of the Divine nature; and who would not be ambitious to be like the best and most perfect of beings? But with what peculiar force should the example of God operate upon us! Our offences against Him are more and greater than any man ever was or could be guilty of towards us; besides, there are many considerations which ought to restrain us from severity towards our fellow creatures, which can have no place with God. We may justly fear that the consequences of our revenge may return upon ourselves, and that it may come to our own case to stand in need of mercy and forgiveness from others, and therefore, out of necessary caution and prudence, we should take heed not to set any bad example in this kind, lest it should recoil upon ourselves. We, who stand in need so much of forgiveness ourselves, ought in all reason to be easy to forgive others. But the Divine nature is infinitely above any real injury or suffering: God can never stand in need of pity or forgiveness; and yet, of His own mere goodness, without any interest or design, how slow is He to anger, how ready to forgive! *Abp. Tillotson.*

46. — *the publicans*] These were the collectors, and some of them perhaps farmers of the customs and other taxes, which the Roman emperours exacted from the Jewish nation. They were all, or some of them at least, Jews; for Matthew was a publican, chap. ix. 9, and, in the next verse here, the Jews seem to be spoken of as their brethren. But, because the Jews in general considered the exaction of these customs and taxes as an oppression of their nation, they conceived a very bad opinion of these publicans, as instrumental in that oppression, and perhaps as adding to it by their behaviour, Luke iii. 13; and on this account they always spake of them as sinners. See chap. ix. 11, &c. *Bp. Pearce.* They were held infamous among the Jews, because they dealt and conversed much with the Gentiles by the necessity of their trade, and also because, hiring the tributes at a price, they were in habits of raising gain to themselves by severe exactions on the people. *Dr. Hammond.*

47. — *if ye salute your brethren*] The Jews were so haughty and uncharitable, that they would not even bestow a salutation on a Gentile or a Samaritan, but only on their brethren. *Grotius.*

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what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

1 *Christ continueth his sermon in the mount, speaking of alms,* 5 *prayer,* 14 *forgiving our brethren,* 16 *fasting,* 19 *where our treasure is to be laid up,* 24 *of serving God, and mammon:* 25 *exhorteth not to be careful for worldly things:* 33 *but to seek God's kingdom.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward ‖ of your Father which is in heaven.

‖ Or, *with.*

[a] Rom. 12. 8.

2 Therefore [a] when thou doest *thine* alms, ‖ do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

‖ Or, *cause not a trumpet to be sounded.*

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3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain [b] repetitions, as the heathen *do:* for they think

[b] Eccl[us] 7. 14.

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48. *Be ye therefore perfect,* &c.] Remember that it is your highest perfection and glory to resemble your heavenly Father, as much as you possibly can, in acts of goodness and mercy. *Bp. Mann.* In your conduct towards your enemies, approach as near as you can to that perfection of mercy which your heavenly Father manifests towards His enemies, towards the evil and the unjust, on whom He makes His sun to rise, as well as on the righteous and the just. *Bp. Porteus.*

It is the extent principally of the Divine mercy and compassion, discernible in His works, which our Lord here presses. Your Father, He says, is bountiful to the evil as well as the good: go ye therefore and do likewise, and learn from hence to love your enemies as well as your friends, to do good to those who hate you as well as to those who love you. He here recommends not only the temper of mercy which is natural to the Deity, but also that extensive exercise of it, that perfection of goodness, which shone forth in all His works. *Bp. Sherlock.*

Chap. VI. ver. 1. *Take heed that ye do not your alms before men,* &c.] In the passages which follow, we have strong and repeated cautions to avoid all shew and ostentation in the performance of our religious duties, instanced in the acts of giving alms, of praying, and of fasting. Here is a marked disapprobation of every thing that looks like parade, vain-glory, insincerity, or hypocrisy in the discharge of our Christian duties. We here see in the clearest light the spirit and temper of the Christian religion, which is modest, silent, retired, quiet, unobtrusive, shunning the observation and the applause of men, and looking only to the approbation of Him who sees every thought of our hearts, and every secret motive of our actions. We have here established, as the grand principle for every disciple of Christ, that, in every part of his moral and religious conduct, he is to have no other object in view than the favour of God. *Bp. Porteus.*

We are not to suppose that, in this or any other passage, the pursuit of fame is stated as a vice; it is only said, that an action to be virtuous must be independent of any such motive. We should observe also, that it is not publicity, but ostentation, that is prohibited; not the mode, but the motive of the action which is regulated. A good man will prefer that mode, as well as those objects of his beneficence, by which he can produce the greatest effect; and the view of this purpose may dictate sometimes the publication, sometimes the concealment, of his action. Either the one or the other may be the mode of the action, according as the end to be promoted by it seems to require. But from the *motive* of the action, the reputation which is to arise from it, and the fruits and advantage of that reputation to ourselves, must be shut out; or, in whatever proportion they are not so, in that proportion the action fails of being virtuous. *Archdeacon Paley.*

2. — *do not sound a trumpet*] This is a figurative way of speaking, to express ostentation and a desire of having their alms seen and commended. *Bp. Pearce.*

—— *They have their reward.*] The applause of men shall be their only reward, and they must expect no other from God. *Dr. S. Clarke.*

3. — *let not thy left hand know* &c.] A proverbial expression, implying that in almsgiving all unnecessary disclosure should be avoided.

We are by no means to infer from hence, that we are on no occasion to give our alms in publick. In some cases, publicity is so far from being culpable, that it is necessary, useful, and laudable. *Bp. Porteus.* See Archdeacon Paley's note on ver. 1.

5. — *pray standing*] It was customary for the Jews to pray standing. See Mark xi. 25; Luke xviii. 11, 13. Yet on their more solemn days of fasting, they were wont to kneel, and even prostrate themselves before the Lord. *Dr. Whitby.*

6. *But thou, when thou prayest,* &c.] It should be well observed, that it is of private prayer only that our Lord is here speaking; and the hypocrites whom He condemns were those ostentatious Jews, who performed those devotions, which ought to have been confined to the closet, in the synagogues, and even the publick streets, that they might be noticed and applauded for their extraordinary piety and sanctity. His expressions cannot possibly be considered as implying a disapprobation of publick devotion in places of publick worship; for we find, in various parts of Scripture, publick worship enjoined as a duty of the highest importance. *Bp. Porteus.*

7. — *use not vain repetitions,*] The sense here is variously rendered; Use not much speaking, vain and unseasonable speaking. The words seem to condemn prayers lengthened out upon the supposition that we shall be heard for much speaking; they shew that long and earnest entreaties to God are unavailing while we continue in sin, and they recommend that, in our customary addresses to God, we should use words as comprehensive, general, and free from needless repetitions as we can. *Dr. Whitby.* He tells His disciples that they ought not to lay their wants before God in a superfluous abundance of words, nor hope to extort His favour by such absurd methods. *Dr. Jortin.*

—— *as the heathen do:*] Thus, in one place of the Greek poet Æschylus, near a hundred verses are filled with a repetition of the same invocations of the gods. So, 1 Kings xviii. 26, the priests of Baal called from morning till noon. The Ephesians, Acts xix. 34, repeated, "Great is Diana," for the space of two hours. *Dr. Hammond.*

Anno DOMINI 31. that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Anno DOMINI 31. [c] Our Father which art in heaven, Hallowed be thy name. [c] Luke 11. 2.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

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8. — *for your Father knoweth* &c.] Since this is given as the reason why we should not imitate the heathen in using vain repetitions, it implies on what accounts the heathens used to do so; that is, as questioning His omniscience, and therefore speaking thus for the purpose of imparting to Him what He did not know, or inculcating what He was unwilling immediately to attend to, or of suggesting again what He had forgotten. *Dr. Whitby.*

9. *After this manner therefore pray ye:*] The Lord's Prayer stands unrivalled in every circumstance that constitutes the perfection of prayer, and the excellence of that species of composition. It is concise, it is perspicuous, it is solemn, it is comprehensive; it is adapted to all ranks, conditions, and classes of men; it fixes our thoughts on a few great important points, and impresses on our minds a deep sense of the goodness and the greatness of that Almighty Being to whom it is addressed. It begins with acknowledging Him to be our most gracious and merciful Father; it begs that His name may be every where reverenced, that His religion may spread over the earth, and that His will may be obeyed by men with the same ardour, and alacrity, and constancy, that it is by the angels in heaven. It next entreats the supply of all our essential wants, both temporal and spiritual; a sufficiency of those things that are absolutely necessary for our subsistence; the forgiveness of our transgressions, on condition that we forgive our brethren; and, finally, support under the temptations that assault our virtue, and deliverance from the various evils and calamities that every where surround us; expressing at the same time the utmost trust and confidence in the power of God, to grant whatever He sees it expedient and proper for His creatures to receive. *Bp. Porteus.*

The Lord's Prayer, for a succession of solemn thoughts, for fixing the attention on a few great points, for suitableness to every condition, for sufficiency, for conciseness without obscurity, for the weight and real importance of its petitions, is without an equal or a rival. *Archdeacon Paley.*

Of all the applications to the Supreme Being which are extant, and are of a general nature, not receiving an additional force from the uncommon or moving circumstances of those who made them, this now before us, the prayer of our Lord, is undoubtedly the best; being at once the most rational and the most devout. It would have been so esteemed by all judges, if the name of its author had never been known to us; so that, whether we consider the preaching or the prayer of our Redeemer, the observation is equally just, that "never man spake like this man," John vii. 46. *Dr. Ogden.*

This prayer is called the Lord's Prayer, because it was taught us by our Lord Jesus Christ, in whose name we pray unto God the Father. It consists of three general parts: the Introduction, "Our Father which art in heaven;" the petitions; and the doxology or conclusion with praises to God. *Abp. Wake, Oxford Catechism.*

—— *Our Father*] God is the Father of the universe; all nature owes its being and support to Him. He bears a nearer degree of the same relation to all spiritual beings, endowed with intelligence and capable of virtue; who have received a greater portion of His kindness and care, and shew or may shew a stronger resemblance of their Divine Parent. Of man, in particular, it is said, that he was created in the image of God; and he is styled His son. A good man may with still better hopes make use of this endearing appellation, and a good Christian above all. He is born again, from above, by the operation of the same Divine Spirit, by which the eternal Word was incarnate, and became the Redeemer of men: and he is made an heir of God and joint-heir with Christ. By Him he is taught and authorized, as he is prompted by that Spirit, to lay claim to the relation, and by it to address his applications to the Maker of all things. *Dr. Ogden.*

—— *Our Father which art in heaven,*] By the words "our Father" we express not only the absolute authority, but the unspeakable goodness of God; and by the words, "which art in heaven," we acknowledge His glory and power. God is our Father, as having created us in common with all other beings: in a stricter sense, the Father of us rational creatures, as having created us in His own image and likeness, also as exercising a fatherly care and providence over us; and in a more peculiar sense the Father of Christians, as having united them by faith unto His Son our "head," 1 Cor. xi. 3, and made us His children by adoption, "heirs of Himself, and joint-heirs with Christ," Rom. viii. 17. We address Him as being "in heaven," not as if His spiritual essence could cease to be every where present, but because the Scriptures represent Him as manifesting the more visible tokens of His inexpressible Majesty in heaven, which is His "throne" and "tabernacle," Ps. xi. 4; Heb. viii. 1, 2; where He receives the homage of His holy angels, and issues forth His commands for the government of the world. *Abp. Secker.* By saying "our Father," and not "my Father," we are taught to pray in brotherly charity for others, as well as for ourselves. *Oxford Catechism.*

—— *Hallowed be thy name.*] The "name" of God means here God Himself, His person and attributes; and to hallow His name signifies to think of Him as a holy being, and to behave towards Him accordingly. By this petition therefore we beg of God that His glorious name and our holy profession be not blasphemed, but glorified by ourselves and others, in thought, word, and deed. *Abp. Secker, Oxford Catechism.*

10. *Thy kingdom come.*] By the coming of God's kingdom is meant the establishment of His spiritual kingdom where it is not received, and the enlargement of it where it is received. *Oxford Catechism.* In this petition therefore we especially pray that all men may more clearly know, and more worthily obey, the true and only God; that to this end the borders of His church may be enlarged, and the dominion of sin and Satan destroyed; and also that His eternal kingdom may be enlarged, the fulness of His saints be accomplished, and the blessed time come when all shall be translated into His heavenly kingdom. *Abp. Wake.*

—— *Thy will be done* &c.] As God declares His will to us by the dispensations of His providence, and by His revealed word, so with respect to both these we are here taught to pray, that we may all continue His obedient and constant servants, seriously considering His commandments and the ways of His providence, discerning what it is that He would have us do or suffer, improving His blessings to the glory of His name, and patiently enduring whatever He may call upon us to suffer for His sake. And that we may thus do the will of God, as the angels in heaven do, with all readiness, cheerfulness, constancy, and delight. *Abp. Wake.*

11. — *this day*] In St. Luke xi. 3, "day by day."

—— *our daily bread.*] The word here translated "daily" occurs not in any Greek author. It seems, from its derivation, either to mean "of the day approaching," whether the present day, or the morrow; "for the future," the remainder of our lives, whether long or short; or else "that which is sufficient, suited for our subsistence." Under the name of "bread" is undoubtedly comprehended all that is necessary for sustaining human nature; meat, drink, and clothing. *Drs. Hammond* and *Whitby.* See the note from Jos. Mede on Prov. xxx. 8.

We present this petition to God, not to exclude our own reasonable care in providing for our support, much less to exclude our labouring for it: but to shew that we depend altogether on the providence of God, and owe our lives, and all the support of them, not to our own cunning or industry, but to His blessing; and thereby to engage us both to rely on Him with the greater confidence, and to make those suitable returns of love, praise, and gratitude which we ought. *Abp. Wake.*

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12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

[d] Mark 11. 25.

14 [d] For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

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17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

19 ¶ Lay not up for yourselves trea-

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12. *And forgive us* &c.] By trespasses, which are sometimes compared with debts, Matt. xviii. 32, 35, are meant sins, by which we become indebted to the justice of God. And here we pray that God would not exact of us the penalty of sin, that He would accept of Christ's satisfaction for us, and that He would for Christ's sake discharge us from the debt. *Oxford Catechism.*

—— *as we forgive* &c.] Let us ever remember, that, since we pray to be forgiven only as we forgive; as often as we use these words, we pray in effect for God's vengeance upon ourselves, not for His mercy, if we forgive not. It becomes us therefore continually to apply to Him for grace to do in earnest what we profess to do in this petition; carefully to examine our hearts and conduct, that we may not cheat ourselves, for God we cannot cheat, with false pretences of observing this duty, while indeed we transgress it. *Abp. Secker.*

13. *And lead us not into temptation, but deliver us from evil:*] Herein we pray that God would neither try us Himself beyond our strength, nor suffer the devil, the world, or our own flesh to do it; that, if it be His will, we may not be exposed to any great temptations at all; but if, for any ends of His wise providence, He shall think fit to suffer us to be tempted, that then He would be graciously pleased to strengthen and support us, to carry us through them with innocence and integrity, and not to suffer us to be led by them into sin. By the expression "from evil" may be meant either an evil person or an evil thing. In the first sense, it may respect all wicked men, but especially the wicked one, the tempter: in the last sense, not so much the evil of sin, as the evil of temptation, to which it seems properly to refer. *Abp. Wake.*

—— *For thine is the kingdom,* &c.] This is the third part of the Lord's Prayer, called the doxology, a word which means a form of giving glory and praise and honour to God, 1 Tim. i. 17; Rev. v. 12; vii. 12. *Abp. Wake.*

We here affirm expressly, what indeed has been implied throughout the prayer, that His is the kingdom, or the rightful authority and supreme dominion over all; His the power by which all that is just and good is brought to pass; His the glory of whatever we His creatures do or enjoy or hope for; of whatever this universe and the whole scheme of things which it comprehends, hath had, or now hath, or ever shall have in it, awful or gracious, and worthy of the admiration of men and angels. And, as all dignity, and might, and honour are His, so they are His "for ever and ever;" originally, independently, and unchangeably. "From everlasting to everlasting He is God, the same yesterday, and to day, and for ever," Ps. xc. 2; Heb. xiii. 8. *Abp. Secker.*

—— *Amen.*] This is a word of wish or approbation, denoting our assent to that to which it is subjoined, with an earnest desire of its accomplishment: it means, May God of His goodness grant what I have here prayed for, and so I trust He will do, of His mercy towards me, through Jesus Christ our Saviour. *Abp. Wake.* See note at Deut. xxvii. 15.

The following is a paraphrase of this admirable form of prayer: O gracious Father, who dwellest in the light which no man can approach unto, and yet condescendest to hearken to the prayers of all the children of men; let the adorable perfections of Thy nature be every where devoutly reverenced and glorified. Let Thy kingdom of truth and righteousness prevail to the full establishment of the Gospel of Christ. Let Thy holy will be obeyed with sincerity and constancy by men on earth, as it is by the blessed angels in heaven. Give us, we beseech thee, day by day, those things that are needful for our daily support, in that state of life to which it hath pleased Thee to call us. And of Thy mercy forgive us our manifold transgressions and offences, in like manner as we are ready from our hearts to forgive every one who has offended us. Suffer us not to be overcome by temptations; but deliver us from the power of Satan, and the deceitfulness and corruption of sin. For Thy kingdom ruleth over all things visible and invisible. Thou art the sovereign Disposer of all events, and to Thee alone are due all glory, worship, and praise, throughout all ages for ever. So be it. *Bp. Mann.*

14. — *your heavenly Father will also forgive you:*] It should be observed, that the condition of our forgiveness, here proposed singly, is not to be understood absolutely and exclusively of all others. For the two great Gospel conditions of faith and repentance are always presupposed as necessary to qualify us for any of the privileges tendered in the Gospel. *Dr. Moss.*

15. *But if ye forgive not* &c.] It is not meet that we should crave forgiveness of our great offences from God, and yet be unwilling to forgive the small trespasses of our neighbours against us. We call in vain for mercy, if we will not shew mercy to our neighbours: if we will not put wrath and displeasure forth from our hearts to our Christian brother, no more will God forgive the wrath and displeasure that our sins have deserved from Him. *Church Homilies.*

16. — *when ye fast,*] Observe that our Lord here, and at chap. ix. 14, &c, does not condemn the practice of fasting, but only regulates the manner of it, leaving the frequency of fasting to publick and private discretion. *Abp. Secker.*

—— *they disfigure their faces,*] That is, suffer their faces to remain unwashed, and their heads unanointed. *Bp. Pearce.*

17. — *anoint thine head,* &c.] The general meaning is, Dress thyself, as on other days, according to the custom of the country. Oil was much used among the Jews, as water is with us, for washing the face. *Bp. Pearce.*

19. *Lay not up* &c.] The connexion of ideas in the following part of the chapter seems to be this: our Lord says, Seek not after earthly treasures, (ver. 19, 20,) for your affections will be where your treasure is, ver. 21. If your understanding be so darkened as to mistake the principal object of human pursuit, and the nature of true happiness, by looking on wealth as the most desirable of all things, your errour is desperate, (ver. 22, 23,); and in vain would you hope to unite the pursuit of wealth with the love of heavenly things, for no man can serve two masters, ver. 24: on these accounts, I exhort you not to be over-anxious in worldly matters, lest avarice get the dominion over you, ver. 25—34.

— *Lay not up for yourselves* &c.] That is, Be not so solicitous for the good things of this world, as for the glory and happiness of the next. It is a Hebrew manner of speaking, which frequently occurs, (Luke xii. 4; xiv. 26,) to forbid things absolutely, when the sense is to be understood only comparatively. *Abp. Tillotson.* See note on Hosea vi. 6.

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sures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

[c] Luke 12. 33. 1 Tim. 6. 19.

20 [c] But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

[f] Luke 11. 34.

22 [f] The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

[g] Luke 16. 13.

24 ¶ [g] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

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[h] Luke 12. 22. Psal. 55. 22. 1 Pet. 5. 7.

25 Therefore I say unto you, [a] Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how

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—— *where moth and rust doth corrupt,*] Allusion is here made to the three sorts of treasures which human foresight was wont to store up; garments, corn and fruits of the earth, and gold, silver, and jewels; all of which are perishable and liable to be destroyed by the moth and caterpillar, or else by rust. *Dr. Hammond.*

Under the term "treasures," garments seem to be particularly included. It was customary for the opulent in Asiatick countries, where fashions in dress were not fluctuating as they are with us, to have large repositories of rich and splendid apparel. The term, translated "rust," denotes any thing which corrodes, consumes, or spoils goods of any kind. *Dr. Campbell.* "Lay not up for yourselves &c;" that is, Be not so intent on these perishing things as to neglect and forget those of infinitely greater moment; but let your principal care, and your most hearty endeavours, attend to, and provide for, eternity. *Abp. Herring.*

22. *The light of the body is the eye:*] Rather, the eye is the lamp of the body. This whole passage is metaphorical; by the body is here meant the mind, and by the eye the turn and disposition of the mind in matters of religion. As when the eye, which is the light of the body, is so vitiated as to give no light, the whole body is full of darkness; so, when the reason or understanding, which is the inward light, is vitiated, the whole soul is darkened; and, the darkness being total, it is therefore very great. *Bp. Pearce.*

—— *thine eye be single,*] Entire, sound, free from disorder. If the understanding and will be distempered, we can no more perceive and relish our true happiness than we can see clearly when our sight is defective. *Bp. Mann.*

24. — *Ye cannot serve God and mammon.*] Mammon is a Syriack word; it is generally interpreted to mean "riches" only; but the original rather directs us to use it in a more general sense, as comprehending every thing which is capable of being an object of trust, or a ground of confidence to men of worldly minds; such as wealth, power, honour, business, sensual pleasures, gay amusements, and all the various pursuits of the present scene. *Bp. Porteus.* By the expression "mammon," wealth is personified, and represented as a master who rivals God in the hearts of men. *Dr. Campbell.*

A great part of mankind most absurdly attempt to divide themselves between God and mammon, to compromise the matter as well as they can between the commands of the One and the seductions of the other; to render a worldly life and a religious life consistent with each other; to take as much as they can of the enjoyments and advantages of the present world, without losing their hold on the rewards of the next. Yet, in direct contradiction to so extravagant and preposterous a system, Christ Himself assures us, that we cannot serve these two masters. Our Maker expects to reign absolute in our hearts. He will not be served by halves; He will not accept of a divided empire; He will not suffer us to halt between two opinions. We must make our choice, and adhere to one side or the other. "If the Lord be God, follow Him: but if Baal, then follow him," 1 Kings xviii. 21. *Bp. Porteus.*

No man can serve two masters so different as God and the world are; because they will give cross commands, and enjoin contrary things. God calls upon us to mind the duties of His worship and service, to have a serious regard to religion and a diligent care of our souls; but the cares of the world and the importunity of business, and an eager appetite of being rich, call us off from these divine and spiritual employments, or disturb us in them. God calls upon us to be charitable to those that are in want, to be willing to distribute, and ready to communicate to the necessities of our brethren; but our covetousness pulls us back, draws us another way, and checks all merciful and charitable dispositions in us. God calls us to self-denial, and suffering for the sake of Him and His truth; and commands us to prefer the keeping of faith and a good conscience to all worldly considerations whatever; but the world inspires us with other thoughts, and whispers to us rather to put our immortal souls to hazard, than our bodies and estates. *Abp. Tillotson.*

Neither God nor mammon will bear a rival. Mammon is imperious and crafty, and will have all or none: if we give him one half, he will soon seize the rest. God also requires the whole heart; and, when He takes possession of it, worldly affections are extinguished, as earthly fires die away when the sun shines upon them in his full strength. *Dr. Jortin.*

25. — *Take no thought*] That is, be not anxious. *Bp. Pearce.* Be not anxiously careful or solicitous. The word in the original Greek bears a much stronger sense than is conveyed by our expression, "Take no thought." At the time when our English translation was made, the phrase "to take thought" appears to have implied anxious thought and carefulness. As a proof of this, it may be mentioned, that a Hebrew word, which undoubtedly denotes solicitude and anxiety, is rendered at 1 Sam. ix. 5, by the verb "to take thought for," and the same is rendered at 1 Sam. x. 2, by "to sorrow for." *Parkhurst.*

—— *Is not the life more than meat,* &c.] He that first gave you life and being, without your caring or giving any assistance towards it, will much more bestow upon you things necessary for the support and preservation of that life. *Dr. S. Clarke.*

26. *Behold the fowls* &c.] There is no where to be found so just and so elegant a reproof of eagerness and anxiety in worldly pursuits, closed with so forcible an exhortation to confidence in the goodness of the Creator, as in this passage, ver. 26—30. *S. Jenyns.*

27. *Which of you by taking thought* &c.] And, after all, He adds, This immoderate carefulness is useless as well as unnecessary; "for which of you, &c." *Dr. Doddridge.*

28. — *Consider the lilies of the field,*] There is reason to suppose that the "lily of the fields" mentioned by our Saviour is the Amaryllis lutea, or autumnal Narcissus. This flower is described

Anno DOMINI 31. they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof. Anno DOMINI 31.

CHAP. VII.

1 *Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.*

JUDGE [a] not, that ye be not judged. [a] Luke 6. 37. Rom. 2. 1.

2 For with what judgment ye judge, ye shall be judged: [b] and with what measure ye mete, it shall be measured to you again. [b] Mark 4. 24. Luke 6. 38.

3 [c] And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? [c] Luke 6. 41.

4 Or how wilt thou say to thy brother,

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by travellers, as appearing in profusion in the fields of the countries in the Levant, and covering them in autumn with a vivid golden brilliancy; so as to admit of a peculiarly apt comparison with Solomon in all his glory. *Sir J. E. Smith.*

30. — *grass*] The original word comprehends flowers, all that grows in the field or garden. *Dr. Hammond.*

—— *is cast into the oven,*] It is usual in Barbary to employ the stalks of flowers, myrtle, rosemary, &c, to heat their ovens. This circumstance affords a clear comment on the words of our Saviour. *Dr. Shaw.*

—— *O ye of little faith?*] Ye that are of little faith, if ye distrust His care in thus making provision for you. *Dr. Whitby.*

33. — *seek ye first* &c.] We here find clearly explained the whole meaning of this part of the chapter. It is not meant by any of these expressions that we should, in a literal sense, take no thought for our life or the means of supporting it, but that our thoughts are not to be wholly or principally occupied about these things. Christianity forbids no necessary occupations, no reasonable indulgences, no innocent relaxations. It allows us to use the world, provided we abuse it not. All that it requires is, that our liberty degenerate not into licentiousness, our amusements into dissipation, our industry into incessant toil, our carefulness into extreme anxiety and endless solicitude. *Bp. Porteus.*

—— *and his righteousness;*] That righteousness which will render you acceptable in His sight. *Dr. Whitby.* This expression, "the kingdom of God, and His righteousness," comprehends the whole business of religion; our last end, which is eternal life and happiness in another world, and the ways and means to this end, which is righteousness, that universal practice of virtue which God requires of us, and of which He Himself is to us a pattern and an example. When we are required to seek these, we are required to maintain a fixed design and resolution as to the end, incessant care and diligence as to the means, and to display an earnest zeal and persevering patience in the pursuit. But we are also required to seek these *first*, that is, to make them the main and principal design of our lives, so as to take place of every thing else in our esteem and affection, in our aim and endeavour; in comparison of these, we are to mind nothing else, neither the comforts and conveniencies, nor even the necessaries of life. *Abp. Tillotson.*

—— *and all these things shall be added unto you.*] From this promise we reasonably infer, that, generally speaking, God will bless the endeavours of the righteous, and of those that trust in Him; that when this happens otherwise, as sometimes must be the case, we may conclude, that what a righteous man loses on account of his religion, will, by the care of Providence, be made good to him in some other way; and that, at all events, his reward hereafter will be so much greater for any losses he may sustain here. *Dr. S. Clarke.*

34. *Take therefore no thought for the morrow:*] See note at ver. 25. By "the morrow" is not meant the very next day only, but, according to the import of the Eastern phrase, any future time, at what distance soever. *Bp. Atterbury.*

—— *Sufficient unto the day* &c.] Sufficient to the present time are the present troubles of life, and God would not have us add to them by an unreasonable solicitousness for the future. *Dr. S. Clarke.*

Chap. VII. ver. 1. *Judge not,*] Severely; and without charity or mercy, "that ye be not judged" accordingly, James ii. 13. *Dr. Whitby.* That ye be not judged by other men, and by God when He comes to judgment. *Dr. Hammond.*

This precept is directed against the practice of private persons judging one another in thought or in word, without reason, without grounds, without evidence, and perhaps against it, unadvisedly, unjustly, and uncharitably; charging men with faults which they have never really committed, and magnifying what they have; aggravating every inconsiderable blemish, and spreading a little blot over a whole character. *Dr. J. Balguy.*

2. *For with what judgment* &c.] For, in this respect, He adds, ye will find, that, according to the judgment with which ye judge others, ye shall be judged; and, by that very measure which ye mete to them, it shall be measured back to you. God and man will make great allowances to the character of the candid and benevolent; but those, who have shewed no mercy, must expect judgment without mercy; nor can they deny the equity of such treatment, Jam. ii. 13. *Dr. Doddridge.*

3. — *why beholdest thou the mote* &c.] This expression is taken from a proverb common among the Jews at that time. *Dr. Hammond.* By "mote" is represented a small fault; by "beam," a great one. *Bp. Pearce.*

4. — *how wilt thou say*] How, without shame and self-condemnation, wilt thou say, &c. *Dr. Whitby.* By these expressions of our Lord, it is most plainly intimated that men, who themselves are grievous sinners, are by no means proper persons to be hasty and severe in reproving those who at the worst are but their own resemblance; and that the true way to reform mankind, is for each man to look at home, and begin with reforming himself. How much better were it to employ ourselves in publishing the praises of God, and vindicating the innocence of our abused brethren; in setting every action in its most advantageous light, and pouring balm into the many bleeding reputations, which have been wounded deep by artificial malice, and words which

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Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

[d] Chap. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 24. James 1. 5, 6.

7 ¶ [d] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone? Anno DOMINI 31.

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things [e] whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [e] Luke 6. 31.

13 ¶ [f] Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: [f] Luke 13. 24.

14 ‖ Because strait *is* the gate, and nar- ‖ Or, *How.*

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are "very swords!" Thus should we best promote peace, goodness, and charity in this world, and secure to ourselves favour at that great and terrible day, when by our words, as well as actions, we shall be justified or condemned, and when every hard uncharitable thought even shall be placed to our account. *Dean Stanhope.*

6. *Give not that which is holy* &c.] That is, continue not to preach the Gospel to those whom you find refractory, and pertinaciously confirmed in their infidelity, and so addicted to their evil habits, that they will rather revile and persecute you on that account, than hearken unto you. *Dr. Whitby.*

7. *Ask, and it shall be given you;* &c.] Apply yourselves to God in hearty prayer for His assistance; which, if ye do with faith, constancy, and importunity, ye shall certainly obtain what you desire; at least so far, and in such manner and degree as is needful for you. *Dr. S. Clarke.*

What a fund of encouragement is here for all manner of virtue, and particularly for devotion, that we may be fit objects of God's gracious care and providence; when we reflect that every petition of a good man is heard and regarded by Him, who holds the reins of nature in His hand. When God, from His throne of celestial glory, issues out that uncontrollable command, to which all events are subject, the desires of humble pious Christians are not overlooked by Him. The good man's prayer is among the reasons by which the Omnipotent is moved in the administration of the universe. How little is all earthly greatness! How low and impotent the proudest monarchs, if compared with the poorest person in the world, who leads but a good life! For their influence, even in their highest prosperity, is only among weak men like themselves; but the poor man's prayer pierceth the clouds; and, weak and contemptible as he seems, he can draw down the host of heaven, and arm the Almighty in his defence, so long as he can but utter his wants, or turn the thoughts of his heart to God. *Dr. Ogden.*

9. — *what man is there of you,*] There is an emphasis here in the word "man," illustrating with greater energy the goodness of the heavenly Father from the conduct of even human fathers with all their imperfections. *Dr. Campbell.*

12. *Therefore*] The word translated "therefore" does not necessarily connect these words with the former: it is often merely an expletive, and marks the passing from one subject to another. *Dr. Whitby.*

—— *all things whatsoever* &c.] This is that great rule wherein is contained our whole duty towards our neighbour. *Dr. S. Clarke.*

This precept contains the concentrated essence of all ethicks; it is the vigorous root from which every branch of moral duty towards each other may be derived. *Bp. Watson.*

To the end that all Christians may steer with innocence through all the dangers of social life, it is greatly incumbent on them to regulate their conduct by this precept in their continual intercourse with each other, to apply it in their daily self-examinations, in the solemn preparations of their hearts for the Lord's supper, begging of God, as our Redeemer has commanded, that pardon for their many transgressions of this, and all His holy laws, and that grace to observe it better for the future, which their failures and weakness render so needful; giving glory to Him, and humbly taking comfort to themselves, when their endeavours have proved successful. We must all resolve to obey this precept conscientiously, if we regard our present and future happiness, if we desire to avoid the bad opinion of those around us, who will unanimously censure our transgression of so plain a rule, the reproaches of our own hearts, of which it is an obvious dictate, or the final condemnation of Him, who "is greater than our heart, and knoweth all things," 1 John iii. 20. *Abp. Secker.*

This rule, which makes what we desire of other men the measure of our dealing towards them, is to be understood not of vicious and excessive desires, but of such only as are fit and reasonable: such requests as we can, in our calmest thoughts, justify to ourselves; such as, we are sure, may be made without indecency, and cannot be refused without inhumanity. Under this necessary limitation, the precept of the text may thus be understood, Put thyself into such a man's condition, and consider what treatment, what favours, in that case, thou mightest fairly and justly expect from him; and be thou fair to deal with him according to those thy just and regular expectations. *Bp. Atterbury.*

—— *for this is the law and the prophets.*] That is, the whole object of the Law and the Prophets, as far as they concern our conduct towards others, was to inculcate that same equitable behaviour towards our brethren, which our Saviour here recommended. We must not interpret this expression as if it implied, that religion consists wholly in behaving justly and kindly to our fellow creatures, and that, beyond this, no other duty was required at our hands. We have, besides this, duties owing to our Creator and Redeemer, of love, reverence, and obedience, of affection, faith, and gratitude; duties to ourselves, of discipline and self-government over our corrupt propensities and irregular desires. *Bp. Porteus.*

13. — *strait gate:*] This metaphor seems taken from the custom which prevailed at marriage feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but which might exclude those who were not bidden. *Dr. Whitby.*

Our Lord here represents, by figurative expressions, how much the generality of men are disposed to follow errour, and how small a portion pursue truth, and attach themselves to it in spite of the difficulties which it is necessary to surmount. *Beausobre.*

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row *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. [g] Do men gather grapes of thorns, or figs of thistles?

[g] Luke 6. 43.

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

[h] Chap. 3. 10.

19 [h] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, [i] Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

[i] Rom. 2. 13. James 1. 22.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

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23 And then will I profess unto them, [k] I never knew you: [l] depart from me, ye that work iniquity.

[k] Luke 13. 27.
[l] Ps. 6. 8.

24 ¶ Therefore [m] whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

[m] Luke 6. 47.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, [n] the people were astonished at his doctrine:

[n] Mark 1. 22. Luke 4. 32.

29 For he taught them as *one* having authority, and not as the scribes.

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15. *Beware of false prophets,*] You will be in danger, He says, of being seduced from the way to life, by the designing craftiness of some bad men, who, personating teachers and promoters of truth and virtue, do in reality design the overthrow of both. *Dean Stanhope.*

16. *Ye shall know them by their fruits.*] But in time their own wicked practices, and the pernicious consequences of their principles, will discover what they are. *Dean Stanhope.*

18. *A good tree cannot* &c.] That is, while it continues such; but both the bad and the good admit of future change. From this verse some persons have made two false inferences, both equally false, and remote from our Saviour's true meaning: the one, that a person who is once (in a peculiar sense) regenerate can never cease to be so; the other, that a person who is not regenerate can do nothing that is good. *Dr. Whitby.*

21. *Not every one* &c.] It is not the bare profession or the teaching of My Gospel that shall carry any man to heaven, but the conscientious and diligent observance of the rules of life laid down here. *Dean Stanhope.* No hopes are to be built on profession alone; good practice is the only foundation that can support us, chap. viii. 12. *Bp. Mann.*

Our Lord promises blessedness to none but those who actually live in the practice of those Christian graces and virtues, which are particularly mentioned by Him in the beginning of His excellent sermon on the mount; of humility and repentance, of meekness and righteousness, mercifulness, purity, and peaceableness, patience under persecution, and sufferings for righteousness sake. *Abp. Tillotson.* Nothing can more clearly follow from this and other declarations of our Lord, than that there is in the Christian scheme an inseparable connexion between faith and good works. Nothing is more undeniable, than that no degree of persuasion, desire, expectation or dependence, will be accepted by God, without a fixed and prevailing resolution of sincere and holy obedience. *Dr. Graves.* It is very usual with the human mind to substitute forwardness and fervency in a particular cause, for the merit of general and regular morality: and it is natural and politick also, in the leader of a sect or party, to encourage such a disposition in his followers. Christ did not overlook this turn of thought; yet, though avowedly placing Himself at the head of a new institution, He notices it only to condemn it, ver. 21—23. So far was the Author of Christianity from courting the attachment of His followers by any sacrifice of principle, or by a condescension to the errours which even zeal in His service might have inspired. This was a proof both of sincerity and judgment. *Archdeacon Paley.*

22, 23. *Many will say to me in that day,* &c.] Many will say to Me in the day of judgment, Lord, have we not embraced Thy true religion, and taught and preached it to others? And have we not had so great faith, as even to cast out devils and work miracles in Thy name? Wilt Thou not therefore now receive us, and acknowledge us for Thy true disciples? But I will reject them, saying, Notwithstanding ye have done all these things, yet, since in your lives and conversations ye did not obey My commandments, I never looked upon you as My true disciples, and do not now acknowledge or approve you; "depart from Me, &c." *Dr. S. Clarke.*

27. — *the floods came,*] In the hilly country of Judea the floods were extremely violent.

—— *and great was the fall of it.*] A lively emblem of the ruin which will one day overwhelm the unhappy man, who trusts to an outward profession and form of godliness, when he does not sincerely and practically regard it. *Dr. Doddridge.*

28. — *the people were astonished* &c.] Both the matter and the manner of our Saviour's teaching were infinitely beyond every thing they had ever heard before. He did not, like the heathen philosophers, entertain His hearers with dry metaphysical discourses, nor did He, like the Jewish rabbies, content Himself with dealing out ceremonies and traditions. He drew off their attention from these trivial things to the greatest and noblest objects. The morality He taught was the purest, the soundest, the sublimest, the most perfect, that had ever before entered into the imagination, or proceeded from the lips, of man. And this He delivered in a manner the most striking and impressive; in short, sententious, solemn, weighty rules and maxims, or in familiar, natural, affecting, similitudes and parables. With a consummate knowledge too of the human heart, He detected every irregular desire before it ripened into action. *Bp. Porteus.*

29. — *as one having authority,*] Other teachers of morality had

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CHAP. VIII.

Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother in law, 16 and many other diseased: 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

[a] Mark 1. 40. Luke 5. 12.

2 [a] And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself

[b] Lev. 14. 4. to the priest, and offer the gift that [b] Moses commanded, for a testimony unto them.

[c] Luke 7. 1. 5 ¶ [c] And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

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6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

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no means of enforcing their advice; but our great Lawgiver's precepts are all Divine commands. He spoke in the name of God; He called Himself the Son of God. He spoke in a tone of superiority and authority, which no one before had the courage or the right to assume; and, finally, He enforced all that He taught by the most solemn and awful sanctions, by a promise of eternal happiness to those who obeyed Him, and a denunciation of the most tremendous punishment to those who rejected Him. *Bp. Porteus.*

—— *and not as the scribes.*] When the Scribes delivered their doctrines to the people, they delivered them expressly as the doctrines of men, grounding them on the authority of their distinguished doctors; Christ, on the contrary, spake boldly from Himself, delivering His commands as the commands of God. *Grotius.*

Chap. VIII. ver. 2. — *there came a leper*] See notes at Levit. xiii. 2.

—— *and worshipped him,*] Kneeling, Mark i. 40; and falling down before Him, Luke v. 12. *Dr. Whitby.*

3. — *I will; be thou clean.*] In addition to the cure itself, the manner in which our Saviour performed it proved that all the fulness of the Godhead dwelt in Him: it was instantaneous, with a touch and a few words, and those the most dignified and sublime that can be imagined, "I will; be thou clean." This was plainly the language, as well as the act of God. *Bp. Porteus.*

4. — *See thou tell no man;*] Jesus seems to have commanded secrecy on this and other similar occasions, (chap. ix. 30; xii. 16,) because His time of suffering was not yet come, chap. xxvi. 18; lest the rulers among the Jews, &c. should conspire and put Him to death, before He had given sufficient proofs of His Divine mission, and had sufficiently instructed His disciples in His doctrine. *Bp. Pearce.* Our Lord's injunction of secrecy to this leper and to others, was founded in consummate prudence. For the purposes of His Divine mission, it was necessary that He should perform many miracles to command attention, and hold many discourses to instruct the multitude, and discipline or train His disciples for their future functions. Hence, in the beginning of His ministry especially, He was obliged to keep Himself as private as its nature would admit, in order to avoid giving umbrage to the ruling powers by a premature celebrity. In this particular instance of the leper, had the priests at Jerusalem known that the cure was miraculous, they might through envy have refused to give him the certificate of his cure, which was necessary as a testimony to his family and friends, to readmit him into society. *Dr. Hales.*

It should be observed, that when our Saviour performs the miracle among the heathens, or upon those who dwelt among them, He does not impose silence on the person healed, but, on the contrary, sometimes bids them declare what God had done for them; see Mark v. 19. We may therefore conclude, that His reasons for giving this injunction were peculiar to the Jewish nation: and they appear to have been principally two; the one, that He might avoid the malice of the scribes, Pharisees, and Herodians against Him, who, far from being convinced by His miracles, often consulted how they might entrap Him by His words, and who might have cut Him off before the purpose of His mission was fulfilled, if He had not acted with caution; the other, that He might not indulge the conceit which had obtained among many of the Jews, that their Messiah was to be a temporal king; as the consequence might have been, that they would attempt by tumults and seditions to raise Him to the kingdom. See John vi. 15. *Dr. Whitby.* See also notes at Mark i. 44.

—— *offer the gift* &c.] As is prescribed at Levit. xiv. 4.

—— *for a testimony unto them.*] The meaning either is, for a proof that thou art cleansed of the leprosy, or else that, by pronouncing thee clean, they and all may have testimony that I am Christ. *Dr. Whitby.*

We have here a striking proof of our Lord's humility and of His obedience. At the same time that He enjoined the man to keep secret the astonishing miracle He had wrought, He commanded him to comply with the injunctions prescribed by the law; which, while it shewed His disposition to fulfil all righteousness, established the truth of the miracle beyond all controversy, by making the priest himself the judge of the reality of the cure. *Bp. Porteus.*

5. — *a centurion,*] A captain or commander of a hundred soldiers. *Dr. Hammond.*

8. — *Lord, I am not worthy* &c.] What a remarkable feature in the character of this centurion is his humility! How completely this most amiable of human virtues had taken possession of his soul, is evident from the manner in which he now solicits our Saviour for the cure; how cautious is he, how modest, how diffident, how fearful of offending, even whilst he was only begging an act of kindness for another! *Bp. Porteus.*

9. — *I am a man* &c.] His meaning is, If I, who am but an inferior officer in an army, can give the word of command, and be immediately obeyed by my servants, how much more mayest Thou, to whom God hath committed such power and authority, say but a word, and what Thou sayest shall be effected! *Dr. S. Clarke.* The orders that I give are executed at a distance: how much more certainly and perfectly will Thine be obeyed, who canst command all the powers of nature! *Bp. Mann.*

10. — *I have not found so great faith, no, not in Israel.*] Not even among the Jews. The centurion was a Roman, and not a

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11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

[d] Mark 1. 29. Luke 4. 38.

14 ¶ [d] And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

[e] Mark 1. 32. Luke 4. 40.

16 ¶ [e] When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

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17 That it might be fulfilled which was spoken by Esaias the prophet, saying, [f] Himself took our infirmities, and bare *our* sicknesses.

[f] Is. 53. 4. 1 Pet. 2. 24.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 [g] And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

[g] Luke 9. 57.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

Jew by religion, though probably he was a half convert, or what the Jews called a proselyte of the gate, Luke vii. 5. *Bp. Pearce.*

In explanation of the latter term, it should be mentioned, that the proselytes to the Jewish religion were of two sorts. Some, called "proselytes of the gate," because they were allowed to live among the children of Israel within their gates, and were not obliged to observe the ceremonial law, but only to forsake idolatry and to observe certain precepts. Others, called "proselytes of the covenant," were received into the Jewish covenant by circumcision, and were bound to observe the whole ceremonial law. *Beausobre.*

The reason of the high encomium bestowed on the centurion by our Saviour was, because he reasoned himself into a belief of our Lord's power to work miracles, even at a distance; because he who had been bred up in the principles of heathenism, and whose only guide was the light of nature, did notwithstanding freely submit himself to sufficient evidence, and was induced, by the accounts he had received of our Saviour's doctrines and miracles, to acknowledge that He was a Divine person. Whereas the Jews, to whom He was first and principally sent, who from their infancy were instructed in the Holy Scriptures, in which were such plain and express promises of the Messiah, and who actually did expect His coming about that time, suffered themselves to be so blinded by their prejudices and passions, that neither the unspotted sanctity of His life, the excellence of His doctrine, nor the repeated and astonishing miracles which He wrought, could make the slightest impression on the greater part of that stubborn people. *Bp. Porteus.*

11. — *many shall come from the east* &c.] Multitudes from all parts of the world shall come in, and believe on Christ, partake of this spiritual feast, and be made to sit down with Abraham the father of the faithful, and the rest of the Patriarchs of the Jewish nation. *Dr. Hammond.*

—— *sit down*] "Lie down" literally. Allusion is here made to a nuptial banquet, where the guests are entertained by the master of the feast: the Jews at this time followed the custom, so familiar to the Greeks and Romans, of lying down in a recumbent posture at their meals, instead of sitting at them. *Dr. Whitby.* See the note at Amos ii. 8.

12. — *the children of the kingdom*] The Jews, for whom the kingdom of heaven, or the Gospel, was primarily designed, and to whom it was accordingly first preached. *Bp. Pearce.*

—— *into outer darkness:*] The nuptial banquets were usually made in the night, and celebrated with many torches and various lights; hence the expression for those who were excluded, being "in outer darkness," is used to designate the unhappy state of those who were excluded from the kingdom of heaven. *Dr. Whitby.*

13. — *and as thou hast believed, so be it done unto thee.*] The faith of the master here contributes to the cure of the servant, only as being the motive of our Lord's prompt interference. And in every instance where we find such faith required, it is plain from the history, that the person of whom it was required must have had opportunities of being fully assured of our Lord's supernatural power, and gracious mercy in exerting it. When men improved these opportunities with serious attention, when they judged from what they saw and heard with fairness and candour, they could not fail of receiving a full conviction of our Lord's Divine character; and if, in consequence of this conviction, they applied to Him with seriousness and humility, He never refused to lend a pitying ear, and extend a saving arm: thus He rewarded the sincere believer, while He displayed a proof of His power to the unconverted. *Dr. Graves.*

—— *in the selfsame hour.*] At the same instant of time. *Dr. Campbell.*

15. — *and ministered unto them.*] This circumstance seems mentioned as a proof of the completeness and speediness of the cure. *Bp. Pearce.*

16. *When the even was come,*] It is well known that the Jews began their day from the evening, at sunset. It was now the even, when the sabbath day was concluded, and when, in consequence, the Jews were under no apprehension of violating it. *Lamy.* St. Luke expresses, "when the sun was setting," Luke iv. 40.

—— *possessed with devils:*] See note at chap. iv. 24.

17. — *Himself took our infirmities,*] The Jews applied this expression of the Prophet to the curing their diseases, as well as procuring remission of their sins; and as Christ, by healing diseases, took away the temporal punishment of sin, we may consider this prophecy as twice fulfilled; when, by taking away their diseases, He took away the temporal punishment of their sins; and when, by suffering on the cross, He procured a full remission of their guilt. *Dr. Whitby.*

18. — *unto the other side.*] On the other side of the lake Gennesareth, called also the sea of Tiberias. Jesus went to the country of the Gergesenes, ver. 28, or of the Gadarenes, Mark v. 1. This country was in Perea, on the southeast side of the lake. *Bp. Pearce.*

19. — *Master, I will follow thee*] It is probable that the scribe, on seeing our Lord's miracles, was desirous of attaching himself to Him, under the hope of sharing His gain and honours; but He, by declaring His poverty, (ver 20,) instantly repressed his interested views. *Grotius.*

20. — *the Son of man*] This is the first time that Jesus is recorded, as giving to Himself this title; alluding, as is probable, to what Daniel says in chap. vii. 13, as appears from Matt. xxvi. 64. *Bp. Pearce.* Our Lord frequently speaks of Himself by this title, but we find it applied to Him by no one else, except by the

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21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

[b] Mark 4. 37. Luke 8. 23.

24 [b] And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

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28 ¶ [i] And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

[i] Mark 5. 1. Luke 8. 26.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into

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first martyr, St. Stephen, Acts vii. 56. This shews that it is an expression of humility, and has reference to the abasement of His divine nature in the human. He seems to have used it to counteract the false opinion of the Jews concerning the nature of His kingdom, and to intimate to them that He was to arrive at His glory by passing through suffering and humiliation. *Beausobre.*

This title of "Son of man," is in all the Gospels found under the peculiar circumstances of being applied by Christ to Himself, but of never being used of Him, or towards Him, by any other person. It occurs seventeen times in St. Matthew's Gospel, twelve times in St. Mark, twenty-one times in St. Luke, and eleven times in St. John, and always with this restriction. *Archdeacon Paley.*

—— *hath not where to lay his head.*] The lowly, destitute, and suffering condition of our Lord, renders His example to mankind perfect, and shews His virtues in their truest lustre, while it silences those pleas which self-love would otherwise have suggested. Had He lived in worldly prosperity, however conspicuous His virtues might have been, His example would have extended very little way. The poor and unfortunate would then have thought their own hard circumstances a sufficient excuse for not attempting to imitate His example. But what pretence is now left to any of us? Are we more wretched than our Master? Are we poor and therefore discontented? Let us look to Him who had not "where to lay His head," and yet was contented, and paid a ready obedience to His God. *Bp. Sherlock.*

22. — *let the dead* &c.] "Let the dead" in trespasses and sins, &c. Let those, who are unconcerned for the things of God, perform such offices of interring the dead; but do thou, who hast begun to follow Me, and to attend upon the doctrine of the kingdom of God, go on without interruption in that work. *Dr. Whitby.* It is probably a proverbial expression, Let worldly-minded men mind worldly things. *Bp. Pearce.*

Let the spiritually dead perform the office of burying those who are naturally dead. At present, your duty to preach the Gospel supersedes all other duties. *Abp. Newcome.*

24. — *insomuch that the ship was covered with the waves:*] So that the waves broke over the ship.

A strong current is caused in the lake of Gennesareth, by the river Jordan passing through the midst of it; and when this is opposed by contrary winds, which blow here with the force of a hurricane from the southeast, sweeping from the mountains into the lake, a boisterous sea is instantly raised, which the small vessels of the country are ill qualified to resist. *Dr. E. D. Clarke.*

26. — *there was a great calm.*] Not only the wind was laid, but the surface of the sea was smooth and level, as the word properly signifies; whereas, commonly after a storm, the water of the sea is for a long time in motion. This circumstance assists in shewing the full force of the miraculous power which was exerted. *Bp. Pearce.*

27. — *even the winds and the sea obey him!*] Since it is often mentioned as the peculiar property of God, "to still the noise of the seas," Ps. lxv. 7; cvii. 25, 29; it is not to be wondered that Christ's disciples should conceive there must be a Divine power in Him, who could perform so great a miracle. *Dr. Whitby.*

28. — *into the country of the Gergesenes,*] This country is called "the country of the Gadarenes" by St. Mark, (chap. v. 1,) and St. Luke, (chap. viii. 26,) because it lay contiguous to, or between, the two cities of Gergesa and Gadara, both within the district of Decapolis. Josephus informs us, that Gadara was a very rich city, and of chief note on that side of the country; also that Gergesa was a place of some importance. *Dr. Wells.*

"The ancient Gergesa, or Gerasa, can be no other than the modern Jerrash. The ruins of this town bear very striking marks of ancient splendour. I observed there remains of several publick buildings, distinguished by a very beautiful style of architecture; I found two amphitheatres, solid built of marble; some palaces, and three temples; also a whole street ornamented on both sides with a row of marble columns of the Corinthian order." *Seetzen.*

—— *two possessed with devils,*] "A man which had devils," Luke viii. 27; see note there. Respecting the "possessed with devils," see the note on Matt. iv. 24.

—— *coming out of the tombs,*] The tombs were often caves dug out of the rocks, where persons could find shelter; and thus robbers, as Josephus informs us, were accustomed to lurk there. *Dr. Macknight.*

Along the borders of the lake of Gennesareth may still be seen the remains of those ancient tombs, hewn by the earliest inhabitants of Galilee, in the rocks which face the water. Their existence at the present day, although not noticed by travellers in general, offers strong internal evidence of the accuracy of the Evangelist, who has recorded the transaction of the demoniacks dwelling among the tombs. *Dr. E. D. Clarke.*

29. — *What have we to do with thee,*] Rather, What hast Thou to do with us. *Bp. Pearce.*

—— *to torment us*] That is, by denying to wicked spirits the power of working evil; to confine them in the abyss, Luke viii. 31. *Grotius.*

30. — *a good way off*] At some distance. *Dr. Campbell.*

31. — *suffer us to go away* &c.] Thus He did not send the devils into the herd of swine, but permitted them to go. *Dr. Whitby.*

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the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

CHAP. IX.

2 *Christ curing one sick of the palsy,* 9 *calleth Matthew from the receipt of custom,* 10 *eateth with publicans and sinners,* 14 *defendeth his disciples for not fasting,* 20 *cureth the bloody issue,* 23 *raiseth from death Jairus' daughter,* 27 *giveth sight to two blind men,* 32 *healeth a dumb man possessed of a devil,* 36 *and hath compassion of the multitude.*

AND he entered into a ship, and passed over, and came into his own city. Anno DOMINI 31.

2 [a] And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. [a] Mark 2. 3. Luke 5. 18.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

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32. — *and perished in the waters.*] This is the only miracle recorded to have been wrought by our Lord, to the damage of any individuals; and though the nature of the guilt of the Gergesenes is not distinctly mentioned, we may be sure it must have been great, to require such a punishment. For God is infinitely wise, just, and holy, and can never act but for some wise, just, and holy purpose, whether that purpose be by us discoverable or not. *Bp. Mann.*

It is not improbable that these swine were kept by Jews, contrary to their law; and for the violation of this law they might justly incur a temporal punishment. Or, if the Gadarenes were heathens, their city was the metropolis of Perea, a country inhabited by disciples of Moses; and their conduct in keeping swine, being a contempt of the national religion, founded on Divine authority, afforded a just ground for punishment. *Abp. Newcome.* Christ could not have encouraged the notion of real possessions more than by His conduct on this occasion: and it is highly probable that this extraordinary occurrence was permitted chiefly to prove the reality of these possessions. *Dr. Doddridge.*

34. — *they besought him that he would depart*] It hence appears how unworthy these Gadarenes were of so great a blessing as the presence of our Saviour. Instead of feeling gratitude and joy at having One among them, who could command the infernal legions as He pleased, they seem only to have regarded their worldly profit in the loss of the herd of swine, and in consequence besought Him to depart from their coasts. *Bragge.* It is said at Luke viii. 37, "They were taken with great fear," at the presence of so extraordinary a Person; or they were afraid of sustaining further losses from Him. *Beausobre.*

Chap. IX. ver. 1. — *passed over, — his own city.*] Passed over the lake of Gennesareth, and came to Capernaum, Mark ii. 1, where He dwelt, Matt. iv. 13. *Dr. Whitby.*

2. — *seeing their faith*] In the account of this miracle given by St. Mark, chap. ii. 4, and by St. Luke, chap. v. 18, it is related, that, on account of the multitude, the friends of the sick man let him through the roof of the house in his couch. See note at Mark ii. 4. Nothing could better express the vigour of their faith; that is, their eager desire of obtaining, and their confident expectation of receiving a cure, from the power and goodness of Christ, of which they had entertained so full a persuasion. And therefore He, who never wanted inclination to pity and relieve the distressed, and only waited till men were duly qualified to receive the mercies which He was always ready to bestow, "seeing their faith," that is, finding them capable of such faith, and judging this a fit opportunity for exercising His Divine compassion, granted their request, and healed the distemper presently. *Dean Stanhope.*

—— *thy sins be forgiven*] The sins, for which thou wast punished by this disease, are forgiven, and the effect of them shall be removed. *Bp. Mann.* Our Saviour speaks, not of the eternal, but of the temporal, punishment inflicted for sin. *Dr. Whitby.*

Like an able and experienced physician, He strikes directly at the root, and sets Himself to remove the cause of the malady, which was sin. Had man never committed sin, he had never known disease. Sickness is a part of the curse inflicted on disobedience. *Bp. Horne.*

3. — *This man blasphemeth.*] By undertaking to forgive sins, which God alone has authority to do. *Dr. S. Clarke.*

True it is that God only can forgive sins. But why then was not the only just and right conclusion drawn, that He who did forgive them by His own power, and who demonstrated to the senses of those who were present, His ability to do so, by removing the pains and penalties inflicted on their account, that He is very God, though He appeared in the form of man; "God manifest in the flesh," to destroy the works of the devil? *Bp. Horne.*

4. — *Jesus knowing their thoughts*] To know the thoughts of others, as Christ did on several occasions, (see chap. xii. 25; Mark xii. 15; Luke vi. 8, &c,) is plainly the attribute of God, Ps. cxxxix. 2.

5. — *whether is easier, to say,* &c.] Both are equally impossible to any one, but a God of Almighty power and infinite mercy, who first made man, and then redeemed him. *Bp. Horne.*

6. — *that the Son of man hath power* &c.] It is evident that Christ here speaks of a power inherent in Himself, and not merely of the power of God assisting Him in the same manner as it did the Apostles. *Dr. Whitby.* The captious Pharisees, upon His releasing the sick man from inward guilt, immediately charged our Lord with blasphemy; that is, an impious dishonour done to God, by sacrilegiously usurping a right peculiar to Him alone. The principle on which this accusation went, our Lord plainly allows; but then He clears Himself of it by this consequence, that, as no power but God's could forgive sins, so none but God's could work this miracle of healing. If therefore He could give them a sensible proof of His divinity in one of the instances, they ought to be satisfied that He had done no more than became Him in the other. Consequently, that He who healed this person's body, not by a ministerial and delegated authority, not by invoking the assistance of God, as the Prophets used to do, but by an inherent authority of His own, who could command all created nature, was that very Lord of soul and body, who, as they ac-

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7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

[b] Mark 2. 14. Luke 5. 27.

9 ¶ [b] And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

[c] Hos. 6. 6. chap. 12. 7.

13 But go ye and learn what *that* meaneth, [c] I will have mercy, and not sacrifice: for I am not come to call the righteous, [d] but sinners to repentance.

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14 ¶ Then came to him the disciples of John, saying, [e] Why do we and the Pharisees fast oft, but thy disciples fast not?

[d] 1 Tim. 1. 15. [e] Mark 2. 18. Luke 5. 33.

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of ‖ new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

‖ Or, *raw, or, unwrought cloth.*

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ [f] While he spake these things unto them, behold, there came a certain ruler,

[f] Mark 5. 22. Luke 8. 41.

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knowledged, had alone right to acquit the consciences of men. *Dean Stanhope.*

8. — *they marvelled, and glorified God,*] What miracle can be more complete, more glorious, than this? What have the Pharisees to say? Do they yet doubt whether this man's sins are forgiven him, and whether God is in Jesus to forgive them? They remain speechless, swelling with malice and envy, neither willing to commend, nor able to find fault: yet the hearts of the common people, more generous and open to conviction, were most sensibly touched at seeing the paralytick leap off his bed—"they marvelled, and glorified God." *Bp. Horne.*

9. — *a man, named Matthew,*] See the Preface to this Gospel.

—— *at the receipt of custom:*] He seems to have sat to receive a certain toll or rate, which was paid at Capernaum by all persons passing over the lake. *Dr. Lightfoot.*

10. — *as Jesus sat at meat in the house,*] In the house of Matthew, who, as appears from Luke v. 29, made on the occasion a great feast for Jesus, and invited many of the same corrupt occupation with himself, probably for the purpose of affording them an opportunity of receiving the benefit of conversion, as he had done. *Dean Stanhope.*

12. — *They that be whole* &c.] I converse with sinners, He says, for the same reason that physicians visit the sick: the end of My coming into the world is to heal and save men's souls. I therefore justly apply My remedies to such as want and desire them, not to those who think they have no need of them. *Bp. Mann.*

13. — *I will have mercy, and not sacrifice:*] See Hosea vi. 6. The words are to be understood not absolutely, but comparatively, "I will have mercy, rather than sacrifice;" for God had commanded sacrifices. *Dr. Whitby.*

By "mercy" are meant all those instances of kindness to our neighbour, whereby we may promote his advantage; by "sacrifice" the rites and ordinances of the ceremonial law, of which sacrifice was the chief. *Dean Stanhope.* And the plain meaning of the words is, that, in comparing together the different duties required of us, those which are of moral and natural obligation are most valued by God, and ought to take place of those which are positive and ritual. *Abp. Tillotson.*

—— *I am not come to call the righteous,* &c.] The great design of My coming into the world was, "not to call the righteous," but those that have been sinners, to repentance and reformation. *Dr. S. Clarke.*

—— *the righteous,*] By "the righteous" we are not here to understand those who were, like the Pharisees, righteous only in their own conceit, but those who had truly reformed their lives, had carefully endeavoured to abstain from all known sins, and set themselves sincerely to perform their whole duty towards God and man. *Dr. Whitby.*

The word "sinners" in this text imports such persons as live in the customary practice of sin, so that the tenour of their lives is wicked, and who are therefore to be called to that repentance, which consists in the change of their lives from the service of sin to holiness; and therefore, by "the righteous," we are not to understand those who are entirely free from sin—for in this sense there is not a righteous man on the earth—but those who are truly and sincerely righteous, have truly reformed their lives, carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty, both to God and man; and so are righteous and acceptable in the sight of God. *Bp. Tomline.*

14. — *Why do we and the Pharisees* &c.] As if they had said, Our master John observes strict rules of abstinence, and appoints us to act like the Pharisees, the strictest sect among the Jews; wherefore do not Thou and Thy disciples use similar abstinence? *Dr. Hammond.*

15. — *the children of the bridechamber*] The guests at a marriage feast. *Dr. S. Clarke.*

16, 17. *No man putteth* &c.] His general meaning is, All things should be suited to the conditions of the persons, and to the circumstances of the time. As it would be absurd to put a piece of new cloth into an old garment; so it is very improper that My disciples should mix mourning and rejoicing together, by fasting while they have the enjoyment of My immediate presence. And, as it would be absurd to put new wine into old bottles, which will thereby be in great danger of being rent, so it would be very improper to put My disciples on fasting and austerities, while I am giving them the first instructions for their ministry. *Dr. S. Clarke.* He thought it not fit to impose the burden of fasting on His disciples, when they were not fit for such austerities, and might be tempted by them to fall off from Him. *Dr. Whitby.*

17. — *new wine into old bottles:*] See note at Job xxxii. 19. The bottles of the ancients being made of leather, they were liable to burst when old and dry, by the fermentation of new wine. *Bp. Pearce.*

18. — *a certain ruler,*] The ruler of the synagogue which was at Nazareth, named Jairus. See Mark v. 22. *Dr. Whitby.*

The ruler of the synagogue was properly the president of the

Anno DOMINI 31. and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And ‖ the fame hereof went abroad into all that land. Anno DOMINI 31.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us. ‖ Or, *this fame.*

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it.*

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ [e] As they went out, behold, they brought to him a dumb man possessed with a devil. [e] Luke 11. 14.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. [h] Chap. 12. 24.

34 But the Pharisees said, [h] He casteth out devils through the prince of the devils. Mark 3. 22. Luke 11. 15.

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council, appointed to superintend the concerns of the synagogue; but this name was sometimes given to all the members of this council. See Mark v. 35; Luke viii. 41. *Beausobre.*

—— *is even now dead:*] "Is by this time dead," as appears from the parallel passage of St. Mark, chap. v. 23, and from the sequel of the story. *Dr. Whitby.*

20. — *and touched the hem of his garment:*] She was immediately made whole on touching it, according to Mark v. 29, and Luke viii. 44, where more particulars are related. *Bp. Pearce.*

—— *the hem*] That fringe of His garment, which the Jews were commanded to wear for a distinction. See Numb. xv. 38; Deut. xxii. 12. The woman, it is probable, was sensible that her distemper was a legal uncleanness, and therefore came behind Him by stealth. *Dean Stanhope.*

22. — *thy faith hath made thee whole.*] Thy belief that I could do this, was the occasion of My healing thee. *Bp. Mann.*

23. — *the minstrels and the people* &c.] The minstrels or pipers playing mournful tunes, and the people making lamentations with their voices, according to the custom of the Jews when preparing for the funeral of a person deceased. *Bp. Pearce.*

24. — *is not dead, but sleepeth.*] Is not so departed, that she shall not return again; her death shall not continue above the space of an ordinary sleep, and she shall, as from a sleep, awake from it. *Dr. Hammond.*

26. *And the fame hereof*] "The fame hereof" was so great, because her death was publickly known, the minstrels were assembled, every preparation was made for the funeral, the assertion of our Lord was treated with scorn, and the people were convinced of her actual decease.

27. — *Thou son of David,*] This is the first time that we read of this title being given to Jesus, except by the angel Gabriel before His birth, Luke i. 32. By this title He was acknowledged to be the Messiah, or Christ, who (as all Jews agreed) was to be the Son of David, chap. xxii. 42, and John vii. 42. And by being the Son of David, Jesus had a right to the title of Messiah, 2 Sam. vii. 13, 16. *Bp. Pearce.*

30. *And their eyes were opened;*] We should well observe of how many various kinds were the miracles performed by our Saviour. He made the blind to see, the deaf to hear, the dumb to speak; He cleansed lepers, made the maimed whole, cast out devils, and healed every human malady; He stilled the sea, raised the dead, &c. And, under some of these kinds, His miracles were so numerous, that they exceed the sum of all which are recorded in the Hebrew Scriptures, as performed by God's Prophets. Besides those distinctly transmitted down to us, there are numerous other acts of supernatural power, which are referred to in general terms. The effects too of Christ's miraculous interposition were often, as in the present instance, immediate, and they were lasting. The miracles, again, were, in very many instances, wrought in the most publick manner; and, in general, they had a beneficial tendency, being acts of goodness as well as of power. Thus, in these and many other particulars, their nature and character is such, as to prove the conclusion of St. John, (John xx. 31,) "that He was the Christ, the Son of God." *Abp. Newcome.*

—— *See that no man know it.*] See notes at chap. viii. 4.

33. — *It was never so seen in Israel.*] This admiration of the people is extremely natural; for none of their Prophets, not even Moses, had ever equalled Christ in the power and facility of working miracles. Here are four miracles, chiefly of the highest kind, wrought in the course of one afternoon: the infirm woman; the raising of Jairus's daughter from the dead; the cure of the two blind men; and the ejecting of the evil spirit. *Dr. Lightfoot.*

34. — *He casteth out devils through the prince of the devils.*] Thus it appears, that those who beheld our Saviour's miracles, did not deny their performance, but, on the contrary, admitted it; though they would not upon their evidence embrace the Gospel, because they conceived this to be contrary to the Mosaick Law, whose obligation their carnal and ambitious views led them to believe was eternal. They therefore contented themselves with asserting, that the miracles of Christ and His Apostles must be ascribed to magical and diabolical agency. But this opinion of their's proves completely that they acknowledged the miracles themselves to have been really performed. In truth, the hostility of the Jewish nation to Christianity from the first, confirms the truth of the Gospel miracles. Had the Jews been universally or even generally converted by them, the sceptick might argue, with some appearance of probability, that the facts had been invented

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35 [i] And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

[i] Mark 6. 6. Luke 13. 22.

36 ¶ [k] But when he saw the multitudes, he was moved with compassion on them, because they ‖ fainted, and were scattered abroad, [l] as sheep having no shepherd.

[k] Mark 6. 34.

‖ Or, *were tired and lay down.*

37 Then saith he unto his disciples, [m] The harvest truly *is* plenteous, but the labourers *are* few;

[l] Numb. 27. 17.

[m] Luke 10. 2.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAP. X.

1 *Christ sendeth out his twelve apostles, enabling them with power to do miracles,* 5 *giveth them their charge, teacheth them,* 16 *comforteth them against persecutions:* 40 *and promiseth a blessing to those that receive them.*

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AND [a] when he had called unto *him* his twelve disciples, he gave them power ‖ *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

[a] Mark 3. 14. Luke 9. 1.

‖ Or, over.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and

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or exaggerated to gratify the national propensity, and had been credited without examination or proof. On the contrary, we are now certain that the Gospel miracles were wrought in the presence of enemies, and thus subjected to the severest scrutiny; and that they carried with them conviction to multitudes, notwithstanding the fiercest opposition which national prejudice, bigotry, and vice could excite, and the strictest research which could be made by the most vigilant hostility. *Dr. Graves.*

35. — *all the cities and villages,*] That is, of Galilee, or of that part of it where Capernaum was, Mark vi. 6. *Bp. Pearce.*

—— *teaching in their synagogues, — healing every sickness*] Let us observe how Jesus, on all occasions, discovers Himself to be, what His name implies, the Saviour; leaving behind Him, wherever He goes, the warmth of fervent charity, the light of evangelical truth, and the fragrance of a good report concerning something done for the benefit of man and the glory of God. He goes about, not to gratify or profit Himself, but to diffuse His benefactions. He either teaches, or comforts, or raises from the dead, or heals, or feeds, or delivers, or departs into a mountain to pray. And all for us. For us He preaches, that we may learn the truth; for us He heals, and performs various miracles, that we may believe Him; for us, no less, He retires, for us He prays, for us He gives thanks to the Father. Thus He changes His situation often, His disposition never. In this, as well as in other things, "leaving us an example, that we should follow His steps," and not suffer any outward circumstances to make us forget our Christian profession. *Bp. Horne.*

36. — *they fainted,*] See the margin.

37. — *The harvest truly* &c.] Many remain to be instructed, but there are few to instruct them. *Bp. Mann.* This seems to have led Jesus in the next chapter to send His twelve disciples forth for the purpose of instructing the people. *Bp. Pearce.*

Chap. X. ver. 1. — *had called unto him his twelve disciples,*] Jesus had before this time chosen twelve from among His disciples, and given them the name of Apostles, according to St. Mark's account in chap. iii. 14; and St. Luke's in chap. vi. 13. *Bp. Pearce.*

—— *he gave them power* &c.] The circumstance of Christ's here delegating to the Apostles from His own authority the power of performing miracles, manifests His divine origin in a manner and degree far superiour to the instances of Moses, Elijah, and all other Prophets commissioned by God. *Dr. Whitby.* It is an instance of divine power to which no other Prophet, true or false, ever pretended. In this, as in many other respects, He stands unrivalled and alone. *Bp. Porteus.*

2. — *apostles*] A name signifying "persons sent forth;" called also His disciples, because they learned from Him. *Bp. Pearce.*

—— *first, Simon,*] He is called "first," not as being so in dignity, but as being first called. See chap. iv. 18; Mark i. 16. *Dr. Whitby.*

—— *called Peter,*] Our Lord gave him this name when he came to find Him the first time with Andrew his brother. See John i. 42, 43.

3. — *James the son of Alpheus,*] Called "James the less," at Mark xv. 40, either on account of his age or his height; and "the Lord's brother" at Gal. i. 19. He is the author of the Catholick Epistle bearing the name of St. James. *Beausobre.*

—— *Lebbeus, whose surname was Thaddeus;*] At Luke vi. 15, 16, he is called "Judas the brother of James," who was the son of Alpheus. He is also called Jude at the end of his short epistle. Probably Judas, and Thaddeus, or Theudas, were one and the same name. *Bp. Pearce.*

4. *Simon the Canaanite,*] He is called at Luke vi. 15, and Acts i. 13, "Simon Zelotes." Zelotes signifies, full of zeal; and hence many persons consider the term Canaanite to be a word with the same meaning, and derive it from a Hebrew word of this signification. Others suppose the word to be properly written Canaite, and to import that Simon belonged to the village of Cana in Galilee. *Bp. Pearce.*

—— *Iscariot,*] There have been various conjectures respecting the meaning of this word; the most probable is, that it implies him to have been born at Carioth, or Kerioth, a town in the tribe of Judah, mentioned at Josh. xv. 25. *Bp. Pearce.*

—— *who also betrayed him.*] Such was the wise counsel of Christ in admitting Judas among His disciples, that the great purpose might be accomplished of redeeming the human race by His sufferings and death, and that the Scriptures might be fulfilled, Acts i. 16. *Dr. Whitby.*

5. *These twelve Jesus sent forth,*] We should pause to consider who were the men singled out by our blessed Lord for the purpose of diffusing His religion through the world; that is, for the singular purpose of persuading men to relinquish the religion of their ancestors, the principles they had imbibed from their infancy, the customs, prejudices, and habits, the ways of thinking which they had for a long course of years indulged, and to adopt in their room a system of thinking and acting, in many respects directly opposite to them; a religion exposing them to many present hardships and severe trials, and referring them for their reward to a distant period and an invisible world. Would not a change such as this require agents of a superiour class, of considerable influence from birth, wealth, and station in life, men of profound erudition, of the brightest talents, the most consummate knowledge of the world and the human heart, and the most commanding eloquence? Were then the Apostles of this description? Quite the contrary. They were plain, humble, unpretending men, of low birth and low occupations, without learn-

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commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

[b] Acts 13. 46.

6 [b] But go rather to the lost sheep of the house of Israel.

[c] Luke 10. 9.

7 And as ye go, preach, saying, [c] The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 [d] ‖ Provide neither gold, nor silver, nor brass in your purses,

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10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: [e] for the workman is worthy of his meat.

[d] Mark 6. 8. Luke 9. 3. & 22. 35.

‖ Or, *Get.*

[e] 1 Tim. 5. 18. Luke 10. 7.

11 [f] And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

[f] Luke 10. 8.

12 And when ye come into an house, salute it.

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ing, education, or any extraordinary endowments natural or acquired; without any thing in short to recommend them, but their simplicity, integrity, and purity of manners. With what hopes of success could men such as these set about the most difficult of all enterprises, the reformation of a corrupt world, and the conversion of it to a new faith? Yet we all know that they actually did accomplish these two most arduous things, and that, on the foundations they laid, the whole superstructure of the Christian church has been raised, and the Divine truths of the Gospel spread through all parts of the civilized world. How then is this to be accounted for? It is utterly impossible to account for it in any way but that which Christ Himself points out in His charge to the Apostles, ver. 8, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Here is the explanation of the whole mystery: it was by the powers with which they were invested, the miracles they were enabled to perform, that they made such multitudes of converts. The people saw that God was with them, and that therefore every thing they taught must be true. *Bp. Porteus.*

The persons whom our Lord chose for His partners and companions in establishing the Gospel were of the lowest class, as well in station as in abilities. Such persons were in many respects most difficult to be dealt with, but no unfit instruments for the purpose for which they were then designed; namely, to testify what they had so often seen and heard; and on all accounts most proper to afford the best and most unexceptionable evidence to futurity. They were persons who could by no means be supposed able either to conceive a scheme so great as that of reforming a world, of altering all its customs and opinions; or to entertain the least hope of accomplishing it whenever suggested to them: persons who wanted both courage and conduct to attempt this vast and truly original design, with any prospect of success: persons, too, who were to be suffered often to doubt and dispute with our Lord; to distrust, desert, and even deny Him; in order to convince after-ages that they were such as could not, with the least shew of reason, be suspected of having at first concerted all this of themselves, or carried it on afterwards among themselves, or effected what they did of it by any methods merely human.

With such as these did Christ hold conversation during the whole course of His ministry, affectionately complying with their weakness, patiently enduring their perverseness, in order to cure them both; to strengthen and increase their faith by degrees, and free them from all superstitious fears; to open their eyes and enlarge their understanding so far, that at length they might even of themselves judge what was right, and teach the same to others. To these, and by them to the world, He sets a perfect pattern of true heroism, namely, humility and resignation to the will of God; of meekness and the most extensive benevolence to man; demonstrating to what height virtue may be carried under the most disadvantageous circumstances, and shewing the practicableness of each part of our duty in the greatest difficulties. *Bp. Law.*

By an usual historical anticipation, St. Matthew connects the mission of the twelve Apostles with their selection and appointment, as if it followed immediately after. There was probably, however, an interval of half a year or more from their appointment before they were sent forth; and accordingly St. Mark and St. Luke separate these two events, and interpose several occurrences between them. *Dr. Hales.*

—— *Go not into the way* &c.] Go not, in this your present mission, among any of the Gentiles or Samaritans; for the salvation of the Gospel must first be offered to God's peculiar people. *Dr. S. Clarke.*

—— *into any city of the Samaritans enter ye not:*] He does not absolutely forbid them to enter into their cities, (see Luke ix. 52; John iv. 4, 5,) but to preach the Gospel there in their present mission. The Jews considered the Samaritans in the same light as heathens. See John iv. 9; viii. 48. *Beausobre.*

—— *the Samaritans*] The Samaritans were so named from Samaria, which was formerly the capital of the kingdom of the ten tribes. They were a mixture of such Jews as remained in the land when the ten tribes were carried into captivity, or of those who afterwards returned thither, and of those idolatrous people who were transplanted there by Shalmaneser. See the notes at 2 Kings xvii. The difference between the Jews and the Samaritans, in point of religion, may be reduced to these heads: first, that the Samaritans considered the temple of Gerizim as the centre of true religion, and the place for the proper worship of God; second, that they received, as of Divine authority, no other Scriptures but the five books of Moses; third, that their worship had some tincture of paganism, and of the opinions of the nations with whom they were connected. The Jews considered them as corrupters of true religion; and this cause of enmity being combined with many others, bore towards them an extreme aversion. *Beausobre.*

6. *But go rather to the lost sheep* &c.] To whom this doctrine of salvation is first sent, and is first to be preached, Acts iii. 26. He calls them lost sheep, because they were in great peril of being lost and ruined by the ignorance and wickedness of their guides. *Dr. Whitby.*

8. — *freely ye have received, freely give.*] Freely ye have received this power from Me; freely give the benefit of it to others. *Dr. Whitby.*

9. *Provide neither gold,* &c.] Encumber not yourselves with much provision of money, victuals, or apparel: but trust to the special providence of God on this extraordinary occasion. *Bp. Mann.*

—— *gold, nor silver, nor brass*] Alluding to coins of these three metals, then in common use. *Dr. Hammond.*

10. *Nor scrip*] By "scrip" is meant a travelling bag, or wallet, in which food was carried. *Dr. Campbell.*

The instructions here given concern only the first mission of the Apostles; they are revoked at Luke xxii. 36. *Beausobre.*

—— *for the workman is worthy of his meat.*] For ye may reasonably expect to be supplied with all necessaries by those who derive benefit from your labours. *Dr. Hammond.*

The Apostles were to take a long journey without making any other provision for it, than the staff in their hands, and the clothes they wore; "for" says our Lord, "the workman is worthy of his meat;" an intimation that the providence of God would watch over and supply their wants. This required no small confidence in their Master: and, unless they had good grounds for thinking that it was in His power to gain Providence on their side, or, in other words, that He was actually the Son of God, they would scarcely have run the risk of so unpromising an expedition. *Bp. Porteus.*

11. — *who in it is worthy;*] Worthy of having the Gospel preached to him, by being well disposed to receive it. *Bp. Pearce.*

12. — *salute it.*] By wishing the blessing of peace upon it,

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13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

[s] Mark 6. 11.

14 [s] And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, [h] shake off the dust of your feet.

[h] Acts 13. 51.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

[i] Luke 10. 3.

16 ¶ [i] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and || harmless as doves.

|| Or, *simple.*

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

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19 [k] But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

[k] Mark 13. 11. Luke 12. 11.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 [l] And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

[l] Luke 21. 16.

22 And ye shall be hated of all *men* for my name's sake: [m] but he that endureth to the end shall be saved.

[m] Mark 13. 13.

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which was the usual salutation among the Jews. *Bp. Mann.* This salutation is expressed at Luke x. 5. *Beausobre.*

13. — *let your peace return to you.*] That is, they shall not obtain the peace you wish them, nor receive any benefit from your wishes. See a similar expression at Ps. xxxv. 13. *Dr. Whitby.*

14. — *shake off the dust* &c.] The Jews held the dust of heathen lands to be polluted. The meaning therefore of the phrase is, When ye depart from them, shake off the dust from your feet, as a proof that you consider them in the light of heathens. *Dr. Whitby.* With the same view St. Paul "shook his raiment," Acts xviii. 6. *Bp. Pearce.*

16. — *as sheep in the midst of wolves:*] That is, on an employment full of peril from the men of the world. *Dr. Whitby.*

The character of the Christian mission is denoted in these words, "Behold, I send you forth as sheep;" and the condition of an unbelieving world in the following, "I send you in the midst of wolves." Though the faith was to be propagated only by the mild measures of persuasion, yet even this would provoke the wolfish dispositions of the powers of darkness to employ all the iniquitous contrivance of fraud and violence for its suppression. *Bp. Warburton.*

—— *wise as serpents,* &c.] Be wise and prudent, that you may give your opponents no just occasion of reproaching you or your doctrine. Serpents were reckoned by the ancients remarkable for their sagacity: it is certain they have a peculiar vivacity in their eyes; so that to be sharp-sighted as a serpent was a proverb among the Greeks and Romans. *Dr. Doddridge.*

—— *harmless*] Meek and gentle. *Dr. S. Clarke.*

17. — *beware of men:*] Of those men whom I have described as wolves. *Bp. Mann.*

—— *councils,*] By "councils" are meant not only the great Sanhedrim, but inferiour tribunals.

—— *scourge you in their synagogues;*] It appears that the Jews caused to be chastised in some part of the synagogue those whom they judged guilty of any heresy. See Acts xxii. 19. According to some learned men, there was in every synagogue a council consisting of three judges, who had the power of ordering the punishment of scourging. *Beausobre.*

18. — *for a testimony against them*] That they, hearing of your doctrines and miracles, and seeing your simplicity, sincerity, and innocence, may either embrace the truth, or be left without excuse. *Dr. S. Clarke.* Or perhaps it should be rendered, "for a testimony to them," meaning that this shall be a means of proclaiming and testifying the Gospel to Gentiles and Jews. *Drs. Hammond* and *Whitby.*

19. — *take no thought*] Rather, Be not anxious. *Bp. Pearce.* See notes on chap. vi. 25. Christ promising here to His Apostles immediate assistance from the Holy Spirit, forbids them to meditate beforehand what they should say, Luke xxi. 14. *Dr. Whitby.* In ordinary cases men are left to the due use and improvement of their natural powers; but, you (Christ says to the Apostles) being engaged on an extraordinary mission from God, He will grant you the immediate assistance of His Holy Spirit, and enable you to defend the cause of truth against all opposition. *Bp. Mann.*

20. *For it is not ye that speak,* &c.] It is not so much ye that speak, as the Holy Spirit speaking by you. *Grotius.* How distrustful soever, He says, ye may be of your own abilities, let not this trouble you; for God will enable you to speak that which is most suitable and proper. *Dr. Hammond.*

21. *And the brother* &c.] The persecution which will be raised against you for preaching the Gospel will be very great and unnatural: the purity and holiness of your doctrine being utterly inconsistent with the covetousness, and contrary to the passions and lusts of the world, will provoke men, incorrigibly enslaved to these vices, to break through all the bonds, not only of virtue and humanity, but even of relation and natural affection, to persecute and destroy you; so that even fathers, and sons, and brethren shall kill one another in fierceness against the truth. *Dr. S. Clarke.*

22. — *ye shall be hated of all men*] Of the generality of men. *Dr. S. Clarke.*

—— *he that endureth to the end* &c.] He that maintains a constant persevering adherence to Christ, in spite of all the persecutions that shall befall him for the name of Christ, will adopt the most probable course to escape, in the event, not only eternal wrath, but even present destruction here. *Dr. Hammond.*

In the preceding passage (ver. 16—22) the Apostles are informed beforehand that they were to experience persecution and hatred from men, to be exposed to evils and dangers, and to be sent forth as sheep amongst wolves. Can we then conceive it possible that any men in their senses should, without some very powerful and extraordinary motive, voluntarily undertake such a commission as this, in which their only recompense was to be affliction, misery, pain, and death: in which all the natural affections of the human heart were to be extinguished or inverted, and their nearest relations, their parents, children, or brethren, were to be their persecutors and executioners? and this too, when instead of employing any art, or making any attempt to deceive His followers, our Saviour plainly tells them they are to expect nothing but what is most dreadful to human nature. Yet the first Apostles actually and cheerfully did expose themselves to all this evil at the command of their Lord. How is this to be explained and accounted for? Is there any instance upon record before this in the annals of the world, where twelve men, without any reason, and without being misled by any artifice or delusion, voluntarily exposed themselves at the desire of another person to persecution, torment, and destruction? There must have been some most forcible reason for such conduct as this; and that reason could be nothing less than a full and perfect conviction, arising from the miracles which they saw with their own eyes, and which they themselves were enabled to perform, that

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23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not ‖ have gone over the cities of Israel, till the Son of man be come.

‖ Or, *end, or, finish.*

[q] Luke 6. 40. John 13. 16.

24 [q] The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his houshold?

[o] Mark 4. 22. Luke 8. 17. & 12. 2.

26 Fear them not therefore: [o] for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

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[p] Luke 12. 4.

28 [p] And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a ‖ farthing? and one of them shall not fall on the ground without your Father.

‖ *It is in value half-penny farthing in the original, as being the tenth part of the Roman penny.*

30 [q] But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

[q] 2 Sam. 14. 11. Acts 27. 34.

32 [r] Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

[r] Luke 12. 8.

Christ was what He pretended to be, the Son of God; that all power was given to Him in heaven and in earth; and that He was able to fulfil the promises He had made them of a recompense in a future life, infinitely surpassing in magnitude and in duration all the sufferings they could experience in the present world. *Bp. Porteus.*

23. — *Ye shall not have gone over the cities of Israel,*] Meaning, according to the sense of the margin, Ye shall not have finished your visitation of the cities of Israel, till &c. *Bp. Pearce.*

—— *till the Son of man be come.*] Till He come to take vengeance on the Jews, by means of the Roman armies. See Matt. xxiv. 27, &c. *Dr. Whitby.* Till the kingdom of Christ shall be gloriously manifested in the final destruction of the nation. *Dr. S. Clarke.*

24. *The disciple is not above* &c.] This was a proverbial or known saying among the Hebrews. Our Saviour seems frequently to have purposely applied, and made allusion to, expressions that were current among them. *Dr. Hammond.* He means, If I, the Master, endure all manner of reproaches and persecutions, you, the disciples and servants, have no reason to expect to escape better. *Dr. S. Clarke.*

25. — *If they have called* &c.] If they have not scrupled to compare the Son of God to the chief of devils, what reason have ye to expect that they will not deal as ill with you? *Dr. S. Clarke.*

—— *Beelzebub,*] See note at 2 Kings i. 2.

26. *Fear them not — for there is* &c.] These words are capable of two senses; they either convey to them a warning not to be frightened from preaching the Gospel by despair of its success; for though at present it seemed hidden from the world, He would cause it to dissipate all clouds, and to shine through all countries: or else, not to be alarmed by the calumnies with which men would load them, for that He would make their integrity and the excellence of their doctrine to appear clear as the light. *Dr. Whitby.*

27. — *in the ear,*] That is, in a more private manner. *Dr. Whitby.*

—— *upon the housetops.*] The houses of the Jews having flat roofs, (see notes on Deut. xxii. 8; 2 Sam. xi. 2; Dan. iv. 29,) it was usual and convenient, when any thing was to be proclaimed to the people, to do it from thence. *Dr. Hammond.*

28. — *fear not them* &c.] This passage refers the Apostles to a future life, in which all their views, their hopes and fears, were to centre, and by which their conduct in this world was entirely to be regulated. The worst their enemies could do to them in this life was to kill the body, which must some time or other be destroyed by age or disease. But God was able to kill the soul, which was formed for immortality, to annihilate it at once, or to condemn it to everlasting punishment. It was therefore of infinitely more consequence to avoid His displeasure, and to secure His approbation by performing their duty, than shamefully to desert their duty for the purpose of escaping the infliction of the bitterest evils that their fellow creatures could bring upon them. *Bp. Porteus.*

29. — *for a farthing?* &c.] The Greek word means the tenth part of a Roman penny or denarius, about three farthings of English money. *Bp. Pearce.*

30. *But the very hairs* &c.] How magnificent is this idea of God's government! That He inspects the whole and every part of His universe every moment; and orders it according to the counsels of His infinite wisdom and goodness, by His omnipotent will! Whose thought is power; and His acts ten thousand times quicker than the light, unconfused in a multiplicity exceeding number, and unwearied through eternity. How much comfort and encouragement to all good and devout persons are contained in this thought! That Almighty God, as He has His eye continually upon them, so He is employed constantly in directing, in doing, what is best for them. Thus they may be sure indeed that all things work together for their good. The Lord is truly their Shepherd; not leaving them to chance or fate, but watching over them Himself; and therefore can they lack nothing. *Dr. Ogden.*

31. *Fear ye not therefore,* &c.] Here (ver. 29—31) we have that most important and consolatory doctrine of a particular Providence plainly and clearly laid down. This doctrine is one of the many instances in which we can have no certain ground of confidence but in the Gospel of Christ. It is Scripture only which on this momentous point can give rest to our souls. There we are assured that every individual being, even the least and most contemptible, even the sparrow that is sold for a farthing, is under the eye of the Almighty; that so far from man being too inconsiderable for the notice of his Maker, the minutest parts of his body, the very hairs of his head, are all numbered. These very strong instances are plainly chosen on purpose to quiet all our fears, and to banish from our minds every idea of our being too small and insignificant for the care and protection of Almighty God. *Bp. Porteus.*

32. *Whosoever therefore shall confess* &c.] Our Saviour means, that His disciples, whensoever the occasion demands, should unaffectedly own their religion, and stand by it. In such a case, dissimulation, or even reserve, is a meanspirited desertion of the worthiest cause in the world; and the words of the holy Jesus on another occasion are justly applicable to this, that he who is not for Him, is against Him. Whosoever is unwilling to be taken for a pious and good man, runs a great risk of soon becoming a profane and bad one. *Abp. Secker.*

—— *him will I confess also before my Father*] Meaning that He will own him for His true disciple and servant, and will confess him to be of His body and family. And how truly happy are all they who have the only-begotten Son of God to confess them before His Father, and to intercede with Him in their behalf! They, on repenting for their past sins, are perfectly absolved from them by the merits of His death, and are accounted righteous in and through Him before Almighty God Himself.

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33 [s] But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

[s] Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12.

34 [t] Think not that I am come to send peace on earth: I came not to send peace, but a sword.

[t] Luke 12. 51.

35 For I am come to set a man at variance [u] against his father, and the daughter against her mother, and the daughter in law against her mother in law.

[u] Micah 7. 6.

36 And a man's foes *shall be* they of his own houshold.

37 [x] He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

[x] Luke 14. 26.

38 [y] And he that taketh not his cross, and followeth after me, is not worthy of me.

[y] Chap. 16. 24. Luke 9. 23. Mark 8. 34.

39 [z] He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

[z] John 12. 25.

40 ¶ [a] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

[a] Luke 10. 16. John 13. 20.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 [b] And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

[b] Mark 9. 41.

CHAP. XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his

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They are led by His Holy Spirit unto all truth and goodness, and sanctified throughout in body, soul, and spirit: they have to fear no evil, for He gives His angels charge over them to keep them in all their ways; they can want nothing that is good, for all things work together for their lasting welfare. *Bp. Beveridge.*

34. — *I came not to send peace,* &c.] Our Lord's meaning is to convey to His disciples right notions of that peace which He was to bring. It is not, He says, immediate temporal peace, but peace in a spiritual sense, peace in your own minds, and peace with God. Ultimately, indeed, I shall establish peace in every sense of the word; but at present, and for many years to come, I shall not bring peace, but a sword upon earth. The promulgation of My religion will be productive of much dissension, cruelty, and persecution, not only to you, but to all those who, for many ages afterwards, shall preach the Gospel in purity and truth. The true cause of this will be the wickedness and ferocious passions of men; but the occasion and the pretence for it will be the holy religion which you are to promulgate. In this sense, and this only, it is that I may be said to bring a sword upon earth; but they, who really bring it, are the open enemies or pretended friends of the Gospel. *Bp. Porteus.* If, through human depravity, Christ has been made to send "a sword on earth," let it be now our care to shew Him in a more amiable light, as "the Prince of peace." Men have sufficiently made the Gospel minister unto sin: let each of us, by our individual practice, endeavour to bring forth fruit by it unto holiness. *Abp. Secker.*

35. — *I am come to set* &c.] Our Saviour's meaning is, that the religion which He taught would meet with most violent opposition from the world, and would expose His Apostles and disciples to the most unjust and inhuman treatment, even sometimes from their nearest relations. *Bp. Porteus.* He warns His faithful followers that they must soon expect the dreadful effects of fiery zeal, even from their nearest friends and relations. *Bp. Mann.*

37. *He that loveth* &c.] That is, when our nearest and dearest relations come in competition with our belief in Christ, our affection to them and our deference to their opinions must give way to our love of our Redeemer, and our attachment to our Maker. *Bp. Porteus.*

38. — *that taketh not his cross,*] To take up the cross, alludes to the custom of obliging persons going to execution to carry the cross. The meaning is, that we should be ready to suffer hardships and afflictions for the sake of religion. *Bp. Mann.*

When we are commanded in Scripture "to take up our cross and follow Christ," "to deny ourselves," "to mortify our members, &c.;" these expressions by no means imply, what some have chosen to infer from them, that we are to renounce the world, and all its pleasures, employments, connexions and concerns, to forego every thing that is cheerful and agreeable to our nature, and to consume our whole life in abstinence and austerity. According to the fairest and most established rules of interpretation, these and many other similar phrases enjoin nothing more than a constant habit of vigilance and self-government, a cautious and jealous attention to the movements of our minds and the progress of our passions, a discreet and sober, not a criminal and unbounded, conformity to the world, a strict abstinence from all irregular and immoral gratifications, without either declining any of the duties, or sullenly withdrawing from the harmless enjoyments, conveniences, and comforts of social life. *Bp. Porteus.*

39. *He that findeth*] He that to save his life is an apostate from his faith, shall be punished with the loss of that life which alone deserves the name, the life everlasting; but he who sacrifices his life to his religion in this world, shall be rewarded with eternal life in the world to come. *Bp. Porteus.*

40. — *receiveth me,*] Receiveth in effect Me, whose ministers ye are; "and he that receiveth Me, receiveth Him that sent Me;" that is, My heavenly Father will consider the kindness as shewn directly unto Himself. *Dr. Doddridge.*

41. — *a prophet in the name of a prophet*] A teacher of Christianity, on account of his office, and out of regard to it. *Bp. Pearce.*

—— *in the name of a righteous man*] That is, out of true love to his righteousness. *Dr. Whitby.* He that hospitably entertains a Prophet, with a pious regard to the office which he bears, shall receive the reward of a Prophet himself, or a reward proportionable to the worth of the person he shelters and accommodates in a time of danger and difficulty; and he that entertains any righteous man with a cordial regard to the virtues of his character, shall himself receive the reward of a righteous man. *Dr. Doddridge.*

42. — *one of these little ones*] One of the meanest of My disciples. *Dr. Whitby.* "Little ones," not small in stature or age, but young in the knowledge of the Gospel. Such are called "babes," chap. xi. 25; 1 Cor. iii. 1, &c. *Bp. Pearce.*

twelve disciples, he departed thence to teach and to preach in their cities.

2 [a] Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 [b] The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and [c] the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, [d] Behold, I send my messenger before thy

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Chap. XI. ver. 1. — *in their cities.*] In the cities of the Jews in Galilee. *Bp. Pearce.*

3. — *Art thou he that should come,*] As the Scriptures on all occasions inform us that the Baptist, through the whole course of his ministry, had borne constant and ample testimony to the blessed Jesus, (see Matt. iii. 16; Luke iii. 21; John i. 29—34; iii. 24—28,) and made it his business to dispose the Jews in general, and his own disciples, to believe, reverence, and obey Jesus; we should offer great injury to his character, if we were to suppose his constancy so shaken, or his opinion and behaviour so inconsistent with themselves, that, after such irrefragable evidence, such open and solemn declarations of his faith, he should admit any doubt whether this were He that should come, the long promised, the universally expected Messiah, or whether men were still to look for another, in whom these promises and expectations should receive their desired accomplishment. Hence we may safely conclude, that John did not send this message with a design to satisfy any scruples of his own, but entirely for the sake and conviction of those disciples who brought the message, in order to confirm them in the belief of Jesus, and in right notions respecting Him. This was the more necessary, because their intemperate zeal and partial respect for their master, John, had hitherto made them averse to Jesus, and envious at His honour and miracles; and John, in compassion to their infirmities, condescends to have their scruples propounded in his own name. *Dean Stanhope.*

—— *do we look for another?*] Are we to look for another? *Bp. Pearce.*

4. — *Go and shew John* &c.] He desires only that a faithful report of what themselves saw and heard might be made, and leaves them to their own master for the conclusions to be drawn from thence. He reasons with them thus: Such and such things are laid down by the Prophets (see the references in the margin) as certain marks and characters by which the Messiah may be known at His coming: the disciples of John had ocular demonstration of these things agreeing to Jesus; therefore they ought most assuredly to believe that Jesus was "He that should come;" and, after such evidence, they were not to look for another. *Dean Stanhope.*

It appears from this answer of our Lord to John's messengers, as from almost every other passage of His history, that He acted a part the most foreign and distant from that which an impostor and enthusiast would have acted. Was it for an impostor or enthusiast to refer messengers who came to him, to miraculous works performed before their eyes, to things done on the spot, to the testimony of their own senses? Would, or could any other than a Prophet, who really came from God, do this? In like manner, was it for any other than one who came from God, to bid His very disciples not believe in Him if He did not these works; or to tell unbelievers, that, if He had not done among them works which no other man did, their unbelief would have been excusable? In all this, we discern conviction and sincerity, fairness, truth, and evidence. *Archdeacon Paley.*

5. — *the poor have the gospel preached*] By "the poor" may either be meant the poor and humble in spirit; or, in the literal sense, persons of mean condition, who were neglected and contemned by the proud scribes and Pharisees, but with whom Christ saw fit to converse, and to whom He imparted the doctrines of Divine wisdom. *Dr. Whitby.* This passage, taken from Isaiah, chap. lxi. 1, is applied by Jesus to Himself in His sermon at Nazareth, Luke iv. 18, 21. Though the circumstance of the poor having the Gospel preached to them is not a miracle, yet it was a marked distinction of Christ, who addressed Himself to people of low degree, whom the Jewish doctors held in contempt. *Dean Stanhope.*

6. *And blessed is he,* &c.] Blessed is he whosoever shall not be ashamed of My doctrine, or discouraged by any temporal evils from obeying it. *Dr. S. Clarke.* It is unhappily too true, that, from the first coming of Christ in the flesh to this time, there have been unreasonable men, who have been offended in Him. And there will not fail to be such within the pale of Christianity itself, even till His second coming to judge the world. His doctrines have been complained of, as laying too great a restraint on human nature, as hard and impracticable sayings. His mysteries have been doubted of, disputed against, and ridiculed by men of perverse and proud minds, who are resolved to believe nothing farther than they can thoroughly and clearly comprehend. His Person itself, the circumstances and way of His coming into the world, have been an offence to many; "to the Jews a stumbling-block, and to the Greeks foolishness;" a constant occasion of falling to all godless and sinful men, whose high minds are not brought into captivity to the obedience of faith, nor made fit for the reception of the truth, as it is in Jesus. But blessed are all they, as His holy lips have pronounced, who in none of these ways are offended in Him. *Bp. Atterbury.*

The candour of the sacred writers is very remarkable, in honestly relating circumstances which, they must have perceived, would make against themselves. Amongst many other passages of this description, is this history of the message of John to Jesus, enquiring whether He was the expected Messiah; which, the Evangelists must have been aware, could not fail to afford a handle for cavil and objection. But truth, like honesty, neglects appearances. *Archdeacon Paley.*

7. — *A reed shaken with the wind?*] Which was usually to be seen in the wilderness. *Grotius.* He seems to represent by this figure of a reed, a man wavering in his testimony, and turning every way; (*Dr. Whitby;*) and commends John for his firmness and constancy of mind, in thus opposing him to a reed. *Dean Stanhope.*

8. — *A man clothed in soft raiment?*] In opposition to whom He commends John for his austerity and strictness of life. *Dean Stanhope.*

9. — *and more than a prophet.*] He so speaks of John, in regard to his having the privilege of shewing the Messiah personally present to the people, whom the rest only foresaw at a distance; and also for being himself the subject of prophecy, as the immediate harbinger of God incarnate. *Dean Stanhope.*

10. — *Behold, I send — before thy face,*] In Mal. iii. 1, it is

face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 [e] And from the days of John the Baptist until now the kingdom of heaven ‖ suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is [f] Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ [g] But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ [h] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in

[e] Luke 16. 16.
‖ Or, *is gotten by force, and they that thrust men.*
[f] Mal. 4. 5.
[g] Luke 7. 31.
[h] Luke 10. 13.

"before Me," God being the first person. From this application then it appears, that Christ is one with God the Father, and that this coming of Christ into the world, is the coming of God Himself. *Dr. Hammond.*

11. — *notwithstanding he that is least*] Not the meanest Christian, but the meanest Evangelical prophet or preacher of Christian doctrines, is greater than John, in respect of his office, which is to preach the kingdom of the Messiah; in respect of his doctrine, which is more spiritual and heavenly, and founded on better promises; and in respect of the Divine assistance, by which this doctrine is confirmed. *Dr. Whitby.*

12. — *the kingdom of heaven suffereth* &c.] From the days of John the Baptist, persons of all descriptions, not only Jews, but even Gentiles also, and publicans and the greatest sinners, have pressed in to hear this gracious doctrine, and to accept the terms of repentance and forgiveness. *Dr. S. Clarke.*

—— *the violent*] Either publicans, sinners, &c. or else those who press with ardent desire to be partakers of it. *Dr. Whitby.* In the margin, "They that thrust men;" they that crowd and press one another in their endeavours to get in. *Bp. Pearce.*

13. *For all the prophets* &c.] Till the time of John, men had only the guidance and direction of the Law and the Prophets. *Dr. S. Clarke.*

14. — *if ye will receive it*, &c.] These words hint a suspicion that they would not receive his doctrine; which is sufficiently verified by the obstinate expectation of the Jewish nation, that Elias is still personally to come. *Dr. Lightfoot.*

—— *this is Elias*,] It was a general tradition in the Jewish nation, that Elias, or Elijah the Tishbite, was to come in person as the forerunner of the Messiah, to anoint Him and make Him known to the people, and that before the advent of the Son of David, Elias was to come and preach concerning Him. *Dr. Whitby.*

15. *He that hath ears* &c.] This expression, frequently used by our Saviour, implies that the matter is of peculiar importance, and deserving of their serious attention. *Bp. Mann.*

17. — *We have piped — we have mourned*] The Jews had their pipes for two uses, for joy and for lamentation. To this double use of pipes, which children imitated, our Lord refers in this expression. *Dr. Whitby.* The moral or meaning of this similitude is sufficiently evident from that which follows in the two next verses; but it is not so easy to explain the letter of the parable, from our not knowing sufficiently the customs prevailing in the days of Jesus. *Bp. Pearce.*

18. — *neither eating nor drinking*,] Practising great austerity and severity of life. *Dr. S. Clarke.*

19. — *eating and drinking*,] In the usual manner, using the ordinary diet of men. *Dr. Hammond.*

Our Lord came eating and drinking, that is, with all the marks of good will to men. He went to marriage feasts: the very first miracle that He wrought was to promote their cheerfulness; and He mingled in those social meetings with so much ease and freedom, with so little affectation of moroseness or reserve, that His enemies gave Him the name of a gluttonous man, and a winebibber. *Bp. Porteus.* It should be observed that our Lord enjoined no austerities as absolute duties, nor even recommended any, as carrying men to a higher degree of Divine favour. The religion of Christ stands eminently distinguished in this respect when compared with other religions which have been founded in the fanaticism either of their authors or their first followers. *Archdeacon Paley.*

—— *But wisdom is justified* &c.] The sense is, Both My disciples and those of John, who are "the children of wisdom," or wise, have discerned and acknowledged the wisdom of God, in My way of appearing to the Jews, and in that of John. *Bp. Pearce.* Or, in a more extended sense, When the perverseness of men has done its utmost in aspersing the preachers of true religion, wisdom and virtue will still vindicate themselves; and the methods of Divine Providence, in its several dispensations of mercy to mankind, will finally appear to be wise and good, in the destruction of the proud and obstinate, and the salvation of the humble and teachable. *Dr. S. Clarke.*

21. — *Chorazin!*] "Chorazin" is not mentioned as a place of our Lord's abode, except on this occasion. It is generally thought to have been on the western side of the sea of Galilee, not far from Capernaum. *Dr. Wells.*

—— *Bethsaida!*] This place lay on the lake of Gennesareth, at the north end, where the river Jordan flows into it. The name imports in the Hebrew language, "a place of hunting or fishing," for the latter of which especially, its situation was very convenient. St. John states, chap. i. 44, that three of the Apostles, Peter, Andrew, and Philip, belonged to this city. It is not once mentioned in the Old Testament, which is accounted for by what Josephus states, that it was only an inconsiderable village, till Philip the tetrarch built it up to the bulk and appearance of a rich and populous city, to which he gave also the name of Julias, out of respect to Julia, the daughter of Cesar. It is called "Bethsaida of Galilee" at John xii. 21, the name of Galilee extending in a larger sense to parts lying east of the sea of Galilee. The wo denounced by our Saviour against Bethsaida has long since come upon it, as it is reduced to the state of a very poor village, consisting of only five or six miserable cottages. *Dr. Wells.*

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Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

[i] Luke 10. 21.

25 ¶ [i] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

[k] John 3. 35.

27 [k] All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; [l] neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

[l] John 6. 46.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

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29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: [m] and ye shall find rest unto your souls.

[m] Jer. 6. 16.

30 [n] For my yoke *is* easy, and my burden is light.

[n] 1 John 5. 3.

CHAP. XII.

1 *Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3 by scriptures, 9 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign: 49 and sheweth who is his brother, sister, and mother.*

AT that time [a] Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

[a] Mark 2. 23. Luke 6. 1. Deut. 23. 25.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

—— *Tyre and Sidon,*] Places remarkable for their luxury, pride, and contempt of religion, as appears from many passages of the Old Testament. See Is. xxiii. 9; Ezek. xxviii.

—— *in sackcloth and ashes.*] That is, with the deepest contrition and sorrow; sackcloth and ashes being in those days the outward signs of deep penitence. *Dr. Campbell.*

22. — *It shall be more tolerable*] Meaning, that the judgment or punishment which befalls mere heathen cities shall be lighter than that which awaits you. *Dr. Hammond.* Tyre and Sidon, two great cities, famous for their trade and wealth, were destroyed for their wickedness; and yet, having fewer advantages, they were less guilty than those, whom the preaching and miracles of Christ did not lead to repentance. *Bp. Mann.*

23. — *exalted unto heaven, — brought down to hell:*] These are allegorical expressions, taken from the Old Testament, (Is. xiv. 13; lvii. 9,) which signify the highest exaltation and the lowest depression. Our Saviour seems to have spoken this to repress the pride of the Jewish nation, and the severity of their judgment upon others; as they used to affirm that their nation only would be saved, and that the people of Sodom would have no portion in the world to come. *Dr. Whitby.*

25. — *answered and said,*] This phrase is often used in the New Testament, where nothing had preceded to which the answer applies; it merely signifies, that the person spake with relation to such a matter, saying. *Dr. Whitby.*

—— *I thank thee, O Father,*] Jesus, reflecting on the success which the Gospel had met with, in persons of a different disposition from those upbraided in the last verses, here gives solemn thanks to the Father for it, and magnifies the wisdom of that dispensation, which left the self-conceited in their ignorance, and instructed the meek and dispassionate, the modest and the lowly, in the mysteries of the Gospel. *Dean Stanhope.*

—— *because thou hast hid*] Our Saviour does not thank God, because He had hid these things from the wise; but because, having done so, He had revealed them unto babes. Compare Rom. vi. 17; and see the note there. "The wise and prudent," men possessed with carnal worldly wisdom, and a swelling conceit of their proficiency: "Babes," those humble modest persons, who, having a low esteem of their own wisdom, give themselves up entirely to that wisdom which is from above. *Dr. Whitby.*

27. *All things are delivered unto me*] All things relating to My Father's will have been communicated to Me, John viii. 28; xii. 49. *Bp. Pearce.* All things belonging to My office. *Dr. Whitby.* The whole disposal of all things relating to the salvation of men is now committed to Me. *Dr. S. Clarke.*

28. — *are heavy laden,*] With the burdens of the Levitical law, the consciousness of your own frailties, or the difficulties of human life. *Dean Stanhope.*

29. *Take my yoke upon you,*] Become My disciples; for I am meek and lowly, (not like those severe and supercilious doctors,) and full of pity to every burdened soul. *Dr. Whitby.*

So easy is the yoke of Christ, that to the faithful Christian it is a pleasure rather than a trouble to bear it. He is a Master who will never require of us more than He will give us grace to perform, nor lay a greater burden upon us, than He will give us strength to bear. By Him we are enabled to mortify our sins, and withstand all temptations to them. By Him we can so fast and pray as to be heard, so hear and read as to be profited. By Him we can love and fear and trust in God, and serve and honour Him with a perfect heart and a willing mind; and, what is more, by His merits and mediation we procure the pardon of our sins, and the acceptance of our imperfect endeavours to do the will of God. *Bp. Beveridge.*

Chap. XII. ver. 1. — *to pluck the ears of corn,*] This action itself was lawful, Deut. xxiii. 25; the objection is confined to its being done on the sabbath day. *Bp. Pearce.*

2. *But when the Pharisees saw it,*] From this passage, amongst many others, it appears how constantly the Jews had their eyes fixed on Jesus and His followers; and how anxiously they sought for opportunities of fastening some guilt upon them. *Bp. Porteus.*

Profaneness and superstition very naturally prepare the way for each other. The Jews had for many ages, notwithstanding the most positive commands, been neglectful of the sabbath; but in later times they fell into the opposite extreme, into so strict and superstitious an observance of it, that they pretended to deem it unlawful to perform the most common action, to cure a disease, or to save the life of an animal on that day. *Abp. Secker.*

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3 But he said unto them, Have ye not read [b] what David did, when he was an hungred, and they that were with him;

[b] 1 Sam. 21. 6.

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, [c] but only for the priests?

[c] Exod. 29. 32, 33. Lev. 8. 31. & 24. 9.

5 Or have ye not read in the [d] law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

[d] Numb. 28. 9.

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, [e] I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

[e] Hos. 6. 6. chap. 9. 13.

8 For the Son of man is Lord even of the sabbath day.

9 [f] And when he was departed thence, he went into their synagogue:

[f] Mark 3. 1. Luke 6. 6.

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

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11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and ‖ held a council against him, how they might destroy him.

‖ Or, *took counsel.*

15 But when Jesus knew *it*, he withdrew

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3. — *Have ye not read* &c.] Our Lord replies, that, in cases of extreme necessity, the severity of the Jewish law might be dispensed with and relaxed, as He proves by the instances which follow. *Bp. Porteus.*

4. — *the house of God,*] The tabernacle; the temple not having been then built. *Dr. Campbell.*

5. — *the priests — profane the sabbath,*] That is, perform the works required for the service of the temple on the sabbath, as on other days. *Dr. Hammond.* These arguments went to establish this general principle, that there might be obligations of a force superiour even to the law of Moses, and to which it ought in certain cases to give way; as, in the first instance, to the pressing demands of necessity; in the other, to the services of the temple. *Bp. Porteus.*

6. — *one greater*] Christ the Lord of the temple. *Bp. Pearce.*

7. — *I will have mercy,* &c.] See notes at chap. ix. 13. The meaning is, that when any institution interferes with the execution of a charitable or pious design, the former must give place to the latter; as, in the present instance, a strict observance of the sabbath must not be suffered to deprive My disciples of that refreshment, which is necessary to support them under the fatigue of following Me, and dispensing to mankind the blessings of the Gospel. We see then with what superstitious rigour the Jews adhered to the letter of their law; and with what superiour wisdom and dignity our Lord endeavoured to raise their minds above such trivial things to the true spirit of it, to the life and soul of religion.

Profanations of the sabbath among Christians have sometimes been defended on the ground of this passage in the Gospel. It has been alleged, that, since our Lord here reproves the Jews for too rigorous an attention to the rest of the sabbath, an intimation is conveyed, that we ought not to be too exact and scrupulous in that respect; and that many things may in fact be allowable, which timid minds consider as unlawful. But it should be observed, that Jesus condemns nothing in the conduct of the Jews but what was plainly absurd and superstitious; and He allows of no exceptions to that rest from labour, which they observed on the sabbath, except simply works of necessity and charity. It is lawful, in short, as our Saviour expresses it, to do well on the sabbath day; to preserve ourselves and to benefit our fellow creatures: with these exceptions, and these only, we should consecrate the sabbath as a holy rest unto the Lord. *Bp. Porteus.*

As the reason of the institution of the sabbath rests on those common benefits to all, the creation of the world and man's redemption, all descriptions of men stand obliged to the duties of the day. No elevation of rank may exempt from the duties of the sabbath; no meanness of condition may exclude; no inexperience of youth disqualifies for the employment; no decrepitude of age is unequal to the toil; no tenderness of sex can suffer from the fatigue. Among the Jews, the absolute cessation of all animal activity on their sabbath had a particular meaning in reference to their history and peculiar condition. But to mankind in general, to us Christians in particular, the proper business of the day is the worship of God in publick assemblies, from which none may without some degree of crime be unnecessarily absent. Private devotion is the Christian's daily duty, but the peculiar duty of the sabbath is publick worship. As for those parts of the day, which are not occupied in the publick duty, every man's own conscience must direct him what portion of this leisure should be allotted to his private devotions, and what may be spent in sober recreation. Perhaps no better general rule can be laid down than this, that the same proportion of the sabbath should be devoted to religious exercises, publick and private, as every person would spend of any other day in his ordinary business. *Bp. Horsley.*

8. *For the Son of man is Lord even of the sabbath day.*] Has a right to dispense with its obligations. And therefore it follows, that when He allows that works of mercy and necessity may be done on that day, this is a rule for His disciples in their observation of it. *Bp. Pearce.*

10. — *Is it lawful to heal* &c.] They put the question in this general form, not from any desire of instruction, but on purpose that they might have an opportunity of accusing Him. *Dr. Doddridge.*

12. *How much then is a man better* &c.] If then, He says, the fear of the loss of a beast be accounted by you a sufficient excuse for breaking the rest of the sabbath; how much more ought an act of charity towards a man to be preferred before all ceremonial observances? So that, even yourselves being judges, it is lawful to do acts of righteousness and charity on the sabbath day. *Dr. S. Clarke.*

14. — *held a council*] Rather, consulted together. *Grotius.*

—— *destroy him.*] It might have been expected that the wisdom and benevolence displayed by our Saviour on the occasion just detailed, would have triumphed over even pharisaical obstinacy, and extorted the applause and admiration of His hearers. But stubborn prejudice and deep-rooted malignity are not so easily subdued. The Pharisees consulted to destroy Him. And for what? merely for giving ease to timid minds and scrupulous consciences, and for restoring the withered hand of a poor decrepit man. *Bp. Porteus.*

15. — *he withdrew himself from thence:*] Our Saviour, instead

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16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

[e] Is. 42. 1. 18 [e] Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

[a] Luke 11. 14. 22 ¶ [a] Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

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23 And all the people were amazed, and said, Is not this the son of David?

[i] Chap. 9 34. 24 [i] But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit

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of inflicting on the Pharisees a punishment which might have destroyed them, chose to exhibit to them an example which might amend them. He shewed them the difference between those malignant vindictive passions which governed *them*, and the mild gentle conciliating disposition which His religion inspired: He withdrew Himself quietly and silently from them; and great multitudes followed Him, and He healed them all; and to avoid all irritation and all contest, He charged them that they should not make Him known. *Bp. Porteus.*

18. — *he shall shew judgment*] Shall teach the law and will of God. *Bp. Mann.*

19, 20. *He shall not strive, nor cry;* &c.] What an amiable picture is given in the passage which ensues, of the Divine Author of our faith; and how exactly does this prophetick description correspond to the whole tenour of His conduct, in the propagation of His religion! "He shall not strive, nor cry; &c." that is, He shall exercise His office with meekness, gentleness, and humility, without contention and noise, without tumult and disturbance. "A bruised reed shall He not break;" that is, He will not bear hard upon a wounded and contrite, and truly humble heart, bowed down with a sense of its infirmity. "And smoking flax shall He not quench;" the faintest spark of returning virtue He will not extinguish by severity; but will cherish and encourage the one, and will raise, animate, and enliven the other, till by these gentle conciliating means He shall have triumphed over the wickedness and malevolence of His enemies, and completely established His religion throughout the world. *Bp. Porteus.* See notes at Is. xlii. 2, 3.

20. — *and smoking flax*] The flax when about to be extinguished. The Jews used to employ flax, as we do cotton, for candles, or in lamps. *Bp. Pearce.*

—— *till he send forth judgment unto victory.*] That is, according to most interpreters, till He hath made His Gospel and His righteous law victorious over all His enemies. To this sense the words as they stand at Is. xlii. 4, "till He have set judgment in the earth," agree. *Dr. Whitby.*

23. — *Is not this the son of David?*] Is not this the Christ whom we are expecting? *Bp. Mann.*

24. — *but by Beelzebub the prince of the devils.*] It should here be remarked, how great the difference is between the sentiments of modern unbelievers, and those of the first enemies of the Gospel, respecting the miracles of Christ. The former assert that our Saviour wrought no real miracles; that miracles are in their own nature incredible and impossible, and that no human testimony can obtain credit to events so contrary to experience, and so repugnant to the ordinary course of nature. But let us go to the unbelievers who lived in the earliest ages of the Gospel, and even to those who were eyewitnesses of our Lord's miracles, and they will tell us a very different story. They allow that Christ did work miracles; they acknowledge that He did expel evil spirits out of those that were possessed, and were forced to ascribe the miracles to the power of Beelzebub, not of God. The fact then of the miraculous cures they did not dispute; and this at once establishes the Divine mission of our Lord. *Bp. Porteus.*

The reputation of our Saviour's miracles pressed so hard upon the Pharisees, that there was great danger of the multitude being drawn off from them, and joining themselves to this new Master, of whose commission they daily beheld such numerous and convincing testimonies. Unable however to dispute the reality of the miracles, they endeavoured to harden their hearers against the evidence they carried with them, by a most perverse calumny, that of attributing what they could not deny to be above the power of nature and art, to the concurrence of the devil. Rather choosing to make it pass for the work of hell, in order to countenance their own wicked infidelity, and to discourage the belief of others; than to confess the Spirit of God, even where His power and goodness appeared most eminently visible, and where nothing could have hindered them from seeing it, but a settled resolution, not to see, and not to be persuaded. *Dean Stanhope.* Concerning Beelzebub, see the notes on 2 Kings i. 2.

25. — *Every kingdom* &c.] His argument is this: How absurd and preposterous is it to suppose that Satan will act against himself, by expelling his own ministers and agents, whom he has sent to take possession of the minds and bodies of men. This must clearly end in his ruin, and the overthrow of his empire over mankind. It is evidently therefore not by his assistance, but by the power of God, that I cast out devils; and, if so, it is clear to demonstration that I am commissioned by Heaven to teach true religion to mankind. *Bp. Porteus.*

27. — *your children*] Your disciples, or your countrymen; meaning the Jews who pretended to cast out devils. *Dr. Hammond.*

—— *therefore they shall be your judges.*] The sense is, Ye attribute not the casting out of devils by your countrymen to Beelzebub, but ye applaud the work when it is done by them. They therefore shall in this matter be your judges, that ye speak thus of My actions from the rankness and venom of your hearts. *Dr. Lightfoot.*

28. *But if I* &c.] If I cast out devils by the power of God, it is plain that I am come from God; My words therefore are true, and ye are bound to believe Me when I tell you that I am the Christ, and that the kingdom of God is begun, and is prevailing over the power of the devil.

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of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

[k] Mark 3. 28. Luke 12. 10. 1 John 5. 16.

31 ¶ Wherefore I say unto you, [k] All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

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33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? [l] for out of the abundance of the heart the mouth speaketh.

[l] Luke 6. 45.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

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30. *He that is not with me* &c.] A proverbial expression. It is known, He says, that he who does not assist another in a contest, is certainly favourable to his enemy; consequently My casting out devils shews that I am Satan's declared enemy. *Dr. Hammond.* Or the expression may apply to the Jews: he that will not join with Me in this great work, must be looked upon as against Me. *Dr. S. Clarke.*

31. — *blasphemy against the Holy Ghost*] Which consisted in their maliciously ascribing the miracle wrought to Beelzebub, and not to the Spirit of God. *Bp. Pearce.* The Pharisees, who are thus charged with the guilt of blaspheming against the Holy Ghost, very well knew that the miracles they had seen could not be accounted for in a natural way; yet such was their spleen and rage against the Gospel, that they chose rather to impute them to the devil, than to acknowledge the Divine hand, which was so visible in them, that it could not be missed by any who were not wilfully blind. *Dr. Waterland.* Thus we see that this crime was confined solely and exclusively to those Pharisees who attributed miracles wrought by the Spirit of God to the agency of evil spirits. Since, therefore, miracles have long since ceased, and this blasphemy against the Holy Ghost relates solely to those who saw miracles performed with their own eyes, it is impossible for any one in later times to be literally guilty of this unpardonable blasphemy in its full extent; and there is therefore no just ground for apprehensions on the subject to be entertained by pious and scrupulous minds. *Bp. Porteus.*

Still there are some sins of a like nature, which may be committed by us, and which being committed may prove no less dangerous to those who are guilty of them, than that sin did prove to the Pharisees heretofore. Of this nature must especially be reckoned apostasy from the Christian religion, after having been convinced of its truth, and made partakers of its promises, and apostasy from the truth and purity of the Gospel for the sake of some worldly fears, or of some present hopes and advantages. *Abp. Wake.* If the sin against the Holy Ghost be of so high a nature, and so unpardonable, then must all approaches to it be very dreadful; such as profane scoffing at religion, and the Holy Spirit of God, which dwells in good men; perverse infidelity notwithstanding all reasonable evidence; obstinacy in a sinful and vicious course; sinning against the clear conviction of our consciences. These are all offences of a flagrant character, and of great provocation in the sight of God; and, if they be long continued, we know not how soon God may withdraw His grace from us, and suffer us to be "hardened through the deceitfulness of sin." *Abp. Tillotson.*

32. — *whosoever speaketh — against the Son of man, it shall be forgiven*] Against Christ, considered merely as a man; calling Him for instance a deceiver, a glutton, a winebibber; that, though a grievous sin, yet being slight in comparison, may the more easily be forgiven; but "whosoever &c." *Dr. Waterland.*

— *neither in this world, neither* &c.] This was a common mode of expression among the Jews, meaning that it shall never be forgiven. *Dr. Whitby.*

Had the offence here mentioned been merely speaking irreverently concerning the Person of the Holy Ghost, it would not have been easy to assign a reason, why that should be less pardonable than the same irreverence towards the Father and the Son. But since it was vilifying His miraculous operations and gifts, there appear in it the most evident marks of such guilt and danger, as could belong to no other. It was the greatest and most wilful obstinacy in wrong that can be imagined, when they and all around them saw the most illustrious and beneficial miracles, done in confirmation of the most holy and benevolent doctrines, to stand out in opposition to both; to insist that the devil conspired against himself, rather than own the finger of God, where it was so exceedingly visible; not only to oppose, but to revile, the strongest evidence laid before them in the fullest manner, and that, very probably, against the secret conviction of their own hearts; such behaviour manifests the most hardened and desperate wickedness. All men must suppose it, and our Saviour knew it, to proceed from an incurable disease within, prevailing over the most powerful and the last remedy, which Divine wisdom thought fit to use; and therefore His declaration, however powerful, was but the natural consequence of that unhappy state in which they were. *Abp. Secker.*

33. *Either make* &c.] The sense seems to be, A person is to be judged of by his actions: if My works are good, allow the agent to be good; if the works are bad, you are at liberty to consider the agent as bad; but now you allow My works to be good, and and yet attribute them to the devil. *Grotius.*

34. — *how can ye, being evil,* &c.] But, He adds, it is impossible that you should speak any thing but evil: you are a perverse and malicious generation, and the thoughts of men's hearts will of course shew themselves by their words; they arise immediately from the heart within, and therefore necessarily discover whether it be good or evil. *Bp. Porteus.*

36. — *every idle word*] Every injurious, slandering, and blaspheming word. *Bp. Pearce.* We are not to understand by the word translated "idle," insignificant or trifling; but wicked, malicious, profane. *Bp. Mann.* Our Saviour's phrase manifestly refers immediately to the malignant calumny of the Pharisees which had preceded; yet it certainly includes all false, slanderous, and vindictive accusations of our neighbour, all discourse injurious to God or man, contrary to truth, decency, and purity of heart. *Bp. Porteus.*

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37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[m] Chap. 16. 1. Luke 11. 29. 1 Cor. 1. 22.

38 ¶ [m] Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

[n] Jonah 1. 17.

40 [n] For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall [o] Jonah 3. 5. condemn it: [o] because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 [p] The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

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[p] 1 Kings 10. 1.

43 [q] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

[q] Luke 11. 24.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: [r] and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

[r] Hebr. 6. 4. & 10. 26. 2 Pet. 2. 20.

46 ¶ While he yet talked to the people,

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37. — *by thy words*] Not by thy actions only, but also by thy words. *Dr. S. Clarke.* "For by thy words thou shalt be justified, &c." that is, says our Saviour, Let every particular hearer apply these expressions to himself; it is not by thine actions only, but in some degree by thy words also, thou shalt be at last justified or condemned; since by the tenour of these, the disposition of thy heart is shewn, and thy true character discovered. *Dr. Doddridge.*

38. — *we would see a sign from thee.*] They had already seen various miracles; but they wanted a sign from heaven, chap. xvi. 1; Luke xi. 16. *Dr. Whitby.*

It is probable that they meant the sign of the Messiah coming with visible glory in the clouds of heaven, with His holy angels around Him, and all the other ensigns of celestial grandeur. This illustrious appearance of their promised Deliverer they considered so essential to His character, so indispensable a mark of His heavenly original, that they distinguished it by the name of "the sign of the Son of man," "the sign of His coming," Matt. xxiv. 3, 30. Our Lord, it is observable, constantly refused to give them the sign they demanded. The fact was, that they could not possibly be gratified with it, because it was inconsistent with that humble and lowly character, in which, for the wisest reasons, God designed, and the Prophets foretold, that the Redeemer of the world should actually appear. The sign they wished for was founded on an expectation of His descending visibly from heaven to the lower world, with the utmost splendour and magnificence. Whereas it was always intended and predicted, that He should be born of an earthly parent, should live in an obscure and indigent condition of life, should be despised, rejected, put to death upon the cross, laid in the grave, and rise from it again the third day. *Bp. Porteus.* See notes at chap. xvi. 1, 4.

39. — *and adulterous generation*] A spurious generation, which had degenerated from their ancestors. There is allusion to Is. lvii. 3, 4. Our Lord perhaps refers also to the corruption of their manners, and their unjust divorces, which made them guilty of numberless adulteries. *Beausobre.*

——*but the sign of — Jonas:*] A miracle, answering to that which occurred in the person of Jonah. By this figurative expression, He signified His own death, burial, and resurrection. He said in effect, You ask a sign from heaven, but the only sign I shall vouchsafe to you is a sign from the earth. Instead of descending from above, as you expect, in visible pomp and triumph, I shall rise with still greater triumph from the grave, after being numbered three days with the dead. *Bp. Porteus.*

He means that, as the prophetick office of Jonah was confirmed to the Ninevites, by his miraculous deliverance on the third day from the belly of the fish; so the Divine authority of Christ should be confirmed to the Jews by His resurrection on the third day. *Dr. Jortin.*

40. — *three days and three nights*] The expression "a day and a night" in the original, means, what we call a day, a space of twenty-four hours; and the Jews were wont to reckon any part of a day, as a day. Thus by the expression, three days and three nights, is meant any portion of three days. Since therefore they used to begin their days in the evening, and our Saviour was buried on the day of crucifixion, (the Friday), lay in the earth the whole of the sabbath, (the Saturday), and rose on the third day in the morning, (the Sunday); He was "in the heart of the earth" a part of three days, or, in the Hebrew idiom, "three days and three nights." *Dr. Whitby, Bp. Pearce.* See the note on Jonah i. 17.

41. — *shall rise in judgment*] That is, Their better behaviour shall make the wicked conduct of this generation appear in a worse light. *Bp. Pearce.* It was usual for witnesses to rise from their seats when they gave evidence against criminals.

This generation, our Saviour says, shall, by being compared with the people of Nineveh, appear to be more justly condemned to utter destruction. For, when the men of Nineveh were preached to by Jonah, who was a stranger, who continued among them but three days, and wrought no miracles to confirm his mission, they yet hearkened to him, and repented. But this generation, though they have Christ Himself sent to preach to them, though they hear His doctrine, and see His miracles, though they are astonished at the authority with which He teaches, and the power by which He acts; yet they are not by all these things brought to repentance. *Dr. S. Clarke.*

42. *The queen of the south*] See notes on 1 Kings x. 1.

43—45. *When the unclean spirit* &c.] The concluding words of this parable (ver. 45) seem plainly to apply it to the unbelieving Jews of that age; and to import that Satan, who, by the labours of Christ and His disciples, had been cast out of so many of them, finding the Jewish nation, by their prodigious wickedness and incredulity, still more than ever prepared to receive him, would return to them and render them more incredulous, obdurate, and blasphemous, than they were before. *Drs. Whitby* and *Lightfoot.*

Otherwise, the words contain an admonition to the demoniacks who had been cured, to beware of relapsing into sin, lest they should be again possessed in a higher degree, so as to render their case desperate: according to the excellent comment of Abp. Cranmer, "Although the house of our conscience be once made clean, and the foul spirit be expelled from us in baptism or repentance; yet, if we become idle, and take not heed, he will return with seven worse spirits and possess us again." *Dr. Hales.*

43. — *dry places,*] Desert places, where there was no water. *Bp. Pearce.*

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[a] behold, *his* mother and his brethren stood without, desiring to speak with him.

[a] Mark 3. 31. Luke 8. 20.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the drawnet cast into the sea: 53 and how Christ is contemned of his own countrymen.

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THE same day went Jesus out of the house, [a] and sat by the sea side.

[a] Mark 4. 1.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, [b] Behold, a sower went forth to sow;

[b] Luke 8. 5.

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith

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46. — *his mother and his brethren*] See note at chap. xiii. 55.

48, 49. — *Who is my mother?* &c.] Who are they whom ye call My mother and My brethren? Do ye think that I esteem persons by any earthly relation or affections? Then, pointing to His disciples, He added, No, rather these are they, whom ye ought more properly to call My relations. *Dr. S. Clarke.*

50. — *whosoever shall do the will* &c.] How ought men to despise the mean and trifling advantages of this present world, greatness, wealth, honours, and authority, in comparison with that only true and valuable honour which is due to virtue and goodness! The Lord of lords, the supreme Prince of heaven and earth, hath said, That whosoever will do the will of His Father, the same is His brother, and sister, and mother. How great is the honour of faith and obedience! How blessed the consanguinity! To be born of God, and to bear the Lord Jesus Christ in our hearts; to express His image in every thought, and word, and action; and to be ourselves conformed to Him, partakers of His holiness, and of His crown. Thus to become His brethren, and the children of God, is no empty honour, no swelling sounding name, but gives a sure title to a share in His glory. For, if sons, then are we heirs, heirs of God, and joint-heirs with Christ; inheritors of a kingdom, not like the perishing ones that so dazzle our eyes here on earth; but one unspeakably happy, and full of glory, that fadeth not away, reserved in heaven for us. *Dean Stanhope.*

Chap. XIII. ver. 2. — *and sat; and the whole multitude stood*] This was the Jewish custom in their schools and synagogues; the master sat to teach, and the scholars or audience stood around. *Dr. Lightfoot.*

3. — *in parables,*] The word "parable" is sometimes used in Scripture in a large and general sense, and applied to short sententious sayings, maxims, or aphorisms, expressed in a figurative, proverbial, or even poetical manner. But, as applied to our Saviour's parables, it signifies a short narrative of some event or fact, real or fictitious, in which a continued comparison is carried on, frequently between sensible and spiritual objects; and under this similitude some important doctrine, moral or religious, is conveyed. This mode of instruction has many advantages, more particularly in recommending virtue, and reproving vice. For 1st, when divine and spiritual things are represented by known and familiar objects, they are more easily comprehended, especially by rude and uncultivated minds. 2dly, This sort of composition is well calculated, as is found by experience, to command attention, to affect the heart, and to make a lasting impression on the memory. 3dly, The very obscurity in which parables are involved has the effect of exciting a greater degree of curiosity and interest, and of urging the mind to a more vigorous exertion of its faculties and powers, than any other mode of instruction. 4thly, When the mind is under the influence of strong prejudices, of violent passions, or inveterate habits; and when under these circumstances it becomes necessary to rectify errour, to dissipate delusion, or to reprove sin, there is no way in which this difficult task can be so well executed, and the painful truths, that must be told, so successfully insinuated into the mind, as by disguising them under the veil of a well wrought and interesting parable. *Bp. Porteus.*

It is certain not only that the Jewish doctors, and the wise men of the East taught by parables, but also that some of our Lord's parables, as that of the rich glutton, Luke xvi, and that of the ten virgins, Matt. xxv. and others, were taken from the Jews. *Dr. Whitby.*

The parables of the New Testament excel, many of them, every thing of the kind that ever was written; not in point of style and diction, but in the choice of the subjects, in the structure of the narratives, in the aptness, propriety, and force of the circumstances woven into them; and, in some, as that of the good Samaritan, the prodigal son, the Pharisee and the publican, there is an union of pathos and simplicity, which, in the best productions of human genius, is the fruit only of a much-exercised and well-cultivated judgment. *Archdeacon Paley.*

Although our Lord followed the example of other Eastern teachers in the use of parables, He did it with a moderation and dignity becoming His character. He never introduces beasts of the field, or trees of the forest, debating and conversing together with the reason and faculties of man, nor does He bring forward emblematical persons, as influencing the counsels and actions of men. All is built upon nature and life, and the reality of things, and composed of cirumstances which every one perceived might probably happen. Once only, in the parable of the rich man and Lazarus, the scene is laid beyond this visible world. *Dr. Townson.*

—— *a sower went forth* &c.] Our Lord was wont to draw His doctrines and instructions from the scenes of nature, the objects that surrounded Him, and the most common occurrences of life. *Bp. Porteus.* This parable, in simple and familiar imagery, exhibits the most profound knowledge of human nature, and the most philosophical survey of the hearts or dispositions of the various classes of hearers, of which the mixed multitude was then, and is always, composed. As in the earth there is great diversity of soils, some bad and some good, in different degrees and shades; so in mankind there is an equal diversity of hearts or dispositions, some bad more or less, some comparatively good. But, as the earth cannot produce any thing of itself without culture, except briers, thorns, and weeds, even where the soil is best, so neither can mankind, merely by themselves and without Divine cultivation, produce any spiritual fruit, acceptable to God. All, in the state of nature, are alike barren and unprofitable, until the good seed is sown in the former, by the careful husbandman; and the word of God in the latter, by Christ, His Apostles, and His ministers. *Dr. Hales.*

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they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

[c] Chap. 25. 29.

12 [c] For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

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14 And in them is fulfilled the prophecy of Esaias, which saith, [d] By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

[d] Isa. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, [e] That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

[e] Luke 10. 24.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not,

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8. — *and brought forth fruit,*] We should observe the gradation. The seed sown in the highway comes not up at all; that sown upon stony ground comes up, but increases not; that sown among thorns increases, but bears no fruit; but that which is sown on good ground brings forth fruit to perfection. *Dr. Whitby.*

9. *Who hath ears to hear, let him hear.*] As if He had said, This which I have delivered to you is not a discourse to amuse and entertain you; not a point of curiosity and speculation, not an ordinary and indifferent affair, which, whether you attend to or disregard, is of little importance. It is of consequence unspeakable, and nothing less than your eternal happiness or misery depends upon it. As you make a good or a bad use of My instructions, you will be acquitted or condemned when I come to judgment. Be wise therefore and remember. *Dr. Jortin.*

11. — *it is given unto you*] On account of your superiour docility and singleness of heart—"but to them it is not given," on account of their perverse prejudices, which made them unwilling to attend the Gospel truths, and incapable of understanding them.

—— *the mysteries of the kingdom* &c.] The hidden manner of God's dispensing His grace, which to others is more obscurely revealed in parables. *Dr. Hammond.* Things not before revealed, and now revealed only to such well-disposed persons, as the Apostles were. *Bp. Pearce.*

12. — *whosoever hath,*] That is, hath much. *Bp. Pearce.* Or, hath profitably and to his improvement; makes a proper use of. *Dr. Whitby.* This verse is a proverbial saying, often repeated by our Lord; it means here, that those, who are readily disposed to attend to His doctrine, shall be fully informed about it; whereas the careless and inattentive hearer shall have no benefit from His instruction. *Bp. Pearce.*

He who is studious to improve his measure of grace, shall find that measure increased to him: but he who neglects or stifles, neglects through irreligion, carelessness, and heedlessness, buries in sensuality, or stifles by the opposition of sin, the portion of grace and assistance which is vouchsafed to him, will find that portion withdrawn from him. *Archdeacon Paley.*

13. — *because they seeing see not;*] Because, by seeing the greatest miracles, they have not been convinced, and by hearing the plainest doctrines, they would not be made to understand. *Dr. S. Clarke.*

Because a great part of My audience is composed of persons who shut their eyes against the light, and neglect or abuse the means of knowledge, which have been hitherto in their power; therefore it is that I speak obscurely. *Dr. Jortin.*

14. *And in them is fulfilled* &c.] That is, what was said by Isaiah concerning those of his own time, was as truly fulfilled concerning the Jews of our Saviour's time. *Dr. Whitby.* This passage from Is. vi. 9, is frequently quoted and applied to the unbelieving Jews, John xii. 40; Acts xxviii. 26; Rom. xi. 8. *Bp. Pearce.* "By hearing ye shall hear;" that is, though ye hear, yet ye will not understand. Their not improving by what they heard, was not owing to any decree of God, but to their own inattention and perverseness. They closed their eyes that they might not see, and be converted and set right. It is through men's own obstinacy that they continue in errour and sin; for God is ever ready to extend His compassion and gracious assistance. *Bp. Mann.*

The words in Isaiah are spoken directly of the Jews in his time. It should be observed, however, that the Prophet asks at ver. 11 of chap. vi, "How long" shall this blindness last? "And the Lord answered, Until the cities be wasted, &c." that is, until they were to be totally taken and destroyed. Perverse then as they were in Isaiah's time, such they continued to be. And therefore our Saviour justly and literally spoke of them in His own days, as the Prophet had done in his. They were from first to last the same hardened hypocritical people: and therein was the prophecy concerning them truly fulfilled. *Dr. H. Owen.*

17. — *many prophets and righteous men*] Many Prophets who foretold the coming of the Messiah, many righteous men, as Abraham and the Patriarchs, have desired to see with their eyes these things, which they only beheld afar off in the promises made to them. *Dr. Whitby.*

19. *When any one heareth — then cometh the wicked one,* &c.] The meaning is this: He who has no consideration, no sober and serious and settled respect for religion, when his duty is propounded to him, gives no attention to it; it makes no impression on him; his own vicious habits, and the bad example and the contagious society of wicked persons, who are the children of the wicked one, are more prevalent than the word of God, and soon blot out the faint and floating remembrance of it: the man goes on in his thoughtless iniquity, and still pursues his evil courses. *Dr. Jortin.*

Of this irreclaimable class were those Pharisees who blas-

Anno DOMINI 31. then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

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25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will

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phemed Christ, as casting out devils through Beelzebub, and those mockers who on the day of Pentecost represented His Apostles as drunk; and, at the present day, those obstinate atheists and infidels who scoff at all religion, and at that of Christ in particular. *Dr. Hales.*

—— *understandeth it not*] "Layeth it not to heart," "thinks not on it," "considers it not." *Dr. Hammond.*

—— *This is he which received seed*] Here are meant those persons, whose minds, like the beaten high road, are hard and impenetrable, and inaccessible to conviction; also the thoughtless, inattentive, and trifling, those who think nothing beyond the present scene, and never concern themselves about the truths of the Gospel. These, the hardened unbeliever, and the mere nominal Christian, constitute the first class here described: they receive the seed "by the way side," where it lies neglected on the surface till "the fowls of the air devour it," or the wicked one catcheth it out of their hearts, and there is an end at once of all their hopes of salvation, perhaps for ever. *Bp. Porteus.*

Seed falling on the hard highway cannot possibly take root and bring forth fruit: it lies exposed and unguarded, the sun burns it, the frost kills it, the wind disperses it, the rain washes it away, the foot of the passenger and of the beast tramples and crushes it, the birds of the air pick it up and eat it. Sad image and melancholy representation of the worst of sinners! *Dr. Jortin.*

20. *But he that received the seed into stony places,*] The tribulation or persecution mentioned in the next verse refers more immediately to the first disciples and preachers of the Gospel, who were exposed to the severest trials from their enemies, and some of whom undoubtedly, not having sufficient root in themselves, gave way to the storms that assailed them, and made shipwreck of their faith, as our Lord foretells that they would. But by this second sort of hearers are generally represented also weak and unstable Christians; they who receive Christianity at first with gladness, but want strength of mind, soundness of principle, and sincerity of faith, to keep them steadfast in it, and are unwilling, in compliance with its commands, to give up their favourite interests, and restrain their strongest passions. *Bp. Porteus.*

Of this description were many in the days of Christ and the Apostles; and such are those lukewarm Christians of the present day, who are ashamed of Christ and His Gospel, and dare not hold fast the profession of their faith, amidst the scoffs of infidels, the gainsayings of hereticks, the evil example of degenerate and corrupt Christians, and the united opposition of a vain selfish world. *Dr. Hales.*

21. — *he is offended.*] He is discouraged and falls away. *Bp. Mann.*

22. *He also that received* &c.] Here are represented those Christians who in their youth receive religious instruction and imbibe right principles; but no sooner do they go forth into the world, than they take the road either of business or of pleasure, pursue their interests, amusements, or guilty indulgences, with unbounded eagerness, and have neither time nor inclination to cultivate the seeds of religion that have been sown in their hearts, and to root out the weeds that have been mingled with them. The consequence is, that the weeds prevail, and the seeds are choked or lost. *Bp. Porteus.*

To this class of people religion is presented and propounded; and they assent to it, and receive it, and call themselves Christians: but many things arise between them and their duty, many avocations and impediments, which prevent the word of God from having a due effect on their hearts. *Dr. Jortin.*

23. — *he that heareth the word, and understandeth it;*] As St. Luke cites our Lord's words, "He that in an honest and good heart, having heard the word, keepeth it, and bringeth forth fruit with patience." We here see that the principal qualification for hearing the word of God, and for rendering it capable of bearing fruit in us, is an honest and a good heart, a heart clear from prejudice, pride, and self-conceit, sincerely disposed, and earnestly desirous to find the truth, and firmly resolved to embrace it when found; ready to acknowledge its own ignorance, and weakness, and corruption, and "to receive with meekness the engrafted word, which is able to save the soul." *Bp. Porteus.*

These hear the word and understand it, lay it to heart, call it to mind, meditate on the benefits arising from it, the danger of neglecting it, the reasonable and amiable nature of it, and the wisdom of preferring eternal life to all other considerations. This is the fair foundation, laid for a regular course of life, and an honest discharge of Christian duties. *Dr. Jortin.*

24. — *The kingdom of heaven* &c.] The object of this parable is, first, to shew that, notwithstanding all the care and vigilance of Christ's ministers, "offences must needs come" into the world, through the subtilty of the devil, who sows mischief in the hearts of men; and secondly, to point out the reason of that long-suffering forbearance towards sinners, which the Almighty is pleased to display. *Dr. Hales.*

25. — *tares*] Perhaps rather "the darnel," a plant which resembles the wheat more than tares, and therefore suits better with the terms of the parable. *Dr. Campbell.*

30. *Let both grow together until the harvest:*] It has ever

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say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, [f] The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ [g] Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three † measures of meal, till the whole was leavened.

34 [h] All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, [i] I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

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37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil; [k] the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all ‖ things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 [l] Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for

[f] Mark 4. 30. Luke 13. 19.

[g] Luke 13. 20.

† The word in the Greek is, *a measure containing about a peck and a half, wanting a little more than a pint.*

[h] Mark 4. 33.

[i] Psal. 78. 2.

[k] Joel 3. 13. Rev. 14. 15.

‖ Or, *scandals.*

[l] Dan. 12. 3.

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been a most grievous stumblingblock, not only to the unthinking crowd, but also to men of serious thought and reflection that so little distinction is apparently made in the world between the good and the bad, between the wheat and the tares, and that they are both suffered to grow together until the harvest. But amongst other reasons for this dispensation, founded on the mercy, the longsuffering, and the forbearance of God, we are supplied with a very important one in this parable. When the servants of the householder ask him whether they should not root up the tares, he answers, "Nay; lest while ye gather up the tares, ye root up also the wheat with them," ver. 29. The meaning is, that, in the present imperfect scene of things, the virtuous and the wicked are so intermingled, and so connected with each other, that it is frequently impossible to punish the guilty, without involving the innocent in their sufferings. On this ground, the best and most substantial reasons may exist for delaying the punishment of the wicked, both with respect to individuals and nations; and thus, while we are rashly calling out for immediate vengeance, the Judge of all the earth is full of tenderness and pity, and sees the best reasons for respiting the most notorious offenders. *Bp. Porteus.*

God mercifully and wisely permits this mixture of the good and the bad, for the trial of both, for the improvement of the one, and for the amendment of the other. Both pass their days together, both grow together till the harvest; and God makes His sun to shine and His rain to descend on both, and allows both to partake in common of the common blessings of His providence. Thus shall it be till the end of the world. Then the state of probation ceases, and the state of retribution begins, and there is no longer any reason for persons of such different tempers, views, and behaviour, to inhabit the same place. The wicked will then be separated from the righteous, banished from the presence of God, and sent to dwell with creatures of the same perverse dispositions. The fear even of this should be sufficient to warn us so to behave ourselves here, that hereafter we may not be doomed to such cursed society, but may live with God, and with beings who love and imitate Him. *Dr. Jortin.*

This parable shews that iniquity can neither be prevented, nor immediately punished, consistently with the wisdom and goodness of God; and thereby shuts out every complaint, and forces us to acknowledge that God is just in all His ways, and righteous in all His dealings with mankind. *Bp. Sherlock.*

31. — *like to a grain of mustard seed,*] The meaning of this parable is, that the Gospel of Christ, at its first appearing, seemed mean and contemptible, received only by a few, and those of low condition; but that, in time, it should spread over the whole earth; and that doctrines, which the Jews then despised and rejected, should be embraced and flourish among all the nations of the Gentiles. *Dr. S. Clarke.*

32. *Which indeed is the least of all seeds:*] Or, smaller than most other seeds; not strictly speaking, than all.

—— *and becometh a tree,*] So it is said to be, when suffered to come to its full growth in the Eastern countries. *Bp. Pearce.*

The mustard seed, which with us produces only a small plant, grows in the East to such a height, and to so considerable a size, that it affords a shade. *Beausobre.* In like manner, the state of the Gospel, small as it was at first, was daily increasing in a greater proportion, than could have been expected from its beginning. *Bp. Mann.*

33. — *till the whole was leavened.*] Thus, He implies, the Gospel, which now begins to be taught amongst men, shall, by the power and evidence of truth, insensibly spread itself in time through all the nations of the world. *Dr. S. Clarke.*

35. — *by the prophet,*] By Asaph, the composer of Psalm lxxviii. See that Psalm at ver. 2, 3.

39. *The enemy that sowed them is the devil;*] That inveterate implacable enemy (as the very name of Satan imports) of the human race, the original author of all our calamities, and, at this moment, the prime mover and great master-spring of all the wickedness and misery which overwhelm the world. *Bp. Porteus.*

41. — *all things that offend,*] All that tempt others to fall off from the profession of Christianity. *Bp. Pearce.* "All things that offend, and them which do iniquity;" all false teachers and impenitent sinners. *Dr. S. Clarke.*

42. — *into a furnace of fire:*] Into hell, the place of the execution of God's final vengeance. *Dr. S. Clarke.*

44. — *like unto treasure*] The design of this and the next

Anno DOMINI 31. joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an housholder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence. Anno DOMINI 31.

54 [m] And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? [m] Mark 6. 1. Luke 4. 16.

55 [n] Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? [n] John 6. 42.

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, [o] A prophet is not without honour, save in his own country, and in his own house. [o] Mark 6. 4. Luke 4. 24. John 4. 44.

58 And he did not many mighty works there because of their unbelief.

CHAP. XIV.

1 *Herod's opinion of Christ.* 3 *Wherefore John Baptist was beheaded.* 13 *Jesus departeth into a desert place:* 15 *where he feedeth five thousand men with five loaves and two fishes:* 22 *he walketh on the sea to his disciples:* 34 *and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.*

A. D. 32. beginning.

AT that time [a] Herod the tetrarch heard of the fame of Jesus, [a] Mark 6. 14. Luke 9. 7.

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parable is to represent in general that the Gospel of Jesus is the greatest of blessings. *Bp. Pearce.* Also to shew the different dispositions of the converts which the Apostles would make to the Gospel; some would embrace it with joy, when found as it were by accident, like treasure hid in the field; others, when found after diligent search, like the merchant seeking precious pearls, would purchase the field and the pearl of great price with all their substance. The last (ver. 47) alludes to the occupation of the Apostles as fishermen, and represents them as catching men indiscriminately of all sorts, both good and bad, to compose the visible Church of Christ. *Dr. Hales.*

52. — *Therefore every scribe* &c.] He warns them, that they should lay up these doctrines in their minds, that they may be thoroughly qualified to become preachers of the Gospel, and be able on all occasions to bring forth out of their memories, as out of a well furnished storehouse, instructions suited to persons of all capacities. *Dr. S. Clarke.*

54. — *into his own country,*] Nazareth, where He had been brought up, Luke iv. 16. *Bp. Pearce.*

—— *Whence hath this man this wisdom,*] Well may we ask, as the Jews on this occasion did with another spirit, Whence hath this Man wisdom? What education had Jesus, what patterns to form Himself upon, to become the man He was? By what train of thinking could He be led to conceive, by what prospects could He be moved to undertake, by what power was He enabled to accomplish, the unparalleled things He did? To imagine that such a Person could have existed by accident, is monstrously unreasonable. But, that He should also have fallen by accident just into that single country, in which there was a system of religion that He could build on, with a series of predictions applicable to Himself; and just at that period too, when these predictions had so pointed Him out, as to raise an universal expectation of Him; that, under all the disadvantages of a low condition, He should have spirit enough to make and maintain the highest of claims, sagacity enough to interpret the ancient oracles in a much sublimer and juster sense than any of the most learned instructors of the people, and self-denial enough to prefer, in consequence of these interpretations, persecution and crucifixion before the safety of a private station, or the splendour of offered dominion; that every one of these things (and many others equally strange) should meet in the same person, without the special appointment of Heaven, exceeds all power of chance. Consider Him only as a man, and He appears to have been the greatest and best of men. The general reasonableness of His doctrine, the coolness of His temper, the composedness and familiarity of His whole conversation, prove He was no enthusiast; the unvaried goodness of His life, the willingness with which He suffered death, the impossibility which He could not but see of attaining any worldly advantage by the course which He took, prove sufficiently well that He was no impostor. What must He then have been? And what else can we gather from His whole behaviour, than what the spectators did from the finishing scene of it upon the cross, "Truly this was the Son of God," Matt. xxvii. 54. *Abp. Secker.*

55. — *carpenter's son?*] The word, translated carpenter, means one who worked in iron, wood, or stone. It is the ancient tradition of the Church that Joseph was a carpenter. *Beausobre.*

—— *his brethren,*] It has been the most ancient and general opinion, that by the brethren of our Lord, are meant the sons of Joseph, the husband of His mother Mary, by a former wife. But St. Jerome, comparing together John xix. 25, Matt. xxvii. 56, Mark xv. 40, infers, that these were the sons of His mother's sister, the wife of Cleophas; it being consistent with the language of the Jews to call cousins by the name of brethren. *Dr. Whitby.*

57. — *they were offended in him.*] They slighted Him for the meanness of His parentage, and rejected His doctrine out of prejudice to His person. *Dr. S. Clarke.*

—— *A prophet is not without honour,*] An usual adage among the Jews, implying that he is less honoured in his own country than elsewhere. *Grotius.*

Chap. XIV. ver. 1. — *Herod the tetrarch*] Herod Antipas. See

Anno DOMINI 32. beginning.

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works ‖ do shew forth themselves in him.

‖ Or, *are wrought by him.*

3 ¶ [b] For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

A. D. 30.

[b] Luke 3. 19.

4 For John said unto him, [c] It is not lawful for thee to have her.

[c] Lev. 18. 16. & 20. 21.

5 And when he would have put him to death, he feared the multitude, [d] because they counted him as a prophet.

[d] Chap. 21. 26.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

Anno DOMINI 30.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up

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note at chap. ii. 1. He is called tetrarch, because he had a fourth part of the dominions of Herod the Great, his father.

2. — *This is John the Baptist; he is risen* &c.] Herod, like most other persons of high rank at that time, was of the sect of the Sadducees, who denied the immortality of the soul, and the doctrine of a resurrection. His opinions therefore must have made him completely adverse to the idea of John the Baptist being risen from the dead. Yet the fears of Herod overruled all the prejudices of his sect, and raised up before his eyes the semblance of the murdered Baptist. *Bp. Porteus.* It was his guilty conscience that told him this was John the Baptist. He had murdered the holy man to please a lewd woman: and no sooner did he hear that there was one in the country who wrought miracles, than he concluded the Baptist was come from the grave, armed with power to take vengeance for his iniquities, and his own wrongs. *Bp. Sherlock.*

3. *For Herod* &c.] The Evangelist, having thus mentioned John the Baptist, goes back a little in his narrative, to make the reader acquainted with that part of the Baptist's history, which brought down upon him the resentment of Herod, and was the occasion of his death. *Bp. Porteus.*

—— *for Herodias' sake, his brother Philip's wife.*] Herodias was daughter of Aristobulus, a son of the first king Herod, and sister to Herod Agrippa, mentioned Acts xii. 1. Philip was son of the first Herod, but by a different mother from Herod Antipas. *Bp. Pearce.* Herod Antipas had been married a considerable time to the daughter of Aretas, king of Arabia Petrea; but conceiving a violent passion for his brother Philip's wife, Herodias, he first seduced her affections from her husband, then dismissed his own wife, and married Herodias, during the lifetime of his brother. *Bp. Porteus.*

4. — *It is not lawful for thee*] This was forbidden by the Levitical law. See Lev. xviii. 16, and xx. 21. *Bp. Pearce.* John had the honesty and courage to reproach the tyrant with the enormity of his guilt, although he could not be ignorant of the danger incurred by such a measure; but he determined to do his duty, and to take the consequences. *Bp. Porteus.*

5. — *they counted him as a prophet.*] As a teacher sent from God. Another reason for Herod's forbearance is mentioned by St. Mark, (chap. vi. 20,) that Herod feared John, that is, reverenced him, "knowing that he was a just and holy man." *Bp. Pearce.*

6. — *the daughter of Herodias*] Named Salome. She danced in publick, according to a very ancient custom of kings of the East, on festival occasions. *Beausobre.*

7. *Whereupon he promised with an oath*] The folly, the rashness, and the madness of such an oath as this, on so foolish an occasion, could be exceeded by nothing but the horrible purpose to which it was perverted by her to whom it was given, and her profligate instructor. *Bp. Porteus.*

8. — *being before instructed of her mother,*] We see here a fatal proof of the extreme barbarities to which that most diabolical sentiment of revenge will drive the natural tenderness even of a female mind; what a close connexion there is between crimes of apparently a very different complexion, and how frequently the uncontrolled indulgence of what are called the softer affections, leads ultimately to the most violent excesses of the malignant passions. We also find here a most awful warning held out, not only to the female sex, but to both sexes, to persons of all ages and conditions, to beware of giving way to any one evil propensity in their nature, however it may be disguised under popular names, however indulgently it may be treated by the world, however it may be authorized by general practice; because it is here seen that they may not only be led into the grossest extravagancies of that individual passion, but may also be insensibly betrayed into the commission of crimes of the deepest dye, which in their serious moments they always contemplated with the utmost horrour. *Bp. Porteus.*

—— *in a charger.*] "A charger" or large dish. *Dr. Johnson.* This is conformable to what frequently occurs at this day under some Eastern governments, as those of Turkey and Persia, where, when a warrant is issued for the execution of any person, an officer, called a *capidgi*, immediately takes it to him, puts him to death, and cutting off his head carries it to his master, in proof of his having executed the commission. *Sir J. Chardin.*

9. — *the king was sorry:*] The savage request appalled even the unfeeling heart of Herod himself. He was unprepared for such a request, and, though disgusted with John, did not choose to proceed to this extremity against him. *Bp. Porteus.*

It should be observed, in how dispassionate a manner, and with what uncommon candour St. Matthew relates this most atrocious action. He uses no exaggeration or invective; and there is no allowance in extenuation of Herod's conduct, which even a friend could have suggested, that this historian is not ready to make. *Dr. Campbell.*

—— *nevertheless for the oath's sake,*] Herod, instead of retreating by the only way he had left, that of retracting a promise which it was madness to make, and the extremity of wickedness to perform, was induced by a false point of honour (as worthless men frequently are) to commit an atrocious murder rather than violate a rash oath; an oath which could never make that right, which was before intrinsically wrong, which could never bind him to any thing in itself unlawful, much less to the most unlawful of all things, the destruction of an innocent and virtuous man. *Bp. Porteus.*

The speedy termination of the Baptist's ministry and life was, according to St. Chrysostom, designed by Providence, that the people might not be divided in opinion between him and Jesus. Thus, after spending nearly a year in prison, this holy man was wantonly sacrificed to the licentious fascinations of a young woman, instigated by the implacable vengeance of her mother, and to the rash oath of a worthless and merciless prince, which had far better been broken than kept. *Dr. Hales.*

Anno DOMINI 30. the body, and buried it, and went and told Jesus.

A. D. 32. 13 ¶ [e] When Jesus heard *of it,* he depart-
[e] Mark 6. 32. Luke 9. 10. ed thence by ship into a desert place apart: and when the people had heard *thereof,* they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

[f] John 6. 5. Mark 6. 35. 15 ¶ [f] And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude. Anno DOMINI 32.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

[g] Mark 6. 46. [h] John 6. 16. 23 [g] And when he had sent the multitudes away, he went up into a mountain apart to pray: [h] and when the evening was come, he was there alone.

24 But the ship was now in the midst of

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13. — *into a desert place*] St. Luke adds at chap. ix. 10, "belonging to the city called Bethsaida."

—— *on foot*] Rather, "by land." It appears that Jesus did not cross the sea of Galilee, but proceeded in the ship along the shore. *Bp. Pearce.* The word in the original means "on foot," when contrasted with "on horseback;" and "by land," when opposed to "by sea." *Dr. Campbell.*

15. — *when it was evening,*] When the evening was coming on; see ver. 23, where it is said that "the evening was come," after the whole affair was over. *Bp. Pearce.*

—— *a desert place,*] "As we rode from the village of Hatti towards the sea of Tiberias, the guides pointed to a sloping spot from the heights on our right, whence we had descended, as the place where the miracle was performed of our Saviour feeding the multitude: it is therefore called the multiplication of bread; as the mount above, where the sermon was preached to His disciples, is called the mountain of Beatitudes, from the expressions used at the beginning of that discourse." *Dr. E. D. Clarke.*

—— *the time is now past;*] The day is now spent. *Dr. Whitby.* Or else, the time of supper, the time of making the chief meal, which in that country was commonly after the heat of the day began to abate. *Bp. Pearce.*

19. — *he blessed,*] Gave thanks to God. *Dr. S. Clarke.* It is becoming in all Christians to imitate the example of their Divine master, in returning thanks to God at their daily meals, both to acknowledge His unceasing liberality, and to pray that the food may be sanctified to them, by tending to promote their health and welfare. *Dean Stanhope.*

21. *And they that had eaten* &c.] This miracle of multiplying the loaves and fishes was a very extraordinary and astonishing instance of our Lord's power over nature, and was calculated to make a most powerful impression on the minds of the spectators. But it seems to have had a spiritual as well as a literal meaning; bearing reference to that spiritual food, that celestial manna, that bread of life which our Lord was then dispensing in such abundance to those that hungered and thirsted after righteousness. *Bp. Porteus.*

This feeding of so vast a multitude, by a method altogether extraordinary and miraculous, should be used as a seasonable hint, to make us duly consider and acknowledge that bounteous providence of God, which every day feeds numbers infinitely greater, in a most wonderful, though ordinary manner. For what proportion do five thousand men bear to those numberless kindreds and countries that constantly subsist on His liberality? What is this one marvellous enlargement of five loaves and two fishes, to the inconceivable productions of animals, the variety of plants and herbs, and other increase of the earth; and the many unknown ways by which He opens His hand, and filleth all things living with plenteousness? *Dean Stanhope.*

22. *And straightway Jesus* &c.] It is related by St. John, (chap. vi. 15,) that the multitude, after the miracle of the loaves, designed to make Him a king. *Dr. Wells.*

23. — *And when he had sent* &c. — *he went up into a mountain apart to pray:*] We here read that our Saviour, after having spent the day in acts of charity, in relieving and instructing the people, withdrew to a secret place, where He spent the evening alone, in prayer and contemplation. From His example we learn, 1st, that we ought to set apart some portions of our time for private and silent acts of religion, for conversation with God and our own hearts. 2dly, That we ought to employ all the powers and abilities which God has conferred upon us, to the glory of their Author, and the benefit of mankind. Our Saviour spent the day in feeding and teaching the people. 3dly, That the active and social duties are more valuable than the contemplative virtues which are of a private and solitary nature. Our Saviour left not the people till the evening came on, and the hours which He passed in solitude and retirement were few, compared with those which He spent in the discharge of His ministry. 4thly, That, as our Saviour had, so we have, time enough for the one and the other, for the exercise of publick and of private duties and virtues, and that therefore neither should be omitted. *Dr. Jortin.*

The life of our Lord was a mixture of contemplation and action, of austerity and freedom; we find Him often, where the greatest concourse was, in the market-places, synagogues, and at festival entertainments; and we find Him also retiring from the crowd into a desert, or a garden, and there employing Himself in all kinds of religious exercise, and intercourse with God, in fasting, meditation, and prayer. In imitation of His spotless example, we may, doubtless, lead publick lives innocently and usefully; conversing with men, and doing them good; mutually sowing and reaping the several comforts and advantages of human society. But because the pleasures of conversation, when too freely tasted, are intoxicating and dangerous, because the temptations we there meet with are many and mighty; and even where the spirit is willing to resist, yet the flesh is often weak; we ought therefore to lessen the too great complacence we are apt to have in such satisfactions, by proper intermissions of them; to strengthen ourselves for such publick encounters, by our religious privacies; to retire from the world sometimes, and converse with God and our own consciences; examining the state, and fortifying the power of our souls in secrecy and silence: we must do, as our Lord did, "send the multitudes away, and go up into a mountain apart to pray." *Bp. Atterbury.*

Anno DOMINI 32.

the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

‖ Or, *strong.*

30 But when he saw the wind ‖ boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

[i] Mark 6. 53.

34 ¶ [i] And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

Anno DOMINI 32.

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

THEN [a] came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

[a] Mark 7. 1.

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [b] Honour thy father and mother: and, [c] He that curseth father or mother, let him die the death.

[b] Exod. 20. 12. Deut. 5. 16.
[c] Exod. 21. 17. Lev. 20. 9. Prov. 20. 20.

5 But ye say, Whosoever shall say to *his* father or *his* mother, [d] *It is* a gift, by whatsoever thou mightest be profited by me;

[d] Mark 7. 11, 12.

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25. — *in the fourth watch*] Between the hours of three and six in the morning. The Jews in these later times divided the night into four watches, ending respectively, at nine, twelve, three, and six o'clock, having learnt this division from the Romans.

—— *walking on the sea.*] To walk on the sea is mentioned as the peculiar mark and proof of Divine power at Job ix. 8. *Dr. Whitby.*

31. — *wherefore didst thou doubt?*] This miracle of Christ walking on the sea seems to have been designed to encourage the great principle of faith, and of trust and reliance upon God. The reproof of our Lord was well calculated to convince St. Peter, that it was in proportion to the degree and perseverance of his faith that he must rise or sink. And what He says to Peter, He says to all who waver in their belief, "O ye of little faith, wherefore do ye doubt?" *Bp. Porteus.*

33. — *Of a truth thou art* &c.] In St. Mark's Gospel, chap. vi. 51, it is mentioned, that "they were amazed beyond measure" at this miracle of walking on the sea; they were overwhelmed and overcome with this astonishing display of Divine power; and exclaimed, falling at His feet, as every one who considers this stupendous miracle must do, "Of a truth Thou art the Son of God." *Bp. Porteus.*

—— *the Son of God.*] The true Messiah, the Redeemer of Israel. *Dr. S. Clarke.*

34. — *the land of Gennesaret.*] The part of Galilee, which bordered the lake of Gennesaret on the west. This tract of country is described by Josephus as remarkable for the salubrity of its air, and the fertility of its soil, producing fruits of various kinds in great quantities, and in high perfection. *Dr. Wells.*

Chap. XV. ver. 2. — *the tradition of the elders?*] Josephus tells us that the Pharisees delivered many things to the people for legal injunctions, which they received from their fathers, but which were not written in the law of Moses; and that therefore the sect of the Sadducees rejected them, saying, that those things which are written, ought to be accounted legal, and that men ought not to observe such as come only by tradition from the fathers. *Bp. Pearce.*

—— *wash not their hands*] The custom of washing their hands before their meals was so strictly commanded among the Jews at this time, that, to neglect it, was to be held guilty of a heavy and capital crime. "He that taketh meat with unwashen hands," says one of their rabbies, "is worthy of death." *Dr. Hammond.*

4. — *and, He that curseth* &c.] See note at Lev. xx. 9.

—— *let him die the death.*] He shall surely be put to death, Exod. xxi. 17.

5. — *It is a gift,* &c.] At Mark vii. 11 it is expressed, "It is Corban:" it means probably some person or thing declared by vow or otherwise to be given to God, and therefore so sacred, as not to be applied to any other purpose. *Bp. Pearce.* Allusion is made to a method of rendering void the precept to relieve parents, practised by the Jews at this time. It was held by the traditions of the elders, that, if a son made a formal devotion to sacred purposes of those goods which he could afford for the relief of a parent, it was then not lawful for him to succour his parent. And, what was most strange, he was not held to be bound by his words to devote his estate to sacred uses; but, not to relieve the parent, he was inviolably bound. *Dr. Lightfoot.* The plain meaning of the passage is; A father, being in want, requires relief of his son; the son answers, that he has vowed to God what might have relieved his parents, and that so it becomes unlawful for him to relieve him: and the Pharisees approve of this practice, that he may thus make void his duty to his parent, in a manner quite contrary to the precept of honouring and relieving him. *Dr. Hammond.*

Anno DOMINI 32.

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

[c] Isa. 29. 13.

8 [c] This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

[f] Mark 7. 14.

10 ¶ [f] And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

[g] John 15. 2.

13 But he answered and said, [g] Every plant, which my heavenly Father hath not planted, shall be rooted up.

[h] Luke 6. 39.

14 Let them alone: [h] they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

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15 [i] Then answered Peter and said unto him, Declare unto us this parable.

[i] Mark 7. 17.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

[k] Gen. 6. 5. & 8. 21.

19 [k] For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

[l] Mark 7. 24.

21 ¶ [l] Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

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6. — *Thus have ye made* &c.] He tells them, that neither acts of charity nor of devotion can be well-timed, when they obstruct men in their duty to their parents. God will accept of nothing till this necessary duty be paid at home: and when they divert, even to sacred uses, what is required for the relief and comfort of a parent in want, the holy treasury is defiled by the offensive offering. *Dr. Ogden.*

7. — *well did Esaias prophesy* &c.] Rather, teach concerning you; that is, use words which are applicable to you. *Bp. Pearce.* He means to say, You are the sort of Jewish hypocrites, of which Esaias prophesied. *Dr. Hammond.*

10. — *Hear, and understand:*] Attend and consider, that ye may understand. *Bp. Mann.*

11. *Not that which goeth into* &c.] He says, Real purity and impurity do not consist in outward cleanliness or uncleanliness of body, but they are the inward and moral dispositions of the mind. Nothing that entereth into a man's mouth, and goeth into his stomach, can of itself make him appear sinful or unclean in the sight of God: those things only which come out of a man, the thoughts and desires proceeding from his heart and mind, can defile him in this sense. *Dr. S. Clarke.*

12. — *the Pharisees were offended,*] Were scandalized; were not induced, by what our Saviour said, to reject their own doctrine, but His, and to deny Him to be the true Messiah. *Dr. Whitby.*

They were offended, not less at the superiority of His arguments, which silenced them, than at the diminution of their reputation with the multitude, as "blind guides," who cavilled indeed at trifles, and were zealous for external purity, while by their captious questions and calumnies they were plotting against His reputation and His life. *Dr. Hales.*

13. — *Every plant,*] The Greek word properly means "every plantation, or nursery of plants," thus fitly applying to a multitude of men, as here the sect of the Pharisees. *Dr. Hammond.* The expression implies, that both they and their doctrines, not being of God, shall be destroyed, and perish together. *Dr. S. Clarke.*

14. — *they be blind* &c.] They are blind ignorant teachers, knowing not the truth, and refusing to be instructed in it: they shall perish therefore in their obstinacy themselves, and as many as will be led by them, preferring ignorance and superstition before knowledge and true religion, shall also perish with them. *Dr. S. Clarke.*

15. — *this parable.*] The saying at ver. 11.

21. — *into the coasts of Tyre and Sidon.*] Rather, "the parts" or inland countries belonging to the cities of Tyre and Sidon. *Bp. Pearce.*

22. — *a woman of Canaan*] A Canaanitish woman. St. Mark (chap. vii. 26) calls her "a Greek, (or Gentile,) a Syrophenician by nation."

The old inhabitants of this tract were descendants of Canaan, not driven out by the Israelites; whence this part of the country seems to have retained the name of Canaan, long after the name had ceased in the parts which were taken possession of by the Israelites. The Greeks called the tract inhabited by the old Canaanites along the Mediterranean sea, Phenicia; the more inland parts, as being inhabited partly by Canaanites or Phenicians, and partly by Syrians, Syrophenicia. Hence this woman is said by St. Matthew to be of Canaan, but by St. Mark to be "a Syrophenician by nation," as she was "a Greek" by religion and language. *Dr. Wells.*

—— *Have mercy on me, O Lord,* &c.] This woman was under a sore calamity; and nothing sooner awakens, and more effectually disposes us to implore the mercy of God, than adversity. Sufferings make us active and ingenious in seeking out relief, and in trying every expedient, even when there is small reason to hope for success. So that in this point of view those calamities might be accounted Divine favours, which, surpassing all human relief, force us to have recourse immediately to God Himself; to God, whom we are strangely inclined to forget in the day of prosperity. *Dr. Jortin.*

—— *O Lord, thou son of David;*] This woman, living on the borders of the Holy Land, had probably learnt by conversation with the Jews, and with her own citizens, that in those days an illustrious Prophet and Prince was expected to arise in Judea, and that He was to descend from the house of David; and, as many believed that Jesus was this promised Deliverer, and as He had proved Himself by His miracles to be above the ordinary condition of men, she calls Him by the titles of "Lord," and "Son of David." *Dr. Jortin.*

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23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

[m] Chap. 10. 6.

24 But he answered and said, [m] I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

[n] Mark 7. 31.

29 [n] And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

[o] Isa. 35. 5.

30 [o] And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

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31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ [p] Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

[p] Mark 8. 1.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

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23. *But he answered her not a word.*] Our Lord, who knows the hearts of men, both saw and esteemed the good disposition of this petitioner; but for a time He concealed His kind intentions, being willing to exercise her faith and submission, her patience and perseverance, to make her virtue manifest to the by-standers, and to make her also sensible of the true value of the favour which she at last obtained. *Dr. Jortin.*

This was the first instance in which our Lord's aid had been invoked by a person, neither by birth an Israelite, nor by profession a worshipper of the God of Israel. The miracle, which He was presently to work for her, was to be an action of no small importance; being a prelude to the disclosure of the great mystery, that through Him the gate of mercy was opened to the Gentiles. It was fit therefore that she should be put to some previous trial of her faith, and shew herself in some sort worthy of so high a preference. *Bp. Horsley.*

—— *Send her away;*] That is, Give her a favourable dismission, and an answer of peace. Doubtless they were surprised at the coldness and silence of Christ; and not presuming directly to press Him, they take another method, and ask Him to relieve them from the importunity of the petitioner. *Dr. Jortin.*

24. — *but unto the lost sheep* &c.] Meaning the whole nation of the Jews, who being as sheep dispersed without a shepherd, are therefore called "lost sheep," Matt. x. 6. *Dr. Whitby.* The benefit of His miracles and doctrines was a benefit at present intended for Jews only; not for Gentiles, such as this woman was. *Dean Stanhope.*

26. — *to dogs.*] The Jews used to say, that the nations of the world were likened unto dogs; whereas they (the Jews) were the children of God. Our Saviour here uses the word according to the common speech of that nation. *Dr. Lightfoot.* See note at Mark vii. 27.

Our Lord, by this answer, intended to prove her, not to insult her; for she was recommended in His sight by her faith, her humility, and her affliction. *Dr. Jortin.*

27. — *Truth, Lord: yet* &c.] The word, rendered "truth," is a form of beseeching; "I beseech thee, Lord; for even the dogs &c." *Drs. Hammond* and *Whitby.*

The woman, pursuing her request, which had been already declared by our Saviour inconsistent with the methods and design of His present mission, was answered by a proverb, upbraiding her unworthiness, seemingly chiding her presumption in conceiving any hopes of it: still she desists not, being content to be reckoned as a dog in comparison of the Jews, who had the honour of being treated as children. But from thence she forms an argument, to put in a claim for one miracle in her behalf, bearing a very small proportion to the numberless mercies of that kind vouchsafed to the Jews; for the crumbs that fall, compared to their full table. *Dean Stanhope.* See note at Mark vii. 28.

28. — *O woman, great is thy faith:*] Thus she obtained the approbation of One whose praise could not be bestowed amiss. He admired and loved a faith so thoroughly examined and proved, and in her He beheld with pleasure the success of His ministry, and the execution of His Father's designs in the conversion of the Gentile world. *Dr. Jortin.*

—— *be it unto thee* &c.] Our Saviour, at last, not only grants her application, which He before in appearance denied, but even commends it, and does it signal honour. We hence derive an example, that God may often delay to answer the prayers of His servants, for the purpose of increasing their virtue, of making it more conspicuous, and of thus rendering them more worthy of the benefits for which they petition. Had the Canaanitish woman been gratified on her first suit, she would not have made so noble a figure in the history of our Saviour's miracles: and the easiness of obtaining a boon, to which, as a stranger to Israel, she had no claim, would have been matter of offence to the Jews. But the frequent repulses she so bravely sustained, took away all ground of exception, justified our Lord in departing from His common method, and made her a pattern even to Christians of all future ages. In like manner does our heavenly Father deal with His children on all occasions. He tries those tempers by suspending His mercies, which indulgence and readiness to give are apt to spoil. He makes us feel our dependence, and trains us up to patience and resignation, to trust and constancy: for indeed we are not worthy to receive, till we are perfectly satisfied that He is the properest Judge, when, as well as how, and what, to give; and that, in all these regards, He proceeds upon reasons, not only wise in themselves, but beneficial to us. *Dean Stanhope.*

29. — *and came nigh unto the sea* &c.] St. Mark (chap. vii. 31) adds, "through the midst of the coasts of Decapolis." *Bp. Pearce.*

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37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

1 *The Pharisees require a sign.* 6 *Jesus warneth his disciples of the leaven of the Pharisees and Sadducees.* 13 *The people's opinion of Christ,* 16 *and Peter's confession of him.* 21 *Jesus foresheweth his death,* 23 *reproving Peter for dissuading him from it:* 24 *and admonisheth those that will follow him, to bear the cross.*

[a] Mark 8. 11. Luke 12. 54.

THE [a] Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

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6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 [b] Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

[b] Chap. 14. 17.

10 [c] Neither the seven loaves of the four thousand, and how many baskets ye took up?

[c] Chap. 15. 34.

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, [d] Whom do men say that I the Son of man am?

[d] Mark 8. 27. Luke 9. 18.

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39. — *into the coasts of Magdala.*] St. Mark (chap. viii. 10) says, "into the parts of Dalmanutha." The country, into which Jesus came, lay between or adjoining to both of these towns, which were situated on the eastern coast of the sea of Galilee. *Dr. Wells.*

Chap. XVI. ver. 1. *The Pharisees also with the Sadducees*] Though these two sects were completely opposed to each other, yet they both agreed to tempt Him, by asking Him for what they thought it was not in His power to grant. *Bp. Pearce.*

—— *a sign from heaven.*] Some miraculous sign, immediately from heaven, which might demonstrate Him to be sent by God, and to act by His power and commission. *Dr. S. Clarke.* They asked for some such publick sign, as when Moses brought the manna from heaven, and Elijah brought down fire, when Joshua stayed the sun in its course, and Isaiah caused its shadow to go backwards. *Dr. Lightfoot.*

3. — *hypocrites,*] He so calls them, because they pretended to be in want of further proof for their conviction of His being the Messiah, although in reality they did not desire it. *Beausobre.*

—— *but can ye not discern* &c.] Can ye not learn from the predictions of the Prophets, and from the things which ye see accordingly come to pass, the time and person of the Messiah. *Dr. S. Clarke.*

4. — *there shall no sign be given* &c.] It is evident that the Jews, in asking a sign, were actuated by prejudice and perverseness, which had already made them withstand the clearest evidence, and the greatest miracles; and which it was in vain to expect to conquer by working more miracles. It was therefore as reasonable to refuse to work more, as it is, not to persist in reasoning with a man who shews that he reasons only for the sake of contention, without any concern to discover truth. *Dr. Gerard.*

—— *but the sign of the prophet Jonas.*] As Jonah's being preserved three days in the fish's belly was a sign of his being a true Prophet sent from God; so the circumstance of My being buried three days in the earth, and then rising up from thence, shall be to you a sign that I also am a Prophet sent from God, to call you to repentance. *Dr. Whitby.*

5. — *to the other side,*] The other side of the sea of Galilee. See Mark viii. 13.

6. — *beware of the leaven* &c.] Jesus, taking occasion from the similitude of bread to draw some useful instructions for His disciples, bids them take care to avoid the leaven of the Pharisees and Sadducees, meaning their doctrines and hypocrisy, which were to spread like leaven. *Dr. S. Clarke.* It is a caution to avoid the precepts of those men who place the sum of their religion and worship in outward performances, which avail nothing to the sanctification of the soul. *Dr. Whitby.*

9. *Do ye not yet understand,* &c.] Do ye not know how easy it would be for Me to provide bread, if that were the thing about which I am concerned? *Dr. S. Clarke.*

13. — *Cesarea Philippi,*] This town was situated to the north of the sea of Galilee, at the distance of thirty miles from it, near the spring-head of Jordan. Its former name was Paneas, but this was changed into Cesarea by Philip the tetrarch, who repaired and beautified it, in honour of Tiberius Cesar; and in order to distinguish it from another Cesarea, mentioned frequently in the Acts of the Apostles, lying on the Mediterranean sea, it was called "Cesarea Philippi." *Bp. Pearce.*

It still retains its original name. "We arrived at *Baniass* or *Panaass*, the ancient Cesarea Philippi. This city, formerly so flourishing, is now destroyed, and on its ruins has arisen a little hamlet of about twenty miserable huts, inhabited by Mahometans. The circuit of the walls of the ancient city is easily distinguishable." *Seetzen.*

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14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, [e] Thou art the Christ, the Son of the living God.

[e] John 6. 69.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That [f] thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

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[f] John 1. 42.

19 [g] And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

[g] John 20. 23.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus

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14. — *Jeremias, or one of the prophets.*] Jeremiah is particularly mentioned by name, because the ancient Jews considered him as the chief of the Prophets. *Beausobre.* It was the opinion of the Pharisees, as Josephus informs us, that the souls of good men migrated into other bodies. *Abp. Newcome.*

16. — *the Christ,* &c.] The promised Messiah, the natural and very Son of God. *Dean Stanhope.*

—— *the living God.*] A most ancient appellation of the Deity used by the Jews in opposition to the dead idols of the heathen. *Grotius.*

St. Peter's answer, connected with our Lord's question, ver. 13, amounts to this: Thou who sayest rightly of Thyself that Thou art the Son of man, art Christ the Son of the living God. The title of the Son of God belongs to Him, as God the Son: the title of Son of man belongs to Him in His human character. The former marks Him out as one of the three Persons of the ever blessed Trinity which was made man; the latter characterizes Him as that man who was united to the Godhead. St. Peter's confession therefore amounts to a full acknowledgment of the great mystery of godliness, God manifest in the flesh to destroy the works of the devil; and the truth of this faith is the rock on which Christ promises to build His Church. *Bp. Horsley.*

17. — *Bar-jona:*] Which means in Syriack, "The son of Jonas."

—— *flesh and blood hath not* &c.] Man hath not revealed it unto thee, &c. This faith of thine is not built on mere human testimony, but on miracles and doctrines which thou hast heard and seen, which are the testimonies of God Himself, whereby He hath testified concerning Me, to thee and to others such as thou art, Matt. xi. 25. *Dr. Hammond.*

18. — *thou art Peter,*] The Greek name "Peter" signifies a rock or stone, as does also "Cephas," John i. 42.

—— *and upon this rock* &c.] And upon thee who art this rock, I will build My Church, laying the first foundation of it upon thy preaching to the Jews, Acts ii. 41, 47, and to the Gentiles, Acts x. 5; xv. 7, &c. *Dr. Whitby.* St. Peter was already a very considerable disciple, joined ordinarily with St. James and St. John in partaking some peculiar favours of our Lord, chap. xvii: he twice made confession with the greatest boldness of Christ's being the Messiah and the Son of God, John vi. 69, and here, and after the resurrection of Christ, he among the twelve had the honour of his first appearing, 1 Cor. xv. 5, and proportionably was first of all to preach and make known the truth of that which is here professed, that Jesus is the Christ. In this respect he is here called a foundation stone of the Church of Christ, as being an excellent and principal instrument in first erecting that Church. *Dr. Hammond.* By the expression of the Church being founded on St. Peter as a rock, it is not meant that he was the only foundation of it, or that he had supremacy over it, but that he was the first and principal preacher of the Gospel in order of time. See Eph. ii. 20—22. *Dr. S. Clarke.*

—— *I will build my church;*] The Church to which our Lord here promises stability, and a final conquest over the power of the grave, is the building raised by Himself as the master builder; that is, by persons commissioned by Him, acting under His directions, and assisted by His Spirit, on the solid rock of the truth of St. Peter's faith. That faith was a faith in the mediatorial offices of Christ, in His Divinity, and in the mystery of the incarnation. Whatever be raised by man upon any other foundation, however it may assume the name of a church, is no part of Christ's building, and has no interest in these glorious promises. *Bp. Horsley.*

—— *the gates of hell*] That is, Death, the grave, destruction, shall not prevail against it. *Dr. Hammond.*

—— *the gates of hell shall not prevail against it.*] This promise of perpetual stability is to the Church universal of Christ: it affords no security to any particular church, if her faith or her works should not be found perfect before God. The time will never be when a true church shall not be somewhere subsisting on the earth; but any individual church, if it fall from its true profession, may sink into ruins. Of this, history furnishes but too abundant proof, in the examples of churches once illustrious, watered with the blood of the first saints and martyrs, which are now no more. *Bp. Horsley.*

19. *And I will give unto thee* &c.] That is, Thou shalt first open the kingdom of the Messiah, and make the first publication of the Gospel to the Gentiles; and whatsoever ordinances thou shalt, by the assistance of the Holy Ghost, make and establish (see Acts xv) for the orderly settlement of the church, thy determination shall be ratified and confirmed by God. *Dr. S. Clarke.*

—— *I will give — the keys*] That is, the power of making laws to govern My Church. It is evident, that by this expression of giving the keys to St. Peter, our Saviour did not mean to give him any supremacy over the other Apostles, or over the whole Church, because He says that these keys were given to him, that with them he might bind and loose; but this expression is not peculiarly applied to him, but belongs also to the other Apostles, as appears from Matt. xviii. 18. *Dr. Whitby.*

"I will give unto thee the keys," that is, Into this church thou shalt have power to let in, and to shut out; by declaring the conditions of admission into it, by due administration of the sacraments, and by the exercise of discipline and censures appointed for that purpose. *Dean Stanhope.*

—— *whatsoever thou shalt bind* &c.] Meaning, that whatsoever things he should declare to be lawful or unlawful on earth, should be ratified in heaven: this privilege was afterwards extended to the rest of the Apostles, Matt. xviii. 18, and seems to correspond to the power of remitting or retaining sins in general, conferred on them jointly after our Lord's resurrection, John xx. 23, according to the Gospel terms of salvation; by which only mankind shall be acquitted or condemned at the day of judgment. *Dr. Hales.*

20. *Then charged he* &c.] See the notes at chap. viii. 4. The publick acknowledgment of this important truth might have provoked the Jews to put Him to death, before the time was come, which the Divine wisdom had appointed for that event. *Bp. Mann.*

21. *From that time forth* &c.] Referring to the confession of St. Peter, that He was Christ the Son of the living God. He did not think proper to disclose to them His approaching death, till their faith had attained some degree of constancy and firmness. But, when once it appeared that they not only esteemed and loved their Master as a wise and virtuous man, that they not only

Anno DOMINI 32. to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

[h] Chap. 10. 38. Mark 8. 34. 24 ¶ [h] Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Anno DOMINI 32.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; [i] and then he shall reward every man according to his works. [i] Psal. 62. 12. Rom. 2. 6.

28 Verily I say unto you, [k] There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. [k] Mark 9. 1. Luke 9. 27.

CHAP. XVII.

1 *The transfiguration of Christ.* 14 *He healeth the lunatick,* 22 *foretelleth his own passion,* 24 *and payeth tribute.*

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revered Him as an inspired teacher of righteousness, but that they believed in Him as the Christ, the Son of God, the Redeemer of Israel; it then became seasonable to remove their prejudices, to extinguish their hopes of sharing in the splendour of an earthly kingdom, and to prepare and fortify their minds against all that "contradiction of sinners," which they with their Master were in this world to endure. *Bp. Horsley.*

—— *how that he must go unto Jerusalem,*] The form of expression is remarkable, *must* go, *must* suffer, &c. All these things were thus ordained by Providence, yet, as to outward appearance, depended entirely on man's free agency. *Bp. Horsley.*

—— *and be killed, and be raised again*] This is the earliest intimation, which the Evangelists have recorded, delivered by our Saviour to His disciples, of His approaching death and sufferings. See note at chap. xx. 19. *Dean Stanhope.*

22. — *Be it far from thee,*] This, in the original, is a peculiar phrase borrowed from the Hebrews, which signifies literally, May He (God) be propitious to thee; that is, God forbid it. *Bp. Pearce.* St. Peter, whose thoughts were full of the glory and greatness of the Messiah, was so disturbed with what our Lord had said, that he could not forbear expostulating with Him. *Dr. S. Clarke.*

23. — *Get thee behind me, Satan:*] Satan signifies an enemy; and "offence" means hindrance, or impediment, chap. xviii. 6, which St. Peter cast in our Saviour's way, by opposing the method which God had appointed for the salvation of mankind through a suffering Messiah. *Bp. Mann.*

The Holy Jesus, rebuking him, tells him that he was, in the tendency, though not in the design of his words, a tempter, an adversary to Him; and influenced by human weakness, instead of religious fortitude. *Abp. Secker.*

24. — *let him deny himself,* &c.] Let him resign himself absolutely to the will of God, renouncing all worldly desires, and resolving both to do and suffer whatever God shall think fit to require of him. *Dr. S. Clarke.* See note at chap. x. 38.

—— *and follow me.*] In self-denial and in suffering. *Abp. Tillotson.*

The self-denial which our Saviour claims from His disciples is nothing more than a willingness to part with all earthly comforts and conveniences, to quit all our temporal interests and enjoyments, and even life itself, for the sake of Him and His religion. And He who commands us to perform this duty, hath Himself in His own person given us the greatest example of self-denial, in that He denied Himself more, and suffered more grievous things than any of us can do. He bore the insupportable load of all the sins of mankind, and of the wrath and vengeance due to them. Never was sorrow like unto His sorrow. He underwent more affliction, and had more contempt poured upon Him, than ever was upon any of the sons of men; and yet He endured all this with incredible patience and meekness, with the greatest evenness and constancy of mind, and with the most perfect submission and resignation of Himself to the will of God. If then He thus denied Himself, well may we, who have much less to deny, but much more cause and reason for it. He did it voluntarily and of choice, but it is our duty. He did it for our sakes, we do it for our own. His own goodness moved Him to deny Himself for us, but gratitude obliges us to deny ourselves in any thing for Him. We deserved nothing from Him, but He has wholly merited all this, and infinitely more, from us. *Abp. Tillotson.*

25. *For whosoever will save* &c.] Whosoever shall save his life in this present time, by basely complying with temptations to forsake His religion, shall most truly lose it by incurring death everlasting: but he that constantly perseveres, and loses his life in this present time, to preserve his religion and virtue, does most truly save it unto everlasting happiness. *Dr. S. Clarke.*

26. — *what is a man profited,* &c.] These words ask a question, which comes the most home to every man's concern, of any that can possibly enter into his thoughts. It implies, that the salvation of a man's soul is so infinitely more important to him, so beyond and above any thing he can get, or any thing he can lose, any thing he can enjoy or suffer on this side the grave, that nothing which the world offers can make up for the loss of it, or be a compensation when that is at stake. This truth is self-evident; but unhappily, evident as it is, it is not thought of, it is not considered, it is not believed, in the degree to which it ought. *Archdeacon Paley.*

27. — *in the glory of his Father*] The same glory is called the glory of Christ, Matt. xxv. 31, and of the Father, of which the Son partook, John xvii. 5; and of both the Son and the Father in the parallel place, Luke ix. 26. *Grotius.*

28. — *There be some standing here,* &c.] I can assure you, He says, there are some here present, who will live to see the kingdom of God begun, in His glorious resurrection and ascension, and in His executing judgment on the unbelieving Jews, in the final destruction of their city and nation. *Dr. S. Clarke.* One of the Apostles, St. John, lived till after the destruction of Jerusalem. *Bp. Pearce.*

—— *the Son of man coming in his kingdom.*] "The kingdom of God coming with power," Mark ix. 1; that is, the Messiah affording an earnest of His intended future punishment, by the severe punishment He will execute on the unbelieving and disobedient Jews of this age. *Dr. Whitby.*

The evident tendency of our Saviour's words, in the latter part of this chapter, was to prepare the minds of His disciples for the cruel treatment which both He and they were to undergo, and at the same time to raise their drooping spirits by setting before their eyes His own exaltation, and their glorious rewards in another life. *Bp. Porteus.*

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[a] Mark 9. 2. Luke 9. 28.

AND [a] after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

[b] 2 Pet. 1. 17.

5 [b] While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

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6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, [c] Why then say the scribes that Elias must first come?

[c] Chap. 11. 14. Mark 9. 11.

Chap. XVII. ver. 1. — *taketh Peter, James, and John*] These three disciples seem to have been distinguished by our Lord's peculiar confidence, and to have generally attended Him on important occasions. St. John was so, as we know, (John xiii. 23,) in an eminent degree. St. James, his brother, would, from that near connexion, probably be brought more frequently under his Master's notice; and, as St. Peter was the very person who had expressed himself with so much indignation on the subject of our Saviour's sufferings, it was peculiarly necessary that he should be admitted to the ensuing spectacle, which was calculated to calm those emotions, and to remove that disgust, which the first mention of them had produced in his mind. *Bp. Porteus.*

—— *into an high mountain*] It has been constantly believed that this was mount Tabor in the tribe of Zebulun, mentioned at Judg. iv. 14. *Dr. Whitby.*

"This is a high mount," says Mr. Maundrell, "round and beautiful, standing by itself in the plain of Esdraelon, at a short distance from Nazareth, towards the east. After a very laborious ascent, which took up near an hour, we reached the highest part of the mountain, which has a plain area at the top, fertile and delicious, of an oval figure, extended about two furlongs in length, and one in breadth. It is enclosed with trees on all parts, except towards the south. It was anciently surrounded with walls and trenches, and other fortifications, of which there are remains to this day. There are in it several cisterns of good water; there are also three contiguous grottos made to represent the three tabernacles, which St. Peter proposed to erect, when astonished at the glory of the transfiguration. From the top of mount Tabor is a most extensive prospect, which well repays the labour of the ascent." *Dr. Wells.*

3. — *Moses and Elias*] The one the deliverer, the other the restorer of the Jewish law. *Dr. Whitby.*

4. — *it is good for us to be here:*] As if he had said, What greater happiness can we experience than to continue here in the presence of three such great and excellent persons. Here then let us for ever remain: here let us erect three tents, for Thee, for Moses, and for Elias, that you may all make this the constant place of your abode, and that we may always continue under the protection and government, under the united empire of our three great masters, whose sovereign laws and commands we are bound to obey. *Bp. Porteus.*

—— *let us make here three tabernacles;*] St. Peter, it is probable, imagined that Jesus had now assumed His proper dignity; that Elias was come, according to Malachi's prediction; and that the kingdom was at length commenced. *Dr. Macknight.*

5. — *a bright cloud*] The Shechinah, that cloud of glory in which the Divine Majesty often appeared to the Jews. *Bp. Pearce.*

—— *hear ye him.*] As ye have hitherto followed Moses and the Prophets, so from henceforward hear and obey this My beloved Son. *Dr. S. Clarke.* These words refer to what Moses said to the Jews at Deut. xviii. 15, "The Lord thy God will raise up a Prophet—unto Him ye shall hearken." Hence it appears that Jesus was declared from heaven to be the Person promised to the Jews by Moses. See Acts iii. 22; vii. 37. *Bp. Pearce.* "This is My beloved Son:" This is My Son, not as Moses and all the Prophets were, My servants. Him and Him only ye are now to hear; He is from henceforth to be your Lord, your Legislator, and your King. The evangelical law being established, the ceremonial law must cease, and Moses and the Prophets must give way to Christ. *Bp. Porteus.*

8. — *they saw no man, save Jesus*] One great purpose of this singular scene of the transfiguration seems to have been, to represent the cessation of the Jewish, and the commencement of the Christian dispensation. It appears to have been one very prevailing prejudice among the disciples, that the whole Mosaical law, the ceremonial as well as the moral, was to continue in full force under the Gospel, and that the authority of Moses and the Prophets was not in any respect to give way on the establishment of Christianity, but to be placed on an equal footing with that of Christ. To correct these erroneous opinions, this scene of the transfiguration was presented to three chosen disciples. Moses and Elias were undoubtedly most proper representatives of the Law and the Prophets; and, when the three disciples saw these illustrious persons conversing familiarly with Jesus, they probably were confirmed in their opinion, that they were of equal authority with Him. But the gracious words which issued from the cloud most clearly explained the meaning of what was passing before the eyes of the disciples; "Hear ye Him, My beloved Son." The conclusion too of the whole scene harmonizes with this declaration: Moses and Elias instantly disappear, and "when the disciples lift up their eyes, they see no man, save Jesus only." The former objects of their veneration are no more; Christ remains alone, their unrivalled and undisputed Sovereign.

But, besides this primary and immediate design of the transfiguration, that event was perhaps intended to answer other purposes of great utility. Among others, it afforded a striking additional proof of the divine mission of Christ; for here was one of the few occasions in which God Himself was pleased, as it were, personally to interpose, and to make an open declaration from heaven in favour of His Son. And besides this, a particular attestation was given on the mount to two of the principal doctrines of Christianity; a general resurrection, and a day of retribution. The visible and illustrious representation of these doctrines in the glorified appearance of Christ, and Moses, and Elias, is appealed to by St. Peter, who saw it, as one convincing proof, among others, that "he had not followed cunningly devised fables, when he made known the power and coming of our Lord Jesus Christ." *Bp. Porteus.*

10. — *Why then say the scribes* &c.] That is, if we are not to declare that we have seen Elias till that time, why are we taught

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11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

[d] Mark 9. 17. Luke 9. 38.

14 ¶ [d] And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you,

[e] Luke 17. 6.

[e] If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.

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21 Howbeit this kind goeth not out but by prayer and fasting.

[f] Chap. 20. 17. Mark 9. 31. Luke 9. 44.

22 ¶ [f] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received ‖ tribute *money* came to Peter, and said, Doth not your master pay tribute?

‖ Called in the original *didrachma*, being in value fifteen pence.

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

‖ Or, *a stater*. It is half an ounce of silver, in value two shillings and sixpence, after five shillings the ounce.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find ‖ a piece of money: that take, and give unto them for me and thee.

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by the scribes that Elias must first come. *Bp. Pearce.* It had indeed been prophesied that Elias was to come before the Messiah, to prepare the way for Him, Is. xl. 3; Mal. iv. 5. *Bp. Mann.*

11. — *shall first come, and restore all things.*] Was to come first and restore all things. The expression here for "restore" is the same as at Malachi, chap. iv. 6, "He shall turn the heart &c;" it is meant, that he shall set all things right in regard to religion. This John the Baptist, the Elias spoken of by Malachi, did, by preaching repentance with the success which attended him. *Bp. Pearce.*

12. — *Elias is come already,* &c.] Elias is come, as it is written of him in Malachi; and they, the scribes and Pharisees, "have done unto him whatsoever they listed," rejecting his baptism, (Luke vii. 30,) and refusing to believe his doctrine, Matt. xxi. 25. *Dr. Whitby.*

15. — *he is lunatick,*] The symptoms mentioned at Luke ix. 39, seem to shew that this disease was an epilepsy, caused by the power of an evil spirit. *Dr. Hammond.*

17. — *O faithless and perverse generation,* &c.] It is related by St. Mark, chap. ix. 14, 16, that "the scribes were then questioning with Christ's disciples," and perhaps insulting over them, as having found out a distemper which could not be cured by His name and power, and Christ asked them what it was, about which they disputed. It seems therefore most probable, that Christ spake these words with reference to those scribes, to whom He at other times uses similar language, Matt. xii. 39; Luke xi. 29. *Dr. Whitby.*

Or, we may consider this reproach as addressed to all who were then present, in the degree in which it applied to them; to the disciples, whose incredulity was blamed at ver. 20; to the father, who, according to St. Mark, chap. ix. 21—23, seems to doubt; but principally to the Jewish nation, which is represented precisely under this character at Deut. xxxii. 5, 20. *Beausobre.*

20. — *faith as a grain of mustard seed,*] A degree, however small, of active growing faith. Buxtorf informs us, that "a grain of mustard seed" was used proverbially by the Jews to express the least thing. *Dr. Whitby.*

—— *ye shall say unto this mountain,*] Ye shall find nothing too hard for you to effect for the glory of God, and in confirmation of My doctrine; ye shall even be able to do things as apparently impossible as removing mountains and throwing them into the sea. *Dr. S. Clarke.* See the note on Zech. iv. 7.

21. *Howbeit this kind* &c.] Howbeit, ye must remember that God does not grant the power of working these greater miracles, such as casting out devils and the like, except to those whose faith is strengthened by earnest prayer and fasting, and accompanied with great devotion and purity of mind. *Dr. S. Clarke.*

23. *And they shall kill him,*] This is the second time that we read of our Saviour forewarning His disciples of His death and resurrection. *Dean Stanhope.*

24. — *tribute money*] Meaning the half shekel which was paid every year by all Jews above twenty years of age to the temple, for buying the daily sacrifice, and other things necessary for the publick worship, Exod. xxx. 13. *Dr. Whitby.*

25. — *of their own children, or of strangers?*] By "children" is here meant, natural offspring; by "strangers," the children of others their subjects.

26. — *Then are the children free.*] Our Lord's argument is this; If earthly kings do not receive tribute-money from their children, then am I, who am the Son of God, excused by their custom from paying any to God. *Bp. Pearce.*

27. — *lest we should offend them,*] That is, give them an opportunity of saying that I despise the temple and its service, and teach My disciples so to do. By this example, Christ teaches us to avoid the scandal and evil suspicions of men, however groundless they may be. *Dr. Whitby.*

CHAP. XVIII.

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1 *Christ warneth his disciples to be humble and harmless:* 7 *to avoid offences, and not to despise the little ones:* 15 *teacheth how we are to deal with our brethren, when they offend us:* 21 *and how oft to forgive them:* 23 *which he setteth forth by a parable of the king, that took account of his servants,* 32 *and punished him, who shewed no mercy to his fellow.*

[a] Mark 9. 33. Luke 9. 46. AT [a] the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, [b] Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

[b] Chap. 19. 14. 1 Cor. 14. 20.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

[c] Mark 9. 42. Luke 17. 1, 2. 6 [c] But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

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7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

[d] Chap. 5. 30. Mark 9. 45. 8 [d] Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

[e] Luke 19. 10. 11 [e] For the Son of man is come to save that which was lost.

[f] Luke 15. 4. 12 [f] How think ye? if a man have an

Chap. XVIII. ver. 1. — *came the disciples unto Jesus,*] It appears from the parallel passage of St. Mark, chap. ix. 34, that they had been disputing by the way "who should be the greatest &c." meaning, who among the twelve Apostles then was, or should afterwards be, the superiour in Jesus's kingdom. It is evident that our Lord's disciples were for a considerable time possessed with the imagination, which prevailed universally among the Jews with respect to their Messiah, that their Master's kingdom was to be a temporal one; that He was at some time or other to become a Prince of great power and splendour, and that they of course should enjoy the largest share in His favour, and be placed in situations of great distinction. *Bp. Porteus.*

3. — *Except ye be converted,*] From these ambitious desires. *Dr. Whitby.*

—— *and become as little children,*] Unless a total change take place in the temper and disposition of your minds; unless ye become as unambitious and unaspiring, as meek, as humble and contented, as little concerned about worldly honours and distinctions, as the child before you, ye cannot "enter into the kingdom of heaven," ye can never be considered as true objects of Christ's kingdom here, or be capable of inheriting the rewards of heaven hereafter. *Bp. Porteus.* Thus declaring expressly, that a resemblance to such infant innocence, in meekness, and gentleness, and harmless simplicity of mind, was a proper and necessary qualification for His kingdom. *Dean Stanhope.*

4. — *the same is greatest* &c.] In the eye of God true humility is a most sublime virtue; and whoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. *Bp. Porteus.*

6. — *whoso shall offend one of these little ones*] "To offend" in the scriptural use of the word, is to cause any one to fall from the faith, or to renounce his belief in Christ; and against every one who makes use of either violence or artifice to terrify or seduce the sincere, and humble, and unsuspicious believer in Christ from his faith and obedience to his divine Master, the severest woes and the heaviest punishments are here denounced. *Bp. Porteus.*

It must be inferred from this text, that it is false to suppose, that those who believe in Christ, and of whom it is the will of God that they should not perish, ver. 14, cannot be so "offended" as to fall from the faith and perish. For if this were so, wherein lies the force of this pathetical discourse; and why are such dreadful punishments threatened to deter men from doing what it is impossible that they should do? *Dr. Whitby.*

—— *a milstone*] The Greek expression is "a millstone turned by an ass;" that is, a millstone of the largest sort, larger than the stone of a common handmill. *Dr. Doddridge.*

7. — *it must needs be that offences come;*] In the present state of the world, it cannot be expected but that many should be seduced from the practice of virtue and piety. But wretched is that man, who is in any way the occasion of it, either by persuasion, enticement, or bad example. *Bp. Mann.*

8. *Wherefore if thy hand* &c.] See chap. v. 29, 30. If any thing as dear to thee even as a right hand, or a right eye, be the occasion of thy injuring the cause of virtue and piety, it is far better to part with it, whatever may be the difficulty, rather than to incur the eternal displeasure of God. *Dr. S. Clarke.* Our Saviour here applies to the particular sin He is now condemning the very same words which He had before used in His sermon on the mount, with reference to the crime of adultery. *Bp. Porteus.*

10. *Take heed that ye despise not* &c.] Take care that ye do not treat with scorn or contempt such little children as ye now see before you, or those believers in Me who resemble these children in docility, meekness, humility, and indifference to all that the world calls great and honourable; for, however contemptibly ye may think of them, your heavenly Father regards them with a more favourable eye: He even condescends to take them under His protection; He sends even His most favoured angels, those ministers of His that do His pleasure, to guard and watch over these little children, and these humble Christians, who are like them in purity and innocence of mind. *Bp. Porteus.*

—— *their angels* &c.] One thing is most clearly proved by this text, as it is confirmed by a multitude of others; namely, the doctrine not only of a general, but of a particular providence, which, either by ministering angels, or by the all-comprehending and omnipotent eye of God Himself, watches over those true disciples of Christ, who approach most nearly to the humility, the meekness, the innocence, and the simplicity of a child. *Bp. Porteus.*

11. *For the Son of man* &c.] Not only, He adds, are the angels thus employed, but it was the very purpose for which even the Son of God came into the world, to seek and bring back those who had strayed away. *Bp. Mann.*

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hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

[g] Lev. 19. 17. Luke 17. 3.

15 ¶ Moreover [g] if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

[h] Deut. 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in [h] the mouth of two or three witnesses every word may be established.

[i] 1 Cor. 5. 9. 2 Thess. 3. 14.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an [i] heathen man and a publican.

[k] John 20. 23. 1 Cor. 5. 4.

18 Verily I say unto you, [k] Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

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19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [l] till seven times?

[l] Luke 17. 4.

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand ‖ talents.

‖ *A talent is 750 ounces of silver, which after five shillings the ounce is 187l. 10s.*

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and

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13. — *he rejoiceth more*] We are not to infer from this similitude that God sets *more* value, or looks with *more* complacency and approbation on one repenting sinner, than on many righteous persons who have uniformly and devoutly served Him. This can never be imagined, nor would it correspond with the illustration. The shepherd does not set a greater value on the lost sheep, than he does on those that are safe: but his joy for the moment, at the recovery of the lost sheep, is greater than he receives from all the rest, because he has regained that, and is sure of all the rest. The meaning therefore of this parable is, that God's parental tenderness extends to all, even to the sinner that goes astray, and that He rejoices at the recovery and conversion of every the meanest individual, and most grievous offender. *Bp. Porteus.*

15. — *if thy brother shall trespass against thee,*] In this passage (ver. 15—17) there are evident allusions to the laws and customs of the Jews, who, for the conviction of any offender, required the testimony of at least two witnesses; and in the case of notorious and obstinate offenders, reproved them publickly before the synagogue. But the obvious meaning in regard to ourselves is, that even against those who have ill-treated and injured us, we should not immediately proceed to extreme severity and rigour: but first try the effects of private and gentle and friendly admonition; if that fail, then call in two or three persons of character and reputation, to add weight and authority to our remonstrances; and, if that has no effect, we are then justified in bringing the offender before the proper tribunal, to be censured or punished as he deserves, avoiding all communication with him in future, except what common humanity may require even towards an enemy. Directions these, which are evidently the dictates of that moderation, mildness, and benevolence, which characterize all our Saviour's precepts, and more particularly distinguish those recorded in this chapter. *Bp. Porteus.*

16. — *in the mouth of* &c.] That is, by the testimony of two or three witnesses, every matter in dispute may be determined and settled. *Bp. Pearce.*

17. — *the church,*] Or society of Christian brethren. *Bp. Mann.*

—— *let him be unto thee* &c.] Let him be put out of the church, and his company be avoided, as the Jews avoid that of a heathen, and a Roman taxgatherer. *Bp. Mann.*

18. — *Whatsoever ye shall bind* &c.] See notes at chap. xvi. 19. Whatsoever ye shall determine upon earth, proceeding according to these My directions, shall be confirmed and ratified by God in heaven. *Dr. S. Clarke.*

19. — *if two of you* &c.] Whatever even two of you shall ask in prayer, for direction and assistance from above, in forming your judicial determinations, it shall be granted you; for (ver. 20) where only two or three of you are gathered together in My name, and are acting under My authority, and for My glory in any case of great importance, there am I in the midst of you by My Holy Spirit, to guide, direct, and sanction your proceedings. *Bp. Porteus.*

22. — *Until seventy times seven.*] Meaning, a number without limitation. See Gen. iv. 24. *Bp. Pearce.* That is, the duty of forgiving injuries has no limit: however frequently you are injured, if real penitence and contrition follow the offence, a Christian is always bound to forgive. *Bp. Porteus.*

It has been said, that the disposition sometimes recommended by our Saviour is unattainable. So, it may be answered, is all perfection; but should a moralist therefore recommend imperfections? It is, however, one excellency of our Saviour's rules, that they are either never mistaken, or never so mistaken, as to do harm. Notwithstanding our Lord bade His followers "forgive their enemies seventy times seven times," the Christian world has hitherto suffered little by too much placability or forbearance. *Archdeacon Paley.*

23. *Therefore is the kingdom of heaven likened* &c.] The sense is, God's dealing with Christians is like to that of the king with his servants in this parable. *Bp. Pearce.*

—— *take account of his servants.*] Inquire to what extent each stood indebted to him. *Dr. S. Clarke.*

25. — *and payment to be made.*] That is, out of the money for which they were sold. *Bp. Pearce.* The creditor had this power among the Jews over an insolvent debtor. See 2 Kings iv. 1. *Bp. Mann.* At this very time, we are informed by travellers, insolvency is one of the causes of slavery in Africa. *Bp. Porteus.*

26. *The servant — fell down, and worshipped him,*] The form of lowly submission from the servant to his master, which is here described, is still practised in the East among the Arabs, where inferiours, in paying respectful deference to their superiours, fall

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‖ worshipped him, saying, Lord, have patience with me, and I will pay thee all.

‖ Or, *besought him.*

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred ‖ pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

‖ *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is sevenpence halfpenny.*

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

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35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.

AND it came to pass, [a] *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

A. D. 33. [a] Mark 10. 1.

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, [b] that he which made *them* at the beginning made them male and female,

[b] Gen. 1. 27.

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down before them, and kiss their feet, their knees, or their garments. *Dr. Shaw.*

28. — *an hundred pence:*] A very small sum comparatively.

34. — *to the tormentors,*] To the jailers or keepers of the prison. *Dr. Hammond.* The word in the original properly signifies "examiner," particularly one who had it in charge to examine by torture. Hence it came to signify jailer, for on such, in those days, this charge commonly devolved. *Dr. Campbell.*

35. *So likewise* &c.] No man, it is probable, ever heard or read this parable without feeling his indignation rise against the ungrateful and unfeeling servant, who, after having a debt of ten thousand talents remitted to him by his indulgent lord, threw his fellowservant into prison for a debt of a hundred pence. Yet how frequently are we ourselves guilty of this very offence! Who is there among us that has not had ten thousand talents forgiven him by his heavenly Father? let him take together all the offences of his life, all his sins and follies from the first hour of its maturity to the present time, and they may well be compared to this immense sum; which immense sum, if he has been a sincere penitent, has been all forgiven through the merits of his Redeemer. Yet, when his fellow Christian owes him a hundred pence, when he commits against him the most trivial offence, he too often refuses him forgiveness. Let every one of this description call to mind, that the unforgiving servant was delivered over to the tormentors, till he should pay the uttermost farthing. Let him recollect, that every human being must approve this sentence; that he himself cannot but approve it; that he cannot but feel himself precisely in the situation of that servant; and that, of course, he must expect at the last tremendous day the bitter and unanswerable reproach of his offended Judge, "O thou wicked servant, I forgave thee &c." *Bp. Porteus.*

It might be thought at first view, that the description in this parable is overcharged, so incredible does it seem that a man, who had experienced such kind and merciful treatment, should, while the memory of so great a mercy was fresh upon his mind, even the very next moment, handle his fellowservant, who had made the same humble submission and request to him, which he had done to his lord, with so much harshness and cruelty, for so inconsiderable a sum. This would appear hardly credible, did we not see by daily experience how very unreasonable and unmerciful some men are, and with what confidence they can ask and expect great mercy from God, when they are willing to shew none to men. We commonly plead the greatness of the injury done to us, as a reason for not forgiving the offender. But whoever thou art, that makest this an argument, why thou canst not forgive thy brother, lay thine hand upon thine heart, and bethink thyself, how many more and much greater offences thou hast been guilty of against God; look up to that just and powerful Being who is above, and consider well, whether thou dost not both expect and stand in need of more mercy and favour from Him, than thou canst find in thy heart to shew to thine offending brother. *Abp. Tillotson.*

Chap. XIX. ver. 1. — *beyond Jordan;*] The country eastward of Jordan, where the tribes of Gad and Reuben were originally settled, now called Perea. See Mark x. 1; John x. 40. *Dr. Hales.*

3. — *Is it lawful for a man*] Of the different schools of the rabbies in our Saviour's time, that of Hillel taught that a man might put away his wife for any cause, because this divorce was permitted "if she found not favour in his eyes," Deut. xxiv. 1, and this was suitable to the current exposition of these words. On the other hand, the school of Shammai maintained that the wife was only to be put away for adultery, from the words which follow in that text, "because he hath found some uncleanness in her." The Pharisees seek a resolution of this question, "tempting Him;" that is, trying to induce Him to decide this question, either against the law of Moses, or else, as He must do, against the determination of one of their two famous schools, and thus to render Him offensive to them. *Dr. Whitby.*

4. — *made them male and female,*] Gen. i. 27. Made them one male, the other female, and joined them together as man and wife. *Bp. Mann.*

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5 And said, [c] For this cause shall a man leave father and mother, and shall cleave to his wife: and [d] they twain shall be one flesh?

[c] Gen. 2. 24. Ephes. 5. 31.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

[d] 1 Cor. 6. 16.

7 They say unto him, [e] Why did Moses then command to give a writing of divorcement, and to put her away?

[e] Deut. 24. 1.

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 [f] And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

[f] Chap. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

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13 ¶ [g] Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

[g] Mark 10. 13. Luke 18. 15.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ [h] And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

[h] Mark 10. 17. Luke 18. 18.

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

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6. — *What therefore God* &c.] Since therefore God hath joined them together by so strict a tie, no man can separate or part them, without breaking this primitive law of God. *Dr. S. Clarke.*

8. — *because of the hardness of your hearts*] The law in Deut. xxiv. 1, 2, seems to have been a permission only to put away their wives; but with a command annexed to that permission, of giving them in that case a bill of divorcement. *Bp. Pearce.* See notes at Deut. xxiv. 1—4.

Our Lord replies, that Moses did not command, but only suffered or tolerated divorces, because of the hardness of their hearts, to prevent worse consequences. And He authoritatively decides, that dislike alone was not a sufficient ground; that nothing short of adultery on her part warranted divorce; and that otherwise, if she married again, which was permitted by the law, Deut. xxiv. 2, she and her second husband were both guilty of adultery. *Dr. Hales.*

10. — *If the case of the man be so* &c.] If the case of a man be so with his wife, that he must bear with all her infirmities or imperfections short of adultery, "it is not good to marry," or it is better to remain single. But our Lord disapproves of their reasoning, from the abuse of the sacred institution, against its use as required both by God and nature. *Dr. Hales.*

11. — *cannot receive this saying,*] That is, all men cannot live single, and abstain from matrimony. *Dr. Whitby.*

12. — *eunuchs,*] This word seems here used to denote the chastity of a single life. *Dr. Hammond.*

—— *for the kingdom of heaven's sake.*] That is, abstained from matrimony that they might be free to embrace Christianity, which at that time exposed all who professed it to various difficulties and dangers, which the cares of a family might have discouraged them from undergoing. *Bp. Mann.*

13. — *there brought unto him little children,*] It appears that these children were not brought to Christ to be healed of any bodily distemper, for then the disciples would not have hindered them, but to obtain from Him some spiritual blessing appertaining to the kingdom of God, and to admit them into the number of His disciples. The rite of Christian baptism was not yet instituted. *Dr. Whitby.*

—— *put his hands on them,*] It was usual among the Jews, when they prayed for a blessing on any person, to lay their hands on him. See Gen. xlviii. 14, 15. *Bp. Pearce.*

14. — *for of such is the kingdom of heaven.*] Whatever these words may signify mystically, the literal meaning of them is, that little children may be admitted into the dispensation of the Messiah, and, by consequence, that they may be baptized. *Bp. Burnet.*

16. — *one came and said unto him,*] He was a young man, ver. 20, a ruler, (Luke xviii. 18,) and he came *running* to him, (Mark x. 17.)

—— *what good thing shall I do,*] This was not an insidious question, or one of mere curiosity, as the questions put to our Lord, especially by the rulers, frequently were; but it appears to have been dictated by a sincere and anxious wish to be instructed in the way to that everlasting life, which he found Jesus held out to His disciples. *Bp. Porteus.*

17. — *Why callest thou me good?*] Why dost thou give Me a title not ascribed to your most renowned rabbies; not due to any mere man; thou oughtest to believe that I am more than human, and that the Divine nature dwelleth in Me, if thou conceivest this title truly to belong to Me, since "there is none good but One, that is, God." *Dr. Whitby.* The title that thou hast given Me, if thou desirest it to be understood in its true and full import, implies your belief that I am come from God; for He alone is the author and source of all good. *Bp. Mann.*

—— *but one, that is, God:*] But God only: but God pre-eminently, as the fountain of all wisdom, sovereignty, power, immortality, and goodness, which in all other beings, even in the Son Himself, are derived from the Father. *Dr. Hales.*

—— *if thou wilt enter* &c.] From these words of our Saviour we especially learn, what manner of works they are, which spring out of true faith, and lead faithful men to everlasting life. The young man, however, not satisfied with this, asked further, which commandments? The scribes and Pharisees had made so many of their own laws and traditions, to bring men to heaven, besides God's commandments, that this man was in doubt whether he should come to heaven by those laws and traditions, or by the law of God; and therefore he asked Christ what commandments He meant. To this Christ made a plain answer, rehearsing the commandments, hereby declaring that the laws of God are the very way which leads to everlasting life, and not the traditions and laws of men. So that this is to be taken for a most

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18 He saith unto him, Which? Jesus said, [i] Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

[i] Exod. 20. 13.

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

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24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ [k] Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

[k] Mark 10. 28. Luke 18. 28.

28 And Jesus said unto them, Verily I

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true lesson taught by Christ's own mouth, that the works of the moral commandments of God are the very true works of faith which lead to the blessed life to come. *Church Homilies.*

18. — *Thou shalt do no murder,* &c.] Jesus said first, according to St. Mark, (chap. x. 19,) "Thou knowest the commandments." It is observable, that, in this enumeration, our Lord does not recite all the ten commandments, but only five of those which compose the second table. But we are not to imagine that He meant to say, that the observation of a few of God's commands would put the young man in possession of eternal life. His intention unquestionably was, by a very common use of speech, to make a part stand for the whole, and instead of enumerating every individual commandment, to specify a few which might represent the rest. He evidently includes all the moral commandments contained in the law of Moses, for He mentions one, "Thou shalt love thy neighbour as thyself," which is not among the ten commandments. See Levit. xix. 18. *Bp. Porteus.*

20. — *what lack I yet?*] It is probable that he flattered himself that he lacked nothing; that his obedience to the moral law rendered him perfect, qualified him to become a disciple and follower of Christ here, and gave him a claim to a superiour degree of felicity hereafter. *Bp. Porteus.*

21. — *If thou wilt be perfect, go and sell* &c.] Our Saviour means, although God is graciously pleased to accept your obedience to the moral law, yet you must not flatter yourself that your obedience is perfect. To convince you how far you fall short of perfection, I will put your obedience to the test in a trying instance. You say that you have kept from your youth the moral law of Moses. Now one of those laws is, Thou shalt love the Lord thy God with all thy heart, &c. If therefore you pretend to perfection, you must observe this law as well as all the rest, and consequently be ready to sacrifice to the command of God every thing that is most valuable to you in the world. I now therefore, as a Teacher sent from God, require you to sell all you have, and give to the poor, and follow Me, and you shall then have treasure in heaven. It should be well observed, that this command of our Saviour does not in its primary meaning relate to Christians of the present times, nor indeed to Christians at all, properly speaking; but to those who were at that time desirous of becoming so. *Bp. Porteus.*

22. — *he went away sorrowful:*] The young man made no reply; indeed he could not. He saw all his pretensions to perfection, his hopes of an extraordinary reward, vanish at once: he was not disposed to purchase even treasures in heaven at the price of all he possessed on earth. He therefore went away silent and sorrowful, for he had large possessions. *Bp. Porteus.*

23. — *a rich man*] It is expressed in St. Mark, (chap. x. 24,) a man "that trusteth in riches."

—— *enter into the kingdom of heaven.*] Here we must remember, that to "enter into the kingdom of heaven" means, to become a Christian, which they who had great possessions were unwilling to do, on account of the losses they might sustain by persecution. But the everlasting kingdom of glory hereafter is equally open to all true disciples of Christ, rich or poor; for it is not the condition we are placed in here, whether it be high or low, but the use we make of it, that will determine our condition in the life to come. *Bp. Mann.*

24. — *It is easier for a camel* &c.] The camel being the largest animal with which the Jews were acquainted, its name became proverbial for denoting any thing remarkably large; and "a camel's passing through a needle's eye" came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible. Among the Babylonians, in whose country elephants were not uncommon, the usual phrase was, "an elephant's passing through a needle's eye:" but the elephant was unknown in Judea. *Dr. Campbell.*

The proverbial mode of expressing a high degree of improbability, by an elephant's passing through the eye of a needle, is also in use among the East Indians. *Michaelis.*

In the East the doors are frequently made extremely low, sometimes not more than three or four feet high, to prevent the plundering Arabs from riding into the inner court; still they train their camels to make their way, though with difficulty, through these doorways. It was probably in allusion to this practice that this proverbial expression was formed. *Harmer.*

The similitude here used implies an absolute impossibility; yet, according to every rule of interpreting Oriental proverbs, it is intended only to express a great difficulty.

Although these expressions of our Lord allude in their primary sense to the difficulty of embracing the Gospel in His time, and apply properly to those who trust in riches; yet to all rich men in general they hold out this most important admonition, that their situation is at best a situation of difficulty and danger; that their riches furnish them with so many temptations to intemperance, pride, forgetfulness of God, and contempt of every thing serious and sacred, that they have peculiar need to take heed to their ways, to keep their hearts with all diligence, and above all to implore that assistance from above, which may enable them to overcome the world, and all the enemies with whom they have to contend. *Bp. Porteus.*

25. — *Who then can be saved?*] What rich man then can receive Thy Gospel and be saved? *Bp. Pearce.*

26. — *this is impossible;*] Extremely difficult.

—— *but with God* &c.] But by the grace and assistance of God it is possible for such men to overcome all those temptations, to make a good use of their wealth, and to become worthy disciples of Christ. *Dr. S. Clarke.*

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say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, [l] ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

[l] Luke 22. 30.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

[m] Chap. 20. 16. Mark 10. 31. Luke 13. 30.

30 [m] But many *that are* first shall be last; and the last *shall be* first.

CHAP. XX.

1 *Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man:* 17 *foretelleth his passion:* 20 *by answering the mother of Zebedee's children teacheth his disciples to be lowly:* 30 *and giveth two blind men their sight.*

FOR the kingdom of heaven is like unto a man *that is* an housholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a ‖ penny a day, he sent them into his vineyard.

‖ *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is sevenpence halfpenny.*

3 And he went out about the third hour, and saw others standing idle in the marketplace,

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4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more;

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28. — *in the regeneration*] Opinions have been extremely various respecting the meaning of this word here; but most of the ancient Fathers, and the best modern commentators, connect it with the words that follow, "In the regeneration when the Son of man &c.;" and thus understand it to mean the day of judgment and recompense, when all mankind shall be as it were regenerated or born again, by rising from their graves. *Bp. Porteus.*

—— *ye also shall sit upon twelve thrones,*] At that solemn hour (the day of judgment) Jesus tells His Apostles that they shall also sit upon twelve thrones judging the twelve tribes of Israel. This is an allusion to the custom of princes having their great men ranged around them as assessors and advisers when they sit in council or in judgment. *Bp. Porteus.* When I, says our Saviour, shall be exalted to everlasting dominion, and shall sit upon the throne of eternal glory, ye shall then be exalted also, and shall sit by Me in the next degree of glory and power. *Dr. S. Clarke.*

29. — *every one that hath forsaken* &c.] We must not confine this promise of our Saviour's to His own immediate followers and disciples; it extends to all His faithful servants in every age and nation of the world, who part with any thing which is dear and valuable to them for the sake of the Gospel. Whoever has passed any time in the world must have seen that every man who is sincere in the profession of his religion, who sets God always before his eyes, and who seeks above all things His favour and approbation, must sometimes make great and painful sacrifices to the commands of his Maker and Redeemer: and whoever does so, whoever gives up his pleasures, his interests, his fame, his favourite pursuits, his fondest wishes, and his strongest passions, for the sake of his duty, and in conformity to the will of his heavenly Father, may rest assured that he shall in no wise lose his reward. He will, in a degree proportioned to the self-denial he has exercised, and the sufferings he has undergone, experience the present comfort and support here promised to the Apostles; and will also, though not to the same extent, have an extraordinary recompense in the kingdom of heaven. *Bp. Porteus.*

—— *shall receive an hundredfold,*] In the peace, comfort, and joy of his own mind, which are infinitely more valuable than all earthly goods: and he shall be moreover entitled to an eternal inheritance in heaven. *Bp. Mann, Dr. Hammond.*

30. *But many that are first* &c.] That is, many of the Jews, to whom the blessings of the kingdom are first to be offered, shall be the last to partake of them; and many of the Gentiles, to whom they are to be offered after the Jews, shall first enjoy them. *Dr. Whitby.*

Chap. XX. ver. 1. *For the kingdom of heaven* &c.] This parable is intended to illustrate the expression which concluded the last chapter. For this saying, that the first shall be last, and the last first, may be confirmed to you by the following parable. *Dr. Whitby.*

2. — *a penny a day,*] A Roman penny (about sevenpence halfpenny of our money) was probably the usual price of a day's labour among the Jews, as Tacitus informs us it was among the Romans. *Dr. Doddridge.*

3. — *about the third hour,*] That is, about nine o'clock in the morning. The Jews began their day about six o'clock in the morning, and reckoned twelve hours in it. *Bp. Pearce.* Thus the others were hired respectively at twelve at noon, and at three in the afternoon; and, last of all, at five in the afternoon, answering to what the Jews called the eleventh hour.

From the instance of these labourers, who were not rewarded in proportion to their respective services, all we can conclude is this, that the length of their labours, or the time employed, was not the only thing to be considered; other circumstances were to be taken into the account, in order to a due and just proportion in the retribution. Perhaps those who wrought but a few hours, or but one hour, were as willing to work as others could be, but had not the good fortune to be hired so soon. Perhaps, after they were hired, they worked with far greater diligence and application than the others did. When an all-wise Master appoints the work, and distributes the wages, every minute circumstance must be exactly weighed and considered. It is not with the all-wise God as with an earthly master: He considers all circumstances; makes allowance for necessary hindrances, looks at the men as well as at the work; at their tempers, their dispositions, their heartiness, and forwardness in what they do; and upon the whole, balances the account with an unerring exactness. *Dr. Waterland.*

Anno DOMINI 33. and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

‖ Or, *have continued one hour only.* 12 Saying, These last ‖ have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

[a] Chap. 19. 30. 16 [a] So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ [b] And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Anno DOMINI 33.

[b] Mark 10. 32. Luke 18. 31. 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 [c] And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

[c] John 18. 32.

[d] Mark 10. 35. 20 ¶ [d] Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

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15. — *Is thine eye evil,*] That is, unkind, grudging, uncharitable. See a similar phrase, Ecclus. xiv. 8; Mark vii. 22. *Bp. Pearce.*

—— *because I am good?*] The word translated "good" has here, as in some other places, (Matt. xii. 12; Acts ix. 36,) a peculiar sense, implying bounty, liberality. *Dr. Hammond.*

16. *So the last shall be first,* &c.] See the note on chap. xix. 30. Thus many of those who were here later in time, and seem now inferiour in many respects, as the Gentiles and they which are last called, shall finally equal or even exceed in dignity and glory others, who now have the precedence in many advantages, as the Jews and they who are first called. *Dr. S. Clarke.*

To the Jews God was pleased to make the first express discoveries of His will by a written law: their nation alone, in the ages before the Gospel, were blessed with a revealed religion; and, at the first publication of the Gospel, our Lord confined His own presence and ministry to this people and country. So did His Apostles and disciples, by His direction, during His abode on earth, and for some time after His ascension. The several stages of this answer to the repeated invitations of the morning, the third, the sixth, and ninth hours in the parable. At last, which answers to the eleventh hour, this benefit was extended to the Gentiles. They readily accepted it, and by so doing became partakers of the same grace and precious promises with those, who having been always under the legal, were removed sooner under the evangelical, dispensation. This, as is expressed in the parable, gave great offence to those earlier converts, who deemed themselves hardly treated when men from darkness and idolatry were transferred into the same marvellous light with themselves, and all that distinction of favour, which had been the boasted prerogative of their race for so many generations, was taken away.

Let us be sure to make a right use of the encouragement here given to the labourers at the eleventh hour. This we must do, not by rendering it an argument for presumption to sooth us in impenitence and sloth, as if God were bound to receive us at what time, and upon what terms, we please. This would be extremely to pervert the meaning of the text, which tells us indeed, that call was the last; but does not tell us that they who refused His former calls were called again and again. If this be done, it is grace and favour, not justice and debt. But we, who live under the ministry of the Gospel, have His calls daily sounding in our ears; and, if we continue obstinately deaf, cannot be sure that our last call is not already over. The true benefit then arising from hence is, to all such as have had the unhappiness to lie long in sin and ignorance, that God will accept them, though they come late into their Master's vineyard, provided they work faithfully to the utmost of their power; that He makes gracious allowances for infirmities and hindrances, but then He expects that we should be sensible of them too, that we should strive against them the best we can; remembering that the longer it is before we begin, the shorter is our time for work, and therefore we should with more haste and earnestness prepare for the evening, when an account will be taken of what we have done, and our wages awarded accordingly. *Dean Stanhope.*

—— *for many be called,* &c.] For though many of the Jews be called by the preaching of the Gospel, but few of them will be chosen, or prevailed upon, by believing, to become the elect of God, Rom. ii. 5, 7. *Dr. Whitby.*

19. *And shall deliver him* &c.] This is the third express declaration of His death, which Jesus made to His disciples: see chap. xvi. 21; xvii. 22; but He now for the first time told them of the mode of His death; that He should be delivered to the Gentiles, to be mocked, scourged, and crucified. It should be observed, how much more full and distinct His discovery of these events became, in proportion as the period when they were to happen drew nigh. *Dean Stanhope.*

—— *and to crucify him:*] This prediction of the mode of His death must have furnished the Apostles with a strong proof of the spirit of prophecy displayed by our Lord. It was very much more probable that He would be privately slain, or stoned to death in a tumult, than that He should suffer the punishment of crucifixion; which was customary among the Romans, but was wholly unusual among the Jews. *Dr. Doddridge.*

Whether we reflect on the danger which the disciples were in, of being wholly cast down and oppressed with so severe an affliction, as the death of their Master, and the insults and malice of His and their enemies; this forewarning of the events was exceedingly seasonable and kind, to prepare them for so heavy a burden, and to sustain them under it. Or whether we regard the prevailing errour concerning the Messiah's first appearance, and the spiritual nature of His kingdom, it was well suited to rectify their mistakes on that subject: or, if we consider the scandal which was likely to arise from a crucified Lord; it was fit to shew that His death was voluntary, and so a demonstration of infinite love; fit to signify, by its agreement with the prophecies, that this design, and all the parts of it, were ordained by the Highest Wisdom; fit to represent the shame of our Lord's crucifixion abundantly recompensed by the glories of His resurrection. *Dean Stanhope.*

20. — *the mother of Zebedee's children*] Her name was Salome, and she was the mother of the two Apostles, James and John. St. Mark, chap. x. 35, mentions that this request was made by the two Apostles themselves: it is probable that their mother made it at their desire. *Dean Stanhope.*

21. — *the one on thy right hand,* &c.] She requests that her two sons might have the privilege of being placed next in honour to the Messiah Himself. The expression refers to the custom in

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22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, [e] Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

[e] Luke 22. 25.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

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27 And whosoever will be chief among you, let him be your servant:

28 Even as the [f] Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[f] Phil. 2. 7.

29 [g] And as they departed from Jericho, a great multitude followed him.

[g] Mark 10. 46. Luke 18. 35.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them,

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earthly courts, of giving precedence to those of the first rank and dignity, by seating them nearest to the person of the prince. *Dean Stanhope.*

22. — *Ye know not what ye ask.*] Their apprehensions of the kingdom of the Messiah were gross, carnal, and low. For, as His kingdom was not of this world, so neither would the manners and advantages of it hold any such resemblance to those on earth, as they fondly imagined. Himself was not to acquire and possess a crown by wars and triumphs, but by sufferings, and shame, and hardship. *Dean Stanhope.*

—— *Are ye able to drink of the cup* &c.] This is a figurative expression, often made use of by the sacred and other writers. See chap. xxvi. 39; Ps. xi. 6; Is. li. 17; Jer. xxv. 15, &c. To drink of the same cup is to have the same measure of afflictions.

—— *the cup*] In ancient times the master of a family used to distribute to his children and servants a certain separate allowance of meat and drink for each by himself, differing in quantity and quality according to their desert. The same custom was also observed in entertaining guests, Gen. xliii. 34. In allusion to this custom the word *cup* is used for the dispensations of Providence; Almighty God, as one common Master and Father, appointing to every one his respective share of good and evil. *Bp. Mann.*

—— *and to be baptized with the baptism* &c.] Here the overwhelming with calamities is represented, in a manner familiar in Scripture, by immersion in waters. See Ps. xlii. 7; lxix. 2, &c. *Dr. Whitby.*

23. — *Ye shall drink indeed* &c.] This prediction was accomplished respecting these two disciples. St. James was put to death by the malice of Herod, (Acts xii. 1, 2,) and St. John was scourged and imprisoned by the council at Jerusalem, (Acts v. 21, 40,) afterwards banished into the isle of Patmos, (Rev. i. 9,) and, as has always been reported in the Church, suffered at last a most cruel death. *Dean Stanhope.*

—— *is not mine to give,*] Implying that the honours and degrees of happiness "in His kingdom" are not the Son's to give, in the sense in which the Apostles supposed; that is, He does not give them absolutely and arbitrarily; not led by partiality or respect of persons, or vanquished by importunities, as earthly princes are; but that He is limited by considerations of equity and strict justice, from which it can never be consistent with the perfections of His nature to depart. *Dean Stanhope.*

This expression argues no defect in the power of Christ, but only a perfect conformity to His Father's will. *Dr. Whitby.*

—— *but — to them for whom it is prepared*] But to those persons, and according to those qualifications which God hath appointed. *Dr. S. Clarke.* Every Christian will then be exalted to a higher degree of bliss and glory, in proportion as he has drunk deeper of Christ's cup: as his humility, his sufferings, patience, and meek disposition, have brought him to a nearer conformity with his Master; so shall he be considered and placed nearest to Him in happiness. *Dean Stanhope.*

25, 26. — *Ye know that the princes* &c.] Ye know that, in the kingdoms of this world, men strive ambitiously to get dominion one over the other; and they who are greatest in riches and power, have the greatest honour and respect paid to them by others. But among you I will have things ordered by other measures: he that desires to be great and honourable among you, let him seek to deserve his honour by meekness and lowliness; and let him exercise his power, not in domineering over any, but in assisting and doing good to all. *Dr. S. Clarke.*

Our Lord in this answer says to His disciples, I allow of no strife among you for place or station; no selfish or ambitious views; all the contention must be who shall be most charitable and humble, and the most diligent in his kind services to his fellow members of My family. *Duchal.*

28. — *to give his life a ransom for many.*] To die for the redemption of mankind. *Dr. S. Clarke.*

—— *a ransom*] This expression proves that Christ suffered in our stead, and gave His life to redeem mankind, who were subject to death, the wages of sin.

—— *for many.*] For all men; for so the word "many" frequently signifies. See Rom. v. 15, 19; Dan. xii. 2. *Dr. Whitby.* See notes at Dan. xii. 2; Rom. v. 15.

In this, as well as in numberless other passages which lie spread through various parts of the New Testament, it is as plain as words can make any thing, that the death of Christ is proposed to us as our sacrifice and reconciliation, our atonement and redemption. It is not possible for any one who considers these expressions, to imagine that Christ's death was only a confirmation of His Gospel, a pattern of a holy and patient suffering of death, and a necessary preparation to His resurrection, by which He gave us a clear proof of a resurrection, and, by consequence, of eternal life, as by His doctrine He has shewed the way to it. Thus it is plain that Christ's death was our sacrifice; by which is meant that God, intending to reconcile the world to Himself, and to encourage sinners to repent and turn to Him, thought fit to offer the pardon of sin, together with the other blessings of His Gospel, in such a way as should demonstrate both the guilt of sin, and His hatred of it; and yet, with that, His love of sinners, and His compassion towards them. *Bp. Burnet.*

30. — *two blind men*] St. Mark (chap. x. 46) and St. Luke (chap. xviii. 35) mention only one blind man, named Bartimeus. It is probable that he was more known, or of higher rank than the other; on which account they mention him only. *Bp. Pearce.*

—— *thou Son of David.*] To call Jesus "the Son of David" was to acknowledge Him as the Messiah. *Bp. Mann.*

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CHRIST'S ENTRY INTO JERUSALEM

Matth. chap. xxi. v. 7.

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Anno DOMINI 33. and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAP. XXI.

1 *Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 35 and the husbandmen, who slew such as were sent unto them.*

[a] Mark 11. 1. Luke 19. 29. AND [a] when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

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4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 [b] Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

[b] Isa. 62. 11. Zech. 9. 9. John 12. 15.

6 [c] And the disciples went, and did as Jesus commanded them,

[c] Mark 11. 4.

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

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34. — *and immediately their eyes received sight,*] We should well observe that our Saviour's miracles were not wrought sparingly and seldom, as the counterfeit miracles of impostors have ever been; but He shewed His divine power very often, on all just occasions, and in a great variety of instances, some of them so amazing, that they stopped the mouths of His greatest enemies, or else forced them to such acknowledgments as they were most unwilling to make. *Bragge.*

Chap. XXI. ver. 1. *And when they drew nigh* &c.] It appears from John xii. 1, 2, 12, 13, that the time of Christ's solemn entry into Jerusalem, the account of which follows, was five days before the passover. *Dean Stanhope.*

—— *to Bethphage, unto the mount of Olives,*] Bethphage was a village near Jerusalem, on the mount of Olives. The mount of Olives, so called from the olive trees which grew upon it, lay near Jerusalem to the east, and was separated from it by the brook Kedron. *Dr. Wells.*

2. — *and straightway ye shall find* &c.] We should here remark the Divine knowledge and power of our Blessed Lord: the former in foretelling where and in what manner His disciples should find the beasts required for the occasion; the latter in inclining the hearts of persons at a distance to so ready a compliance with His commands. *Dean Stanhope.*

4. — *that it might be fulfilled* &c.] Events were so admirably disposed, by the wise providence of God, to fulfil His purposes, that the minutest circumstances relating to Christ were described beforehand, in order to prepare men for His reception. *Bp. Mann.*

5. *Tell ye* &c.] See Zech. ix. 9, and the notes there. The Jews themselves applied the passage to the expected Messiah.

—— *the daughter of Sion,*] That is, Jerusalem, so named from mount Sion, on which the city was partly built. This poetical manner of personifying cities and countries was familiar to the Prophets. See Is. lxii. 11; Zech. ix. 9. *Dr. Campbell.*

—— *upon an ass, and a colt*] Rather, "Upon an ass, *even* a colt," Mark xi. 7; Luke xix. 35; John xii. 14. *Dr. Whitby, Bp. Pearce.*

7. — *thereon.*] "Upon the colt," Luke xix. 35. *Dr. Whitby.*

8. — *spread their garments* &c.] The strewing of clothes, flowers, and branches before kings, was an usual ceremony in the East. See among other passages 2 Kings ix. 13. *Dr. Whitby.*

9. — *Hosanna to the son of David:*] The word "Hosanna" is an abbreviation of two Hebrew words, which signify "save now:" they are found at Ps. cxviii. 25, and were a customary acclamation of the common people on solemn occasions. *Bp. Pearce.* The people sing hosannas to Jesus in this manner, as proclaiming Him the Messiah. For it had been their custom, at the feast of tabernacles, not only to sing hosannas with the greatest joy, but to carry branches in their hands, to celebrate their expectation of the coming of their Messiah; on which account it was that, on acknowledging Jesus for this Messiah, they sing the hosannas, and use the rites customary at that feast; wishing prosperity to Him and His kingdom, from Him that dwelleth "in the highest." *Dr. Whitby.*

—— *Blessed is he* &c.] Blessed is He whom God hath sent to be our King and Deliverer. *Dr. S. Clarke.*

At the time predicted by the Prophets, not only Jerusalem looked for a completion of the prophecies, but the whole earth sat still, expecting that Judea should give her a King. And, lo, the promised King of the Jews is born of the royal house and lineage of David. All the circumstances of His birth, the words of His mouth, and the actions of His life, demonstrate Him to be the Messiah, foretold by the Prophets from the beginning of the world. He cometh to His own; and Jerusalem is commanded to rejoice and shout: but His own receive Him not; and Jerusalem turns a deaf ear to the voice of all her Prophets, not suffering herself to believe that any thing said by them could refer to Jesus of Nazareth. Her heart was depraved and hardened: she demanded to be put in possession of the empire of this world: she despised the appearance of her King, with the acclamations of an ignoble multitude; and soon nailed a spiritual Monarch to the cross. With how different sensations are the members of the Christian church affected, when they hear the words of Zechariah, "Behold thy King cometh unto thee," and read the history of their accomplishment in this chapter, from which is selected the Gospel for the first Sunday in Advent! With inexpressible delight we carry back our thoughts to that happy era, when the King of the Gentiles, as well as of the Jews, made His appearance in the flesh. We join His train, we attend Him in His progress towards Jerusalem, and seem to enter with Him into the holy city, while the multitude of those who go before, and who follow after, cry, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord." When we behold this scene, as presented to our view at this season, we are taught to conceive by it a noble idea of the Messiah, at His first advent, ushered into the Church,

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10 [d] And when he was come into Jerusalem, all the city was moved, saying, Who is this?

[d] Mark 11. 15. Luke 19. 45. John 2. 13.

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, [e] My house shall be called the house of prayer; [f] but ye have made it a den of thieves.

[e] Isa. 56. 7.

[f] Jer. 7. 11. Mark 11. 17. Luke 19. 46.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, [g] Yea; have ye never read, [g] Out of the mouth of babes and sucklings thou hast perfected praise?

[g] Psal. 8. 2.

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

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18 Now in the morning as he returned into the city, he hungered.

19 [h] And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

[h] Mark 11. 13.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ [i] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou

[i] Mark 11. 27. Luke 20. 1.

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as her Lord and King, the Prophets going before, and the Apostles following after Him, all proclaiming and bearing testimony to Jesus, all singing Hosanna to the Son of David, all pronouncing the blessedness of Him, who thus cometh in the name of Jehovah. We know that this is He, to whom give all the Prophets witness; and that He hath fulfilled these things which were written of Him. We know that He hath overcome our enemies, and triumphed gloriously, that He hath erected an universal and everlasting kingdom, and given laws to the world; nay, that He doth govern all things in heaven and earth. *Bp. Horne.*

12. — *into the temple of God,*] Into the outer court of the temple, called the court of the Gentiles. *Bp. Pearce.*

—— *the tables of the moneychangers,*] Meaning those who furnished the Jews, who came from foreign parts with money for their bills, or with the current money of Judea for that of their own country, or changed larger pieces of money into smaller. *Dr. Whitby, Bp. Pearce.*

—— *that sold doves,*] St. John (chap. ii. 15) adds, that our Saviour drove out also "the sheep and the oxen;" all of which were wanted for sacrifices: the doves for offerings made by the poor, Levit. v. 7. *Bp. Pearce.*

13. — *but ye have made it a den of thieves.*] Ye, by turning My house into a place of unjust gain, of gain got by exactions, have given just occasion to apply to you the words of Jeremiah, chap. vii. 11. *Dr. Whitby.*

—— *of thieves.*] Meaning persons who make undue gain of others by traffick. *Dr. Hammond.* He intimates, that profit extorted by fraud and oppression is nothing else than robbery: and that the exercise of such trades in a consecrated place, was so derogatory to the purposes of its institution, that it made their injustice become sacrilege. From our Saviour's words and actions on this occasion, we should learn, what respect is due to the temples of God, and how we ought to behave ourselves in them. Since they are the houses of God, we should demean ourselves in them, as under His more immediate presence and observation; and, since they are houses of prayer, every one should be careful to make them such to himself, by frequenting them conscientiously, and joining in the prayers devoutly. *Dean Stanhope.*

16. — *hast perfected praise?*] Hast caused Thy praise to be set forth in a most perfect manner. *Bp. Pearce.*

17. — *into Bethany;*] To the house of Lazarus, whom He had raised from the dead, John xii. 1.

19. — *and found nothing thereon,*] The law of Moses, at Deut. xxiii. 24, 25, permitted the Jews, when passing through a vineyard or field of corn, to gather food for immediate use; and this law was extended to olives, figs, and all other eatable fruits. *Bp. Pearce.*

—— *And presently the fig tree withered away.*] This transaction may be considered as typifying the impending destruction of the Jews, in consequence of their want of fruit. Our blessed Lord prefigured His eternal mercies by numberless miracles for the good of mankind. He expressed the severity of His judgments on the unfruitful and barren, by a single sign inflicted on the senseless tree. *Grotius.* Considered in a moral light, this miracle may be a caution to us, not to be barren or unfruitful in the work of the Lord: otherwise, if we have only the shew and profession of Christianity, and bring forth only leaves without producing fruits of it in holiness of life, we shall be devoted to destruction. *Bp. Mann.* Respecting this transaction of the fig tree, see further notes at Mark xi. 13, &c.

21. — *say unto this mountain,* &c.] See note at chap. xvii. 20. No encouragement is here given to any enthusiastick notion of the power of faith; it is only a strong figurative expression, signifying that, by a firm and lively trust in God, the disciples would be enabled to work the greatest miracles. *Bp. Mann.*

22. *And all things, whatsoever* &c.] Whatsoever ye shall ask of God, in order to confirm your doctrine and ministry, with steadfast faith, without doubt or wavering, He will enable you to perform. *Dr. S. Clarke.*

23. — *the elders of the people*] Meaning the magistrates, who from their age and gravity were chosen in every city, and invested with authority in publick matters. *Beausobre.*

—— *doest thou these things?*] Referring to His publick entry into Jerusalem, His driving the buyers and sellers from the temple, His miracles wrought in the temple, and His teaching there. *Abp. Newcome.*

Anno DOMINI 33. these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear [k] Chap. 14. 5. the people; [k] for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

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32 [l] For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him. [l] Chap. 3. 1.

33 ¶ Hear another parable: There was a certain housholder, [m] which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: [m] Isa. 5. 1. Jer. 2. 21. Mark 12. 1. Luke 20. 9.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; [n] come, let us kill him, and let us seize on his inheritance. [n] Chap. 26. 3. John 11. 53.

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25. *The baptism of John,* &c.] His question is, When John the Baptist preached and baptized, did he do so by God's appointment, or was it only a human contrivance? *Dr. S. Clarke.*

—— *Why did ye not then believe him?*] When he pointed out Me as the Christ. See chap. iii. 3, 11, 14; John i. 29, 30. *Bp. Pearce.*

27. — *Neither tell I you*] This question of our Saviour, as it completely silenced and confounded these malicious scribes and Pharisees, containing a secret conviction and reproof of their unreasonable unbelief in rejecting John the Baptist, so it pointed out the reasonableness of His not returning a positive answer to their question, since it was evident that they who believed not John the Baptist, whom yet they dared not expressly deny to be sent from God, would much less have believed Jesus's plain assertion of His own Divine authority. *Dr. S. Clarke.*

28. — *A certain man* &c.] Our Saviour, by this parable, points out the justice of God in utterly rejecting the chief priests and elders, with all their pretences of religion, and receiving in their stead the penitent Gentiles. *Dr. S. Clarke.*

31. — *the publicans and the harlots*] Even publicans and harlots, those whom you most despise and hate, repent and become Christians, whilst you obstinately set yourselves against the gracious terms of the Gospel. *Bp. Mann.*

Profligate persons were sometimes sufficiently humble to repent, but the Pharisees, who had faults also, and great ones, though not so scandalous, had withal so much pride and high-mindedness, that they imagined it more their business to sit as censors and correctors over all mankind, than to confess their own sins, or to repent of them. *Dr. Waterland.*

32. — *came — in the way of righteousness,*] Came to preach to you the necessity of repentance and obedience. *Dr. S. Clarke.* Setting an example of righteousness, and promoting its cause. *Abp. Newcome.*

—— *and ye, when ye had seen it,*] When ye had seen even the publicans and most vicious people wrought upon by his preaching, yet this had no effect upon you. *Dr. Hammond.*

33. — *which planted a vineyard,*] There is no allegory in Scripture more frequent or more significant, than that which represents the Church of God under the figure of a vine or vineyard. *Dean Stanhope.* See notes at Ps. lxxx. 8; Is. v. 1, 2.

—— *digged a winepress,*] In Persia they still dig their winepresses; for they form them in hollow places dug in the ground, which they line with mason's work. *Sir J. Chardin.*

—— *built a tower,*] An elevated building, where the vinedresser might lodge, to overlook and watch the vineyard. *Dr. Lightfoot.*

35. — *beat one, and killed another,* &c.] This refers generally to the maltreatment of the Prophets by the Jews; and perhaps, particularly, to Jeremiah, whom they beat; Isaiah, whom they killed; and Zechariah the son of Jehoiada, whom they stoned. *Grotius.*

37. — *last of all he sent unto them his son,*] "Having yet one son, His wellbeloved," Mark xii. 6. Thus, at last, God sent His Son into the world, that, if there were any means left of reducing the Jews to repentance, they might be convinced at last by the miracles and authority of Christ. *Dr. S. Clarke.*

38. — *This is the heir;*] This verse, compared with John xi. 48, seems to hint that the rulers of the Jews acknowledged amongst themselves, that Christ was the Son of God. *Dr. Lightfoot.*

—— *This is the heir; come, let us kill him,*] Thus the Jews, after all the indignities which they had offered to God's messengers the Prophets, were to add this at last, to fill up the measure of their iniquity; that they should also put to death the Son of God, casting *Him* out of the Church, who was the foundation of it, and the author of all God's blessings to it. *Dr. S. Clarke.*

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39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

[o] Psal. 118. 22. Acts 4. 11.

42 Jesus saith unto them, [o] Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

[p] Rom. 9. 33. 1 Pet. 2. 7. Isa. 8. 14.

44 And whosoever [p] shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

Anno DOMINI 33.

1 *The parable of the marriage of the king's son.* 9 *The vocation of the Gentiles.* 12 *The punishment of him that wanted the wedding garment.* 15 *Tribute ought to be paid to Cesar.* 23 *Christ confuteth the Sadducees for the resurrection:* 34 *answereth the lawyer, which is the first and great commandment:* 41 *and poseth the Pharisees about the Messias.*

AND Jesus answered [a] and spake unto them again by parables, and said,

[a] Luke 14. 16. Rev. 19. 9.

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

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41. *They say unto him,*] The chief priests and elders, with whom He was now discoursing, (ver. 23,) say unto Him. *Bp. Pearce.*

—— *He will miserably destroy* &c.] The ingratitude and insolence of the husbandmen, here represented, constrained even these hearers to acknowledge it a most fit thing, that the Lord of the vineyard should dispossess and destroy these wretches, and provide Himself with other husbandmen, more true to their trust, and more sensible of the honour of having it reposed in them. This image of that which the Jews had done, and were about to do, manifests the justice of that punishment, which they thus drew on themselves and their whole nation, when God turned those very measures to their destruction, upon which they chiefly depended for the safety and establishment of their usurped dominion over the people's consciences. For He utterly destroyed their city, dispersed their people, and carried His Gospel to the Gentiles, whose spirit and behaviour proved them more worthy objects of this unexpected mercy. *Dean Stanhope.*

The owner of the vineyard here is God; the husbandmen are the Jews, His chosen and peculiar people; the servants were the holy Prophets, who were sent to warn them to give the fruits of a holy and good life. But, instead of their reforming by their admonitions, they put them to death. Thus they did likewise to the Son of God Himself. The Jews then being no longer worthy of the Divine grace, which they had thus abused, the vineyard was given to others; that is, the Gospel was preached to other nations, whereby we and all mankind have been called out of darkness into His marvellous light. Let us then take care to walk as children of light, in all holiness and virtue; for, in proportion to the means of grace will be our account at the last day. *Bp. Mann.*

42. — *The stone which the builders rejected,* &c.] See note at Ps. cxviii. 22. The expression, "head of the corner," seems to denote that stone of the corner which is the uppermost, and binds all under it the closer together. *Bp. Pearce.* In the same manner, Christ the Messiah, whom the Jews rejected, shall receive and unite the Gentiles to His Church, as a principal corner stone unites and links together the two sides of a building. See Ephes. ii. 20. *Dr. S. Clarke.*

—— *this is the Lord's doing,*] This is a wonderful act of the Divine power, and an extraordinary instance of the immediate and overruling influence of God's peculiar providence. *Dr. S. Clarke.*

43. — *The kingdom — shall be taken* &c.] This is one of the clearest predictions of the rejection of the Jews, and of the call of the Gentiles, to be found in the Gospel histories. *Dr. Campbell.* The meaning is, the Jewish nation shall no longer be the peculiar people of God; but other nations, more worthy of the title, shall obtain this distinction. *Rosenmüller.*

44. — *whosoever shall fall* &c.] The meaning is, This great and general revelation of the will of God by the Messiah, being the last discovery that He will ever make to mankind; whoever shall stumble and be offended at any part of it, or behave himself in any manner unworthy of it, shall be severely punished. But he that shall utterly and finally reject it, or behave himself so as to deserve the utmost effect of the wrath which it reveals and brings along with it, shall be miserably and utterly destroyed. *Dr. S. Clarke.*

Chap. XXII. ver. 2. *The kingdom of heaven* &c.] The primary and principal object of this parable is to represent, under the image of a marriage feast, the invitation given to the Jews to embrace the Gospel; their rejection of that gracious offer, the severe punishment inflicted on them for their ingratitude and obstinacy, and the admission of the heathens to the privileges of Christianity in their room. See Is. liv. 5; Ps. xlv; Jer. iii. 8. *Bp. Porteus.*

— *The kingdom of heaven is like* &c.] That is, The dispensations of the Almighty, with respect to the Christian religion, here denoted by the kingdom of heaven, may be compared to the conduct of a certain king, &c. *Bp. Porteus.*

—— *made a marriage*] A marriage feast, as the Greek word signifies, and as must be understood from the sequel of the parable. These feasts continued for several days, Judg. xiv. 10, 12. *Dr. Whitby.*

4. — *my oxen and my fatlings* &c.] By this is conveyed a significant intimation of the invaluable mercies designed by God for His creatures in the Christian dispensation. *Dean Stanhope.*

6. — *entreated them spitefully,*] Thus the Jews not only treated

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7 But when the king heard *thereof,* he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Anno DOMINI 33.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 [b] For many are called, but few *are* chosen. [b] Chap. 20. 16.

15 ¶ [c] Then went the Pharisees, and took counsel how they might entangle him in *his* talk. [c] Mark 12. 13. Luke 20. 20.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest

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with contempt the words of eternal life, but pursued with unceasing rancour the first preachers of the Gospel, and persecuted them even unto death. *Bp. Porteus.*

7. — *he sent forth his armies,* &c.] This points out in the plainest terms the Roman armies under Vespasian and Titus, which, not many years after this was spoken, besieged Jerusalem, and destroyed the city, with an immense number of its inhabitants. This terrible devastation our Lord here predicts in general terms, (as afterwards more particularly at ch. xxiv,) and represents, as the judgment of God on this perverse and obstinate people, for their rejection of the Christian religion, their savage treatment of the Apostles and their associates, and their many other atrocious crimes. This punishment however is here represented by anticipation, as having been inflicted during the marriage feast, though, in fact, it did not take place till after the Gospel had been for some time promulgated. *Bp. Porteus.*

9. *Go ye therefore into the highways,* &c.] It may be thought perhaps, at first view, that our Lord has here introduced a circumstance not very natural or probable. It may be imagined that, at a magnificent royal entertainment, if any of the guests happened to fail in their attendance, a great king would never think of supplying their places by sending his servants into the highways to collect together all the travellers and strangers they could meet with, and make them sit down at the marriage feast. But, strange as this may seem, there is something that approaches very near it in the customs of the Eastern nations, even in modern times. For a traveller of great credit and reputation, Bp. Pococke, informs us, that an Arab prince will often dine in the street before his door, and call to all that pass, even to beggars, in the name of God; and they come and sit down to table, and, when they have done, retire with the usual form of returning thanks. *Bp. Porteus.* See notes at Job xxxi. 17.

10. — *and gathered together all* &c.] Allusion is here made to the calling in of the Gentiles or heathens to the privileges of the Gospel, after they had been haughtily rejected by the Jews. This was first done by St. Peter in the instance of Cornelius, (Acts x,) and afterwards extended to the Gentiles at large by him and the other Apostles. And in this gracious invitation, no exceptions, no distinctions were to be made. The servants gathered together all that they found, both good and bad; men of all characters and descriptions were to have the offers of mercy and salvation made to them, even the very worst of sinners; for it was these chiefly that our Saviour came to call to repentance, Matt. ix. 12; xxi. 31. *Bp. Porteus.*

11. — *when the king came in to see the guests,*] By the king being represented as coming in to see whether the guests were prepared with proper garments, it is intended to set forth how absolutely and indispensably God expects and requires that every man, who hopes to be admitted into the kingdom of heaven, should have his mind endued with those habitual virtuous qualifications, which can no otherwise be acquired but by righteous practice. *Dr. S. Clarke.*

—— *which had not on a wedding garment:*] The wedding garment, it is thought, was a robe, which it was usual for the master of the feast to furnish for those guests who were unable to provide themselves with it. We find traces of this custom in classical writers, and even in modern entertainments in the East. It was highly indecorous and offensive to intrude on the festivity of the feast without this garment. *Bp. Porteus.* By the wedding garment is here intended that purity of mind and conversation, that charity, and those good works, which are the genuine fruits and evidences of a truly Christian faith. *Dean Stanhope.*

13. — *cast him into outer darkness;* &c.] He was driven from the blaze and splendour of the feast to the darkness and gloom of the street without, where he was left to unavailing grief and remorse for his offence, and for the loss of his enjoyments. The man without the wedding garment is every one that is not clothed with the "robe of righteousness;" every one that pretends to be a Christian without possessing the true evangelical temper and disposition of mind, without the virtues of a holy life; every one that expects to be saved by Christ, yet regards not the conditions on which that salvation depends; every profane, every unjust, every dissolute man; every one that presumes to say, Lord, Lord, yet doeth not the will of his heavenly Father; all these shall be excluded from the privileges of the Gospel, and cast into outer darkness: for many (ver. 14) are called upon and invited to embrace the Gospel, but few, comparatively speaking, receive it, or at least conduct themselves in a manner suitable to their high and heavenly calling, so as to be chosen or deemed worthy to inherit the kingdom of heaven. *Bp. Porteus.*

Considered in a moral and practical light, this parable should teach us the necessity of adorning the soul with all Christian graces and virtues, that we may always be in a due state of preparation to approach God in any act of religion, and also to stand before Him with humble confidence in the day of judgment. *Bp. Mann.*

14. *For many are called, but few are chosen.*] By these concluding words, our Lord expressly declares that the chosen or elect of God are not persons originally and unconditionally from the beginning decreed to be saved; but all such as shall at the end be found to have the wedding garment; that is, to be clothed with righteousness, having led a holy and a virtuous life. *Dr. S. Clarke.*

16. — *with the Herodians,*] Respecting the Herodians nothing is known with certainty; but there is great reason to assent to the judicious conjectures of Dean Prideaux and others, who consider the Herodians, not as a religious sect, but a political party, who began to grow eminent in the days of Herod the Great, as favouring his claims, and those of his patrons, the Romans, to the sovereignty of Judea. Some of these, no doubt, might be weak

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thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a ‖ penny.

20 And he saith unto them, Whose *is* this image and ‖ superscription?

21 They say unto him, Cesar's. Then saith he unto them, [d] Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ [e] The same day came to him the Sadducees, [f] which say that there is no resurrection, and asked him,

24 Saying, Master, [g] Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose

‖ *In value sevenpence halfpenny:* chap. 20. 2.
‖ Or, *inscription.*
[d] Rom. 13. 7.
[e] Mark 12. 18. Luke 20. 27.
[f] Acts 23. 8.
[g] Deut. 25. 5.

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enough to imagine that Herod was the Messiah, or wicked enough to pretend that they did, in order to serve his cause; and would be ready to vindicate his conduct, when, the better to pay his court to the Romans, he consecrated temples to some of their false deities. This party, having begun in the time of Herod, may well be supposed to have continued long afterwards in favour and power, by the indulgence of the Herods, and influence of the Romans. *Bp. Percy.*

—— *neither carest thou for any man:*] Thou wilt not be restrained, by fear or respect for any man, from declaring to us plainly the will of God. *Dr. S. Clarke.*

17. — *Is it lawful to give tribute* &c.] May we do this without a breach of our duty to God? *Bp. Pearce.* In order to understand the insidious nature of the question here proposed to Jesus, it must be observed, that the Jews at this time, being under the dominion of the Romans, paid them an annual tribute in money, as an acknowledgment of their subjection. The Pharisees however were adverse to the payment of this tribute; and contended that, as they were the peculiar people of God, and He their only rightful Sovereign, they ought not to pay tribute to any foreign prince whatever. There were many others who maintained a contrary opinion, and it was a question much agitated among different parties. The Herodians, as is plain from their name, were in some way or other attached to Herod; and, as he was a friend to the Roman government, they probably maintained the propriety of paying the tribute. *Bp. Porteus.*

—— *unto Cesar,*] Cesar was the general title given to all the Roman emperours. *Bp. Mann.*

18. — *Why tempt ye me,*] They conceived it impossible that He could extricate Himself from the dilemma into which they had brought Him; being persuaded that, in answering this question, He must either render Himself odious to the Jewish people, by opposing their popular notions of liberty; or, on the other hand, give offence to the emperour, and expose Himself to the charge of disaffection to the Roman government, by denying their right to the tribute they had imposed. *Bp. Porteus.*

19. — *a penny.*] A Roman denarius, about sevenpence halfpenny of our money.

21. *They say unto him, Cesar's.*] By admitting that this was Cesar's coin, and by consenting to receive it as the current coin of their country, they in fact acknowledged their subjection to his government. *Bp. Porteus.* The inserting a prince's name in the Khootba, (or publick prayer for the king,) and the inscribing it on the current coin, are reckoned in the East the most certain acknowledgments of sovereignty. *Elphinstone.*

—— *Render therefore* &c.] There is scarcely any thing which proves both wisdom and rightness of mind more fully than proper behaviour on sudden occasions, and proper answers to unforeseen questions: for what a man shews himself to be at such times, we have in general great cause to believe he really is. To this trial our Saviour, living a publick life, in the midst of persons taking every advantage to ensnare Him, was perpetually exposed; and His character not only did not suffer, but was exalted by every such occasion of shewing His wisdom and sedateness, insomuch that His enemies were amazed, and paid Him the unwilling tribute of publick approbation. *Abps. Secker* and *Newcome.*

—— *unto Cesar the things which are Cesar's;*] Our Saviour in this answer not only shewed admirable wisdom and discretion in disengaging Himself from the difficulties in which the question was intended to involve Him; but, without entering into any political discussion, He laid down a doctrine of the first importance to the peace and happiness of mankind, as a fundamental rule of His religion; namely, that we should always pay obedience to lawful authority, and submit to that acknowledged and established government under which we live. Here then we see the whole weight of the Gospel, and of its Divine Author, thrown into the scale of lawful authority. Here we see that the Christian religion comes in as a most powerful auxiliary to the civil magistrate, and lends the entire force of its sanctions to the established government of every country; an advantage of infinite importance to the peace and welfare of society. *Bp. Porteus.* Amongst the peculiar qualities of our holy religion is to be reckoned its complete abstraction from all views of civil policy. Christianity, while it declines every question relating to particular forms of government, is alike friendly to them all, by tending to make men virtuous, and therefore easier to be governed; by stating obedience to government, in ordinary cases, to be not merely a submission to force, but a duty of conscience; by inducing dispositions favourable to publick tranquillity; and by recommending prayers for communities and governours, of every description, with a solicitude and fervency, proportioned to the influence they possess upon human happiness. *Archdeacon Paley.*

The manner in which our Saviour points out in this sentence the perfect consistency between civil obedience to men, and pious homage to God, is truly admirable. Enthusiasts, exalted as they have conceived themselves to be by the peculiar favour of God, have sometimes scorned to pay homage to man; and the extravagancies which flow from these wild tenets, have too often disgraced the page of history: it is important to observe, how entirely Christianity is free from every such tendency, and how strongly it condemns it. *Dr. Graves.*

24. — *Master, Moses said,* &c.] See Deut. xxv. 5. The object of the Sadducees here is to shew the absurdity and the falsehood of these doctrines of a resurrection and a future state, by stating a difficulty respecting them, which they conceive to be insuperable. *Bp. Porteus.*

28. — *in the resurrection*] In that state which shall be after the resurrection has taken place, supposing that there is one. *Bp. Pearce.*

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29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

[h] Exod. 3. 6. 32 [h] I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine. Anno DOMINI 33.

[i] Mark 12. 28. 34 ¶ [i] But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

[k] Deut. 6. 5. Luke 10. 27. 37 Jesus said unto him, [k] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

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29. — *Ye do err*, &c.] He tells them, that their errour arises from their not attending to the Scriptures, (see note at ver. 32,) and duly considering the power of God, which could effect with the utmost ease, what appeared to them impossible; and from their ignorance of the state of human beings in heaven, which resembles that of angels, and in which the relation of marriage is unknown. *Bp. Porteus.*

30. — *are as the angels of God*] It is worthy of observation, that our Lord's discourses exhibit no particular description of the invisible world. He affirms generally the happiness of the good, and the misery of the bad; but maintains a solemn reserve as to any thing further. The question concerning the woman who had been married to seven brothers, was of a nature calculated to draw from Him a more circumstantial account of the state of men in their future existence; but He cut short the inquiry by an answer which at once rebuked intruding curiosity, and is agreeable to the best apprehensions we can form on the subject, that they will be "as the angels of God in heaven." This reserve of our Saviour should be well observed, because it repels all suspicion of enthusiasm; for enthusiasm is wont to expatiate on the condition of the departed, above all other subjects, and with a wild particularity. The Koran of Mahomet is half made up of such enthusiastick descriptions. *Archdeacon Paley.*

32. — *God is not the God of the dead*, &c.] By a clear inference from the words of Scripture, our Saviour here shews that, although the bodies of Abraham, Isaac, and Jacob, had long been in their graves, yet their souls had survived and were at that moment in existence. Hence it necessarily followed that the soul did not perish with the body, as the Sadducees believed, but that it continued in being after death. *Bp. Porteus.*

"I *am* the God of Abraham, &c." not "I *was* the God;" intimating that Abraham, Isaac, &c. were still living, and that He was still their God, in their present separate state of existence. *Dr. Hales.*

35. — *a lawyer*,] A scribe or expounder of the law, Mark xii. 28. *Bp. Pearce.* The office of the scribes consisted of two parts, the interpreting of the law in the synagogues, and the explaining of the traditions. *Dr. Whitby.*

36. — *which is the great commandment* &c.] This was a famous question among the Jews, some contending that the precept of sacrifice was greatest, as is insinuated, Mark xii. 33; others contending for that of wearing phylacteries, to which Christ answers by stating as "the great commandment" the precept for the love of God, which they always wore on their phylacteries. *Dr. Whitby.*

It seems to have been a maxim received among the scribes and Pharisees, that such a multiplicity of precepts, as the law contained, was too great for any one to observe; and therefore all that could be required was, that each should select to himself one or two great and important duties, on account of which, if inviolably observed, his transgressions in other respects would be overlooked. *Bp. Porteus.*

37. — *Thou shalt love the Lord—with all thy heart*, &c.] Whether these three terms, the "heart," the "soul," the "mind," be here used to denote so many distinct faculties, as some have thought, it is by no means necessary to inquire. Certainly, they signify that true love to God is exclusively seated in the soul. We are then said to love God when we entirely look up to Him, as our chiefest good; and to love Him "with all our heart," when our whole soul is thus inclined to Him; when all our affections meet in Him, and are fixed upon Him so fast, that nothing is able to draw them off, all other things being esteemed of no value in comparison with Him. *Bp. Beveridge.*

38. *This is the first* &c.] The love of our Maker is confessedly the first and great commandment, and stands at the head of every Christian virtue. For it is conformable to all our ideas of order and propriety, that the Supreme Lord of all, the first and greatest and best of beings, should have the first place in our regards, and that those duties which respect Him as their immediate object should have the precedency and command over every other. Besides, among all the incentives to virtue, the love of God is the only one, whose operation is sufficiently effectual and extensive, the only one that can reach to every instance of duty, and produce an uniform consistent character of goodness. It is the grand leading principle of right conduct, the original source and fountain from which all Christian graces flow; from which the living waters of religion take their rise, and branch out into all the various duties of life. A man without any religion may act laudably by chance; his virtue may break out sometimes in sudden temporary gleams; but whoever wishes to be habitually and uniformly good, must have the vital principle of piety working at his heart, and by a constant regular warmth producing constant and regular fruits of righteousness. *Bp. Porteus.*

The love of God is properly styled the first commandment, in respect to God who is the object of the love, and because it is indeed the foundation of all religion, even of that commandment which is styled the second. But by our Saviour's saying that the love of God is the first commandment, we must by no means infer that it ever is or can be inconsistent with the second: for, in fact, the love of our neighbour is deducible from the love of God. No man, who thinks himself bound to love and obey God, can deem himself at liberty to hurt or oppress those whom God has taken under the care and protection of His common providence. No man, who believes it to be his interest as well as his duty to please God, can fail of being kind and tender towards those who are the children of God, and in whose happiness He is not an unconcerned spectator. For this reason, the love of God is called the first and great commandment, and for this reason it never can be inconsistent with the love of our neighbour, which is the second. In all cases where our duty towards our neighbour is clear and plain, we may be certain that our duty to God concurs with it. *Bp. Sherlock.*

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39 And the second *is* like unto it, [l] Thou shalt love thy neighbour as thyself.

[l] Lev. 19. 18.

40 On these two commandments hang all the law and the prophets.

[m] Mark 12. 35. Luke 20. 41.

41 ¶ [m] While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

[n] Psal. 110. 1.

44 [n] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son? Anno DOMINI 33.

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAP. XXIII.

1 *Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees.* 5 *His disciples must beware of their ambition.* 13 *He denounceth eight woes against their hypocrisy and blindness:* 34 *and prophesieth of the destruction of Jerusalem.*

THEN spake Jesus to the multitude, and to his disciples,

39. — *is like unto it,*] In excellence and dignity. *Dr. S. Clarke.* Resembles it in its comprehensive nature, and in its applying to the inward feelings as well as to the outward actions. *Grotius.*

Our Saviour had already sufficiently answered the question proposed to Him, by saying that the love of God was the great commandment in the law. But most of the Jews, to whom He spake, thought the best proof of their fulfilling that duty, was a scrupulous exactness in some or all of the ceremonial precepts that God had enjoined them. And on the merit of this they indulged themselves in great hardness of heart, even towards their brethren of the same religion, and in utter disregard, if not implacable hatred, of all who were of a different religion, perhaps only of a different sect. If therefore He had carried His reply no further, His hearers would probably not have understood Him as condemning their superstition and uncharitableness. Therefore He immediately subjoins, from the express words of Moses, Lev. xix. 18, another commandment, which, if they misinterpreted the first, might shew them their mistake, and which to every considerate person would appear "like unto it" in its nature, and second in its dignity and use. *Abp. Secker.*

40. *On these two commandments hang* &c.] Importing that in these two commandments is compendiously contained all that the Law and the Prophets require, in reference to our duty to God and man. *Dr. Whitby.*

If any teacher of morality had been asked for a general principle of conduct, and for a short rule of life; and if he had instructed the person who consulted him, constantly to refer his actions to what he believed to be the will of his Creator, and constantly to have in view, not his own interest and gratification only, but the happiness and comfort of those about him; he would have been thought, we cannot doubt, in any age to have delivered a most judicious answer: because, by the first direction, he suggested the only motive which acts steadily and uniformly, in sight and out of sight, in familiar occurrences, and under pressing temptations; and, in the second, he corrected that which, of all tendencies in the human character, stands most in need of correction, selfishness, or a contempt of other men's convenience and satisfaction. Now what, in the most applauded philosopher of any, even the most enlightened, age of the world, would have been deemed worthy of his wisdom and his character, to say; our Saviour has said, and upon just such an occasion, as has been supposed. Nor does it detract from the merit of His answer, that the precepts which He gives existed before in the code of Moses. For it was entirely our Saviour's own, that He singled these precepts out from the rest of that voluminous institution; that He stated them, not simply amongst the number, but as the greatest and the sum, of all the others; in a word, that He proposed them to His hearers for the great rule and principle of their conduct. *Archdeacon Paley.* See the notes on Deut. vi. 5.

If our Saviour could truly say, that the sum of the Jewish religion, as it was delivered by Moses and the Prophets, did consist in those two things, the love of God and the love of our neighbour, much greater reason have we to say, that the religion, which He taught, may be summed up in these two duties. For in the Jewish law there were many precepts, which concerned indifferent matters, and did not seem to have any immediate reference to the business of loving God and our neighbour: but in our Saviour's institution there is hardly one thing recommended to us, that doth not directly relate to this matter; that is not either an instance, wherein we are to express our love to God and our neighbour, or a means, whereby we may be furthered in the practising of those duties; or an argument, and motive, and encouragement, to excite us to the practising of them. It is the design of all His doctrines, to give us right notions of God and our neighbour; to teach us how excellent, how good God is in Himself, and how kind, how gracious to us; and, therefore, what infinite reason we have to love and serve Him; and to love and serve all mankind, who are our neighbours, for His sake. It is the design of His precepts, to give rules in what manner, and in what degree, we are to express our love to God and our neighbour; and to oblige us, under the highest penalty, not to fail in our duty in these matters. It is the design of His promises, to encourage us in the constant and sincere performance of these duties, notwithstanding whatever temptations we meet with to the contrary, by offering to us greater assistances for the performance of them, and proposing greater rewards to the performance of them, than mankind had ever yet heard of. And lastly, it was the design of His whole life and conversation in the world, to give us a true pattern and example of love to God and man, in all the several instances, wherein it is our duty to express it. *Abp. Sharp.*

42. — *What think ye of Christ?*] Our Saviour was unwilling openly to declare every thing respecting Himself till after His resurrection; yet was desirous to impress upon the minds of the people, that the kingdom of the Messiah was of a nature far superiour to that of David. *Grotius.*

43. — *in spirit*] Rather, "By the Spirit," that is, by the Holy Ghost (as in Mark xii. 36) inspiring him. *Bp. Pearce.*

45. *If David then call him Lord,* &c.] Their proper answer would have been, that, though Jesus in His human nature was the Son of David, yet, as He was the Son of God and the Christ, He was the Lord of David. *Bp. Pearce.*

46. *And no man was able* &c.] In their answer they must either have contradicted this declaration of David, or else they must have condemned themselves for their unbelief. *Bp. Mann.*

—— *neither durst any man* &c.] That is, no man durst any more ask Him any captious questions for the publick trial of His wisdom. *Abp. Newcome.*

Chap. XXIII. ver. 1. *Then spake Jesus* &c.] Our Saviour now proceeds, in a finished model of Divine eloquence, to utter His last most animated, dignified, and severe censure on the Pharisees; in which, no longer acting on the reserve, when His hour was come, He boldly and authoritatively denounced repeated woes on the scribes and Pharisees for their complicated vices, their hypocrisy, ostentation, pride, arrogance, extortion, rapacity, and long continued persecution of the Prophets, from the earliest times, to the sacrilegious murder of one of the last and greatest, Zechariah; concluding with the prediction of the desolation of their temple, and

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2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

[a] Luke 11. 46.

4 [a] For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be [b] Numb. 15. 38. Deut. 22. 12. seen of men: [b] they make broad their phylacteries, and enlarge the borders of their garments,

[c] Mark 12. 38. Luke 11. 43.

6 [c] And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

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8 [d] But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

[d] James 3. 1.

9 And call no *man* your father upon the earth: [e] for one is your Father, which is in heaven.

[e] Mal. 1. 6.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 [f] And whosoever shalt exalt himself shall be abased; and he that shall humble himself shall be exalted.

[f] Luke 14. 11. & 18. 14.

13 ¶ But [g] woe unto you, scribes and Pharisees, hypocrites! for ye shut up the

[g] Luke 11. 52.

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the withdrawing of His presence, till their final conversion. *Dr. Hales.*

In this last address of our Lord to the scribes and Pharisees, every one must be struck with the severity of His reproofs. His rebukes were stern, but just; indignant, but dictated by virtuous indignation; earnest and vehement, but the grave language of insulted Majesty, of perfect goodness detesting vice, and of perfect knowledge penetrating all its disguises and aggravations. *Abp. Newcome.*

2. — *sit in Moses' seat:*] Are the received interpreters of the law of Moses. *Dr. Whitby.* Are your lawful rulers, having authority over you, succeeding Moses and the seventy elders, Numb. xi. 16. *Dr. Hammond.*

3. — *but do not ye after their works:*] Receive them, He says, for your instructors, but beware of taking them for your examples. *Bp. Warburton.*

Our Lord instructs His hearers to distinguish between the publick and private character of the teacher. He shews them, that the men, who say and do not, should never be followed for examples; yet that ministers of religion, who sit in Moses's chair, and are invested with authority to teach the law, are to be attended to as instructors, when in their office they denounce and enforce the ordinances of God. *Bp. Warburton.* In the same manner, Christians are bound to observe whatever their authorized ministers and pastors shall deliver out of the word of God, and to consider every holy ordinance as valid, which they shall perform agreeably to the institution of Christ, even although their character and conduct should not be wholly conformable to the duties which they teach. *Bp. Tomline.*

4. — *they bind heavy burdens*] They impose many severe ordinances on others beyond what the law prescribes; but will not themselves be persuaded to perform those things which by the clear law of God are most necessary. *Dr. Hammond.*

5. — *make broad their phylacteries,*] See notes at Exod. xiii. 9. Make broad, that is, wear them larger than other men. *Dr. S. Clarke.*

—— *the borders*] These are the fringes which the Jews were commanded to wear (Numb. xv. 38,) as a mark and memorial of their being God's peculiar people, to be distinguished from other nations. These the Pharisees enlarged for purposes of vanity and ostentation. *Dr. Hammond.*

6. — *the uppermost rooms*] That is, the uppermost places. At the feasts of the ancients, each couch held three persons; and it was esteemed the greatest honour for the guest to be placed on the same couch with the master of the house. *Bp. Pearce.*

Our Saviour displayed the same preference for the meek and humble character, which was remarked in chap. v. 38, (see note there,) in His repeated correction of the ambition of His disciples; His frequent admonitions, that greatness was to consist in humility; His censure of that love of distinction, and greediness of superiority, which the chief persons amongst His countrymen were wont to display, ver. 5—8. *Archdeacon Paley.*

—— *the chief seats in the synagogues,*] According to the most ancient custom of the Jews, those persons, who held no office in the synagogues, used to sit according to the distinctions of age. But, afterwards, it became the custom for those, who had the highest character for erudition, to sit in the places of greatest honour. To this custom allusion is made in this expression. *Rosenmüller.*

7. — *Rabbi.*] That is, My master, or teacher, John i. 38; xx. 16; a title which the scribes had at that time assumed. *Bp. Pearce.*

8. *But be not ye called Rabbi:*] Let no man among you contend for superiority or precedence, for ye have one Supreme Head, which is Christ. *Dr. S. Clarke.* Our Saviour does not here forbid the use of such titles of respect as properly belong to superiour rank or natural relation; but He forbids His disciples on the one hand to usurp an undue authority over the conscience, or on the other to yield an implicit obedience in matters of religion, to the dictates of men. *Bp. Mann.*

9, 10. *And call no man your father* &c.] The import of these words seems to be, that no man should be called "father upon earth," so that we should yield an absolute subjection to his will and pleasure, or be absolutely swayed and governed by it; also that we should call no man guide or master upon earth, so as absolutely to submit ourselves, in the concernment of our eternal interests, to the conduct of his judgment, or give him dominion over our faith and conscience; Christ being the sole Guide and Teacher of His Church, commissioned by His Father to reveal His will, and teach us what is needful to be known, believed, or done, in order to salvation, and His Apostles being His ministers and ambassadours teaching in His name. *Dr. Whitby.* The general meaning is, Hearken to God and not to man, in cases where it is evident that God teaches and requires one thing, and man another. Be not overruled by the authority of natural and earthly fathers, nor of spiritual fathers, that is, pastors and teachers, nor of political fathers, that is, of rulers and magistrates. They are all to be obeyed, but with this exception, that they require nothing contrary to the will of God. In such cases, "call no man father upon earth," says our Lord, "for One is your Father, which is in heaven;" and call no man master, "for One is your Master, even Christ." *Dr. Jortin.*

It clearly appears that, in this passage, "calling any man father upon earth," signifies paying to any earthly teacher not a due regard and attention, but that deference which the scribes and Pharisees were reproved by our Saviour for unjustly claiming. And the deference which they claimed was, that men should follow them implicitly and ignorantly in the traditions which they taught. *Dr. S. Clarke.*

12. *And whosoever* &c.] It is worthy of observation, that no one sentiment of our Lord's is so frequently repeated as this, which occurs at least ten times in the Evangelists. *Dr. Doddridge.*

13. — *ye shut up the kingdom of heaven* &c.] Ye obstruct the

Anno DOMINI 33. kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! [h] for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

[h] Mark 12. 40. Luke 20. 47.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ‖ guilty.

‖ Or, *a debtor*, or, *bound*.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

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21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! [i] for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

[i] Luke 11. 42.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! [k] for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

[k] Luke 11. 39.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful

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entrance into the kingdom of heaven by your example, pretending to be guides to others, and yourselves refusing to enter—by your doctrine in cavilling at My words—by your authority in persecuting those who embrace the Gospel. *Dr. Whitby.*

14. — *ye devour widows' houses,*] Ye break the moral and eternal law of God by your rapine and extortion, oppressing the widows and fatherless whom God hath commanded you to support, and think to hide your covetousness under the specious formality of long prayers and great strictness in the external parts of religion. *Dr. S. Clarke.*

—— *for a pretence make long prayer:*] Use long prayers for a disguise: their true motive was avarice, devotion was only their mask. *Dr. Campbell.* They sometimes continued three hours in prayer, and perhaps pretended that their prayers could avail to procure favours for others, and under this pretence received gifts and presents. *Dr. Whitby.*

15. — *ye compass sea and land* &c.] Ye pretend great zeal to convert a stranger to your religion; but, when ye have so done, ye corrupt his natural notions of good and evil with false doctrines and vain schemes of religion, and make him much worse than he was before. *Dr. S. Clarke.*

—— *the child of hell*] A Hebrew expression for one worthy of hell. *Beausobre.*

16. — *which say, Whosoever* &c.] It appears that the Pharisees, in their traditions, established those oaths only to be binding, which were sworn by God or something immediately consecrated to Him; and therefore did not maintain the obligation of oaths made by the temple or altar, which had only a general consecration, but of those made by particular oblations and gifts, devoted to God by the voluntary piety of men, such as the gold on the temple and the gift on the altar, to which they attached more peculiar sanctity. This our Saviour considers to be a pitiful deceit to frustrate the obligation of oaths. It is probable that, by increasing the presumed sanctity of the gifts offered in the temple, they had the object of making men more liberal in this way, and thus of deriving gain from their doctrine. *Dr. Hammond.*

18. — *he is guilty.*] Rather, "he is bound" (as in the margin) to make the oath good. *Bp. Pearce.*

23. — *ye pay tithe* &c.] Ye are superstitiously scrupulous and precise in things of smaller moment; but matters of great and eternal obligation, justice and equity, mercy and charity, faithfulness and truth towards God and men, ye wholly slight and neglect. *Dr. S. Clarke.*

As if He had said, Ye ought to perform your duty, not only to God, but to your neighbour also, and to your neighbour for God's sake: as ye pretend to worship and obey God, ye ought to be merciful, just, and faithful unto men. Here let us observe how He calls judgment, mercy, and faith, or fidelity, the weightier matters of the law; because, without them, whatever else we do will avail nothing in procuring our salvation, these being the great and necessary duties which God requires of us, one towards another. *Bp. Beveridge.*

24. — *which strain at a gnat,*] In the old English translation this is rendered "which strain out a gnat," and this is more conformable to the sense of the passage. Allusion is made to the custom which prevailed all over the East, of passing their wine and other liquors through a strainer, that no gnats or flies might get into the cup. *Bp. Pearce.* The Jews reckoned flies among unclean animals, and on that account were particularly careful to strain their wine. *Lamy.*

There is a modern Arabick proverb to this effect; He swallowed an elephant but was strangled by a flea. *Fragments to Calmet.*

The meaning is, Ye are superstitiously exact in small things, but negligent in those of greater importance. *Bp. Mann.*

26. — *cleanse first that which is within*] Implying, that the cleansing of the heart is of infinitely greater importance; that, after all their washings, their hands will still be unclean in a moral sense, if they be covetous and unjust in their dealings; and the true way to make them, in a moral sense, clean, is, to employ them, in a natural sense, in works of charity and compassion. *Bp. Mann.*

27. — *ye are like unto whited sepulchres,*] It was the custom of the Jews to whiten their sepulchres, both for the purpose of ornament, and to prevent the danger of pollution by too near an approach. The rabbies carried so far the notion of the danger of defilement from this cause, that they used to mark with chalk on

Anno DOMINI 33. outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

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35 That upon you may come all the righteous blood shed upon the earth, [l] from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

[l] Gen. 4. 8.

36 Verily I say unto you, All these things shall come upon this generation.

37 [m] O Jerusalem, Jerusalem, *thou* that killest the prophets, [n] and stonest them which are sent unto thee, how often would [o] I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

[m] Luke 13. 34.
[n] 2 Chron. 24. 21.
[o] 2 Esdras 1. 30.

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

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the surface of the earth the ground under which their sepulchral caves extended. *Rosenmüller.* At present it is the custom in Palestine for every family to be placed in a separate walled enclosure in the publick burial ground, with upright grave-stones placed at the head and feet; the gravestones and even the walls are whitewashed. *Dr. Shaw.* So in Arabia, Niebuhr relates, that almost all the little buildings, erected over the tombs of wealthy Mahometans, are whitewashed at the time when the Ramadan, or Mahometan Lent, is approaching. *Harmer.*

29. — *because ye build the tombs* &c.] While ye yourselves are no less wicked than those who anciently murdered God's messengers and Prophets, ye pretend to have a great honour for the memory of these Prophets, and to testify your respect for the holy men of old, by building and adorning their tombs. *Dr. S. Clarke.*

—— *and garnish the sepulchres*] Windus, speaking of persons reverenced as saints among the Mahometans, mentions, among other things, "after their death, some great man hears of their fame, and makes it an act of devotion to beautify their tombs." *Harmer.*

31. — *ye be witnesses unto yourselves,* &c.] Ye prove yourselves their genuine offspring, by being like unto them, and imitating their wickedness. *Dr. S. Clarke.*

32. *Fill ye up then the measure of your fathers.*] The judgments which our Saviour denounces in this passage were temporal, such as were likely to reclaim the Jews, such as they had provoked God to send upon them, by not only imitating, but far exceeding and filling up the measure of their fathers' iniquities, by withstanding a clearer light, crucifying the Son of God, and murdering those that bore testimony to His resurrection. Thus we should well observe, in vindication of the justice of Providence, that every man's own sins are the true and proper cause of his own punishments. The sins of ancestors may be the occasion of God's choosing to punish the descendants in this or that particular way; but it is because they themselves have deserved punishment from their offended Lord, that their parents' sins, and their own repetition of them, may reasonably be allowed to quicken the season, and to fix the method of their punishment. *Dean Stanhope.*

34. — *and some of them ye shall kill* &c.] They fulfilled this prediction by stoning St. Stephen, Acts vii. 59; cutting off St. James with the sword, Acts xii. 2; scourging St. Peter and the other Apostles, Acts v; and persecuting St. Paul and St. Barnabas from city to city, Acts xiv. 5, 6. *Dr. Whitby.*

35. *That upon you may come* &c.] That the punishment of all the blood shed in the land may come upon you, who take pleasure in the works of your fathers, and by the same bloody actions fill up the measure of their sins, by killing your Messiah, the Chief of all Prophets, and those Apostles whom He sent last of all to offer to you terms of pardon and salvation. *Dr. Whitby.*

Our Saviour seems to express, that the punishment of the Jews in the destruction of Jerusalem should be so horrible, as if God had once for all arraigned them of all the righteous blood that ever had been shed in the world, and brought the punishment of it upon them, though in truth the punishment did not exceed the desert of their own sins. *Abp. Tillotson.*

—— *Zacharias son of Barachias,*] It has been the subject of various opinions, who is the Zacharias here mentioned. Zacharias, or Zechariah the Prophet, who wrote the book bearing his name, was the son of Barachias, or Berachiah, Zech. i. 1; and accordingly it is most obvious to suppose that he is the person here intended: see the Introduction to Zechariah. But we have no account of his having been put to death in the manner here related. On the other hand, it is expressly mentioned of another Zacharias, that he was slain by the people, at the command of Joash, between the temple and the altar, 2 Chron. xxiv. 19—21. And he was the last of the Prophets whose death is mentioned in the Old Testament. Accordingly, many interpreters have considered him to be the person here designed. It is true that he is stated to be the son of Jehoiada, not of Barachias; but against this objection it is alleged, that it was not unusual among the Jews for the same person to bear two names. *Edit.*

37. — *how often would I* &c.] There is an expression similar to this at 2 Esdr. i. 30, also Ps. xci. 4. The meaning is, How many instances of the tenderest affection, how many offers of conversion and grace, of protection and defence, from the calamities now approaching, have I laid before you: but ye rejected them all. The expression comprehends all the kind endeavours to convince and instruct them in the Gospel covenant, and to make them partakers of those privileges, and that salvation, which they rejected with such blind and unbending obstinacy. *Dean Stanhope.*

This apostrophe of our Saviour to Jerusalem is inimitably passionate and tender. *Dr. Hales.*

38. *Behold, your house* &c.] Behold now the time of mercy is past; and the final desolation of the city and temple, with the terrible destruction of the Jewish people, is irreversibly decreed by God. *Dr. S. Clarke.*

39. — *Ye shall not see me henceforth,*] The meaning is, Ye who have now with so much indignation heard the children and the people saluting Me thus, "Blessed is He that cometh in the

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CHAP. XXIV.

1 *Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our master's coming.*

[a] Mark 13. 1. Luke 21. 5. AND [a] Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, [b] There shall not be left here one stone upon another, that shall not be thrown down.

[b] Luke 19. 44.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

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4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there

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name of the Lord," (chap. xxi. 9,) after a while shall lie under so great calamities for the punishment of your infidelity, that ye would be glad of a deliverer whom ye might hail with these same words. *Dr. Whitby.*

Chap. XXIV. This chapter contains one of the clearest and most important prophecies that is to be found in the sacred writings; that which our blessed Lord delivered respecting the destruction of Jerusalem, to which the whole of this chapter in its primary acceptation refers. At the same time it must be admitted, that the forms of expression, and the images employed, are for the most part applicable also to the day of judgment; and that an allusion to that great event runs through almost every part of the prophecy. It is by no means uncommon in the prophetical writings, that two subjects, a principal and a subordinate one, should be carried on together. In this manner our Saviour here seems to hold out the destruction of Jerusalem, which is His principal subject, as a type of the dissolution of the world, which is the under part of the representation. This general remark is a key to the whole prophecy, and will afford an easy solution to several difficulties that occur in it. *Bp. Porteus.*

Our blessed Saviour, as He was the great subject of prophecy, so was an illustrious Prophet Himself: as He excelled in all other spiritual gifts and graces, so was He eminent in this also; and gave ample proofs of His divine commission by His prophecies, as well as by His miracles. *Bp. Newton.*

Ver. 1. — *to shew him the buildings of the temple.*] That is, to draw His attention to the magnitude, the splendour, the apparent solidity and stability of that magnificent structure. *Bp. Porteus.*

2. — *There shall not be left here one stone* &c.] It appears from Josephus, that there was scarcely any thing more remarkable in this celebrated temple, than the stupendous size of the stones of which it was constructed. In the superstructure there were stones of the whitest marble, upwards of sixty-seven feet long, more than seven feet high, and nine broad. And in the accounts of St. Mark and St. Luke it is mentioned, that the disciples particularly pointed out to Him "the goodly stones." This circumstance gives peculiar force to our Saviour's prediction here, which was fulfilled almost in a literal sense. For when the Romans had taken Jerusalem, Titus ordered his soldiers to dig up the foundations both of the city and of the temple. The Jewish writers themselves acknowledge that Terentius Rufus, who was left to command the army, tore up with a ploughshare the foundations of the temple, hereby fulfilling the prophecy of Micah, chap. iii. 12. And, in confirmation of this remarkable circumstance, Eusebius assures us, that the temple was ploughed up by the Romans, and that he himself saw it lying in ruins. *Bp. Porteus.*

Respecting this prophecy of our Saviour, fulfilled in so literal and remarkable a manner, it may be observed, that St. Matthew and St. Mark were certainly deceased before the fulfilment of it took place, and that St. Luke was probably so likewise; and St. John, who survived the destruction of the city, does not notice the prediction. So that there can be no possible suspicion of the prophecy having been contrived after the event. *Annotations on the Gospels.*

3. — *of thy coming,*] To destroy the Jewish state, as had just been foretold. "And of the end of the world?" Rather, "of the end of the age?" that is, of the age when the Jewish Church and state were to last. *Bp. Pearce.*

On comparing together the parallel passages in St. Mark and St. Luke, it appears that the real questions here asked by the disciples are, at what time the predicted destruction of Jerusalem was to take place, and what were the signs that would precede it. *Bp. Porteus.*

5. — *saying, I am Christ;*] Meaning, that many should arise and delude the people with the hopes of delivering them from their miseries; which was what the Jews expected from their Messiah, as appears from Luke xxiv. 31. Of this sort was Theudas, mentioned by Josephus, in the time when Fadus was procurator of Judea. This impostor persuaded the multitude to follow him to the river Jordan, and pretended that he would divide the waters, and afford them an easy passage; by these means he deceived many, and lost his own life. Such were also other impostors and deceivers mentioned by Josephus, who, under the pretence of religion, drew the people into the wilderness, promising them there signs of deliverance, and deceiving them to their destruction, at the time when Felix was governour. Such too was the Egyptian false prophet, who deceived no less than 30,000 of the people, a great part of whom the Romans destroyed. Several other instances are mentioned by Josephus of impostors who pretended to deliver the people from their servitude. *Bp. Kidder.*

6. — *ye shall hear of wars*] That there were in reality great disturbances and commotions in those times; that there were not only rumours of wars, but wars actually existing, and continued dissensions, insurrections, and massacres among the Jews, and other nations who dwelt in the same cities with them, is so fully attested by all the historians of that period, and more particularly by Josephus, that to produce all the dreadful events of that kind which he enumerates, would be to transcribe a great part of his history. *Bp. Porteus.*

—— *but the end is not yet.*] That is, many such calamities must happen before the final and utter destruction of the Jewish nation. *Dr. S. Clarke.*

7. — *nation shall rise against nation,*] Besides the seditions of the Jews, made horridly bloody by their mutual slaughter, and other storms of war in the Roman empire from strangers, the commotions of Otho and Vitellius, and those of Vitellius and Vespasian, are particularly memorable, whereby not only the whole Roman empire was shaken, but the capital itself was made the scene of commotions. Such convulsions the Roman empire suffered, at the time when Vespasian, the scourge and vengeance of God upon the Jews, ascended the throne. *Dr. Lightfoot.*

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shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

[c] Chap. 10. 17. Luke 21. 12. John 16. 2.

9 [c] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

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15 [d] When ye therefore shall see the abomination of desolation, spoken of by [e] Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

[d] Mark 13. 14. [e] Dan. 9. 27.

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with

—— *famines,*] There was a famine in the fourth year of Claudius Cesar, which, according to Eusebius, oppressed the whole Roman empire, and more especially Judea, (Acts xi. 28,) where, as Josephus says, many perished for want of food. *Dr. Whitby.*

—— *pestilences,*] In hot countries, a pestilence commonly follows a famine: Josephus mentions a particular instance of this occurring in Judea. *Bp. Pearce.*

—— *earthquakes,*] Josephus mentions an earthquake to have happened when the Idumeans encamped on the outside of Jerusalem; and Philostratus speaks of earthquakes happening, not long before the destruction of Jerusalem, in Crete, Smyrna, and other places, where a considerable number of Jews were residing. *Bp. Pearce.*

9. *Then shall they deliver you up* &c.] "And shall kill you;" that is, some of you: see Acts vii. 59; xii. 1; xxii. 4, &c. *Dr. Whitby.* That every circumstance here mentioned was minutely and exactly verified in the sufferings of the Apostles and disciples after our Lord's decease, must be perfectly well known to every one that has read the Acts of the Apostles. It is there seen that the lives of the Apostles were one continued scene of persecution, affliction, and distress of every kind; that they were imprisoned, beaten, brought before councils and kings; were many of them put to death, and were hated of all nations, by the heathens as well as by the Jews, for the sake of Christ; that is, for being called by His name. The very name of Christian was a crime, and it exposed them to every species of insult, indignity, and cruelty. *Bp. Porteus.*

10. — *then shall many be offended,*] Many, who shall be professed Christians, shall fall off from their religion. *Bp. Pearce.*

11. — *many false prophets*] The Hebrews included under the term "prophets" teachers and interpreters of the law. The law of Christ was falsely taught by many in the early ages: see 2 Tim. ii. 17; 2 Cor. xi. &c. *Grotius.*

12. — *because iniquity shall abound,* &c.] So apt is wickedness in its own nature to spread and propagate itself, not only because evil men continually increase unto more ungodliness, but because even they who are well disposed are too often drawn aside by the example, or wearied out by the opposition, of a vicious and corrupt world. *Dr. S. Clarke.*

13. — *the same shall be saved.*] Shall be saved from the common destruction, Acts ii. 21. *Bp. Mann.* Shall be saved, both in this world and in the next. It is, as we know, the universal doctrine of Scripture, that they who persevere in the belief and practice of Christianity to the end of their lives, shall, through the merits of their Redeemer, be rewarded with everlasting life. And, with respect to the present life, and the times to which our Saviour more immediately alludes, it is remarkable that none of His disciples were known to perish in the siege and destruction of Jerusalem. *Bp. Porteus.*

14. — *shall be preached in all the world*] That the Gospel was indeed so spread before the destruction of Jerusalem, "through the whole world," that is, through the Roman empire, the then known world, we are informed by St. Paul in various passages, Rom. i. 8; x. 18; Coloss. i. 6, 23. This great event He only could foretell, who, having all power in heaven and in earth, was able to effect it. *Dr. Whitby.*

The Acts of the Apostles contain only a small part of the history of a small part of the Apostles; and yet even in that history we see that the Gospel was most widely disseminated, and had taken root in the most considerable parts of the Roman empire. *Bp. Newton.*

—— *for a witness unto all nations;*] That I am the Christ. "And then shall the end" of the Jewish Church and polity "come." *Dr. Whitby.*

15. *When ye therefore shall see* &c.] Our Lord here goes on to still more alarming and more evident indications of the near approach of danger to the Jewish nation. By comparing the expression here with Luke ix. 27, it is clear that "the abomination of desolation" denotes the Roman army which besieged Jerusalem, and which Daniel, in the place here alluded to, calls "the abomination that maketh desolate." The Roman army is here called an abomination, because upon its standards were depicted the images of their emperour, and the tutelary gods whom they worshipped; and it is well known that idols were held by the Jews in the utmost abhorrence, and they called them by the very name here used, "an abomination." The word "desolation" is added for an obvious reason, because this mighty army brought ruin and desolation on Jerusalem. This city, and the mountain on which it stood, and a circuit of several furlongs around it, were accounted holy ground: and, as the Roman standards were planted in the most conspicuous places near the fortifications of the city, they are here said to stand in "the holy place." And Josephus tells us, that, after the city was taken, the Romans brought their ensigns into the temple, and placed one of them against the eastern gate, and sacrificed to them there; which was the greatest insult and outrage that could possibly be offered to that wretched people. *Bp. Porteus.*

16. *Then let them* &c.] Then let them which are in Judea, knowing that the final destruction of the nation is coming, flee for their lives. *Dr. S. Clarke.*

17. *Let him which is on the housetop* &c.] In illustration of this passage it should be mentioned, that the flat roofs of the houses in the towns of Palestine communicate with each other; so that a person might proceed from the roof to the city walls, and escape into the country without coming down into the street. *Williams.* And the stairs leading from the tops of the houses were on the outside. See note at Mark ii. 4. *Bp. Pearce.*

18. — *to take his clothes.*] That is, his upper garment or cloak, which according to custom he left at home when he went into the field. See Mark xiii. 16. *Bp. Pearce.*

19. — *woe unto them that are with child,* &c.] For neither will

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child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

[f] Mark 13. 21. Luke 17. 23.

23 [f] Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

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25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

[g] Luke 17. 37. [h] Mar. 13. 24. Luke 21. 25. Isa. 13. 10. Joel 2. 31. Ezek. 32. 7.

28 [g] For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days [h] shall the sun be darkened,

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such persons be in a condition to fly, nor will they be able to endure the distress and hardships of a siege. This woe was sufficiently fulfilled in the cruel slaughters which were made both of women and children, and particularly in that grievous famine which so miserably afflicted Jerusalem during the siege. *Bp. Newton.*

20. — *in the winter,*] Notwithstanding the general warmth of the climate of Judea, the winters there are cold, and the roads scarcely passable. "Neither on the sabbath day," lest you be exposed to the indignation of the Jews for travelling on that day, or hindered from doing so by your own superstition. The distance allowed by the Jews for a sabbath-day's journey was only two thousand cubits, or about five furlongs. *Dr. Whitby, Bp. Pearce.*

These kind admonitions of our Saviour were not lost upon the disciples. For we learn from the best ecclesiastical historians, that when the Roman armies approached Jerusalem, all the Christians left that devoted city and fled to Pella, a mountainous country, and to other places beyond the river Jordan. Josephus too informs us, that when Vespasian was drawing his forces towards Jerusalem, a great multitude fled from Jericho into the mountainous country for their security. *Bp. Porteus.*

21. — *such as was not since* &c.] Whoever will turn to the history of this war by Josephus, and there read the detail of the horrible and almost incredible calamities endured by the inhabitants of Jerusalem during the siege, not only from the fire and sword of the enemies without, but from famine and pestilence, and continual massacres and murders from the fiendlike fury of the seditious zealots within, will be convinced that the very strong terms used by our Lord do not go beyond the truth. Indeed Josephus himself, in his preface to his history, expresses himself almost in the very same words. "Our city," he says, "of all those subjected to the Romans, was raised to the highest felicity, and was thrust down again to the lowest gulph of misery: for, if the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferiour on comparison." This is almost precisely the same as what our Saviour says in this verse. It is impossible, it may well be thought, even for the most stubborn infidel not to be struck with the great similarity of these two passages; and not to see that the prediction of our Lord, and the accomplishment of it, as described by the historian, are exact counterparts of each other, and seem almost to have been written by the same person. Yet Josephus was not born till after our Saviour was crucified; and he was not a Christian, but a Jew; and certainly never meant to give any testimony to the truth of our religion. *Bp. Porteus.*

22. — *but for the elect's sake*] That is, for the sake of the Christians. See ver. 13, and 2 John i. *Bp. Pearce.* For the sake of those Christians who will adhere to the profession of their faith, in the midst of trials and persecutions. *Bp. Tomline.*

We frequently find in the New Testament those who are called to the knowledge and belief of the Christian faith, called the elect. See ver. 31; 1 Pet. ii. 9, &c. *Dr. Whitby.* See the note at 1 Thess. i. 4.

The Christian Jews, partly through the fury of the zealots on the one hand, and the hatred of the Romans on the other, and partly through the difficulty of subsisting in the mountains without houses or provisions, would probably almost all have been destroyed, either by the sword or famine, if the days had not been shortened. But, providentially, the days were shortened; the besieged, by their internal divisions and mutual slaughters, and by deserting their strong holds, assisting the capture of the city, which could not otherwise have been effected, except after a very long period of time. *Bp. Newton.*

24. — *there shall arise false Christs,* &c.] Our Lord had already cautioned His disciples against believing the false Christs and false prophets who would appear before the siege; and He now warns them against those that would rise up during the siege. This, as Josephus tells us, they did in great abundance, and flattered the Jews with the hope of seeing their Messiah coming, with great power, to rescue them from the Romans. And they pretended to shew "signs and wonders;" the very words used by that historian as well as by our Lord. *Bp. Porteus.*

26. *Wherefore if they shall say* &c.] Wherefore, if it shall be reported that Christ appears visibly in the desert, and is preparing to come and deliver His servants, regard it not. And, if they say He is secretly in any private place, ready to shew Himself and appear publickly, give no credit to it at all. *Dr. S. Clarke.*

—— *in the desert;*] It is surprising that our Saviour should not only foretell the appearance of these impostors, but also the manner and circumstances of their conduct. For several of the false Christs and prophets conducted their followers into "the desert." Josephus mentions various instances, in which these impostors persuaded the people to follow them into the deserts, where they promised to shew manifest signs and wonders done by the providence of God; and the consequence was, that those who were persuaded by them drew down destruction on themselves. *Bp. Newton.*

27. *For as the lightning* &c.] As the lightning shineth through all places in an instant, so the power of Christ in destroying His enemies shall demonstrate itself evidently through all the land at once. *Dr. S. Clarke.*

28. *For wheresoever the carcase is,* &c.] Meaning that, as the eagles collect wherever they find their prey, so shall the Roman armies follow the call of Divine vengeance. This expression contains a beautiful allusion to the eagles of the Roman standards. *Abp. Newcome.*

29. — *shall the sun be darkened,* &c.] These which follow are strong figurative expressions, denoting that the Jewish state should be utterly destroyed. By similar figures we frequently find described in Scripture an utter desolation, and terrible destruction brought upon nations and capital cities. So Isaiah of Babylon, chap. xiii. 9, 10. In like terms the wrath of God against the

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and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, [i] and they shall see the Son of man coming in the clouds of heaven with power and great glory.

[i] Rev. 1. 7.

31 [k] And he shall send his angels ‖ with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

[k] 1 Cor. 15. 52. 1 Thess. 4. 16.

‖ Or, *with a trumpet, and a great voice.*

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

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35 [l] Heaven and earth shall pass away, but my words shall not pass away.

[l] Mark 13. 31.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 [m] For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

[m] Gen. 7. 5. Luke 17. 26.

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 [n] Then shall two be in the field; the one shall be taken, and the other left.

[n] Luke 17. 36.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

Idumeans is expressed, Is. xxxiv. 3, 4. Again, the destruction of Egypt, Ezek. xxxii. 7. Maimonides applied this passage to the destruction of all the Jews of superiour rank by the zealots. Twelve thousand of the nobility were slain by them, as Josephus relates. *Dr. Whitby.*

30, 31. *And then shall appear the sign* &c.] Then it shall become most evident that Jesus was the true and only Messiah, and the Jews shall lament and mourn, and be forced to acknowledge the power, and glory, and majesty of Christ, who will then send forth His ministers among the Gentiles, and will gather into one body those who believe and obey His Gospel, from among all the nations of the earth. In like manner at the end of the world, after long persecutions and afflictions of the church, and after great disturbances and revolutions in all the nations of the world, Christ will at last appear in the clouds of heaven with power and great glory, and He will send His angels through the world, and gather together His elect, that is, all good men, who have believed and obeyed Him, and reward them with eternal life. *Dr. S. Clarke.*

At that time the Son of man, whom the Jews would not before acknowledge, shall give proof of Himself, not indeed in any visible form, but in vengeance and judgment so visible, that all the tribes of the earth shall be forced to acknowledge Him the avenger. The Jews, many times, asked for a sign; now a sign will appear, that He is the true Messiah whom they despised, derided, crucified; namely, His signal vengeance and fury, such as never any nation felt from the first foundation of the world. *Dr. Lightfoot.*

33. *So likewise ye,* &c.] The shooting forth of leaves and buds is not a surer token of the approach of summer, than these signs are, that Christ will then enter on His glorious kingdom. *Dean Stanhope.*

The approach of summer, says our Lord, is not more surely indicated by the first appearances of spring, than the final destruction of the wicked by the beginnings of vengeance on this impenitent people. The opening of the vernal blossom is the first step in a natural process, which necessarily terminates in the ripening of the summer fruits; and the rejection of the Jews, and the adoption of the believing Gentiles, is the first step in the execution of a general plan of Providence, which will end in the general judgment. *Bp. Horsley.*

34. — *This generation shall not pass,*] Accordingly, all these events did actually take place, within forty years after our Saviour delivered this parable, and before that generation had passed away. *Bp. Porteus.*

35. *Heaven and earth* &c.] Meaning, These prophecies of Mine shall most certainly be fulfilled. *Bp. Pearce.* Though heaven and earth are deemed the most unchangeable of all things; yet even these are not so firm as My prediction of these things. They shall be dissolved, but My words shall not be changed, nor shall one tittle of that, which I have now delivered, fail of its designed event. *Dean Stanhope.*

36. *But of that day and hour* &c.] That is, the precise time (John vii. 30) when these things shall come to pass, no one knoweth, but God only. *Bp. Pearce.*

37. — *as the days of Noe*] The meaning of this passage (ver. 37—41) is, When the day of desolation shall come upon the city and temple of Jerusalem, the inhabitants shall be as thoughtless and unconcerned, and as unprepared for it, as those in the days of Noah were for the flood. But, as some (more particularly the Christians) will be more watchful, and in a better state of mind than others, the providence of God will make a distinction between His faithful and His disobedient servants; and will protect and preserve the former, but leave the latter to be taken or destroyed by their enemies; although they may both be in the same situation of life, may be engaged in the same occupations, and may appear to the world to be in all respects in similar circumstances. *Bp. Porteus.*

41. *Two women shall be grinding*] This expression is illustrated by modern customs in the East.

"Scarcely had we reached our apartment at Nazareth, than we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour. They were preparing flour to make our bread, as is always customary in the country when strangers arrive. The two women seated on the ground held between them two round flat stones. In the centre of the upper stone was a cavity for pouring in the corn, and by the side of this an upright wooden handle for moving the stone. As the operation began, one of the women with her right hand pushed this handle to the woman opposite, who again sent it to her companion, thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine." *Dr. E. D. Clarke.*

The meaning is, that Providence will then make a distinction between such as are not at all distinguished now. Some will be rescued from the destruction of Jerusalem, like Lot out of the burning of Sodom; while others, the same perhaps in outward circumstances, will be left to perish in it. *Bp. Newton.*

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42 ¶ [o] Watch therefore: for ye know not what hour your Lord doth come.

43 [p] But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 [q] Who then is a faithful and wise servant, whom his lord hath made ruler over his houshold, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall ‖ cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

‖ Or, *cut him off.*

[o] Mark. 13. 35.
[p] Luke 12. 39. 1 Thess. 5. 2. Rev. 16. 15.
[q] Luke 12. 42.

CHAP. XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.*
31 *Also the description of the last judgment.*

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

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42. *Watch therefore:* &c.] Here ends the prophetical part of our Lord's discourse: that which follows is altogether exhortatory. It may be called the moral of the prophecy, the practical application of it, not only to His immediate hearers, but to His disciples in all future ages: for this concluding admonition certainly alludes no less to the final judgment, than to the destruction of Jerusalem, and applies with at least equal force to both. Indeed, the prophecy itself, although in its primary and strictest sense it relates throughout to the destruction of the temple, city, and government of Jerusalem; yet, as has already been stated, was probably intended by Jesus as a type and an emblem of the dissolution of the world itself, to which the total subversion of a great city, and a whole nation, bears some resemblance. But, with respect to the conclusion, there can be no doubt of its being intended to call our attention to the last solemn day of account, with a view to which it is too clear to need much explanation, and too impressive to require additional enforcement. *Bp. Porteus.*

He means by these declarations to remind every man that his particular doom is near: for, whatever may be the season appointed in the secret counsels of God for that great and terrible day, when the heavens and the earth shall flee from the face of Him who shall be seated on the throne, and their place shall be no more found; whatever may be the destined time of this publick catastrophe, the end of the world, with respect to every individual, takes place at the conclusion of his own life. In the grave there will be no repentance, no virtues can be acquired, no evil habits thrown off. With that character, whether of virtue or of vice, with which a man leaves the world, with that he must appear before the judgment-seat of Christ. In that moment therefore, in which his present life ends, every man's future condition becomes irreversibly determined. In this sense, to every one that standeth here, "the coming of the Lord draweth nigh; the Judge standeth before the door;" let us watch, therefore, and pray, watch over ourselves, and pray for the succours of God's grace, that we may be able to stand before the Son of man. Nor shall vigilance and prayer be ineffectual. On the incorrigible and perverse, on those who mock at God's threatenings, and reject His promises, on these only the severity of wrath will fall. But for those who lay these warnings seriously to heart, who dread the pollutions of the world, and flee from sin as from a serpent; who fear God's displeasure more than death, and seek His favour more than life, though much of frailty will to the last adhere to them, yet these are the objects of the Father's mercy, of the Redeemer's love. For these He died, for these He pleads, these He supports and strengthens with His Spirit, these He shall lead with Him triumphant to the mansions of glory, when sin and death shall be cast into the lake of fire. *Bp. Horsley.*

51. — *shall cut him asunder,*] A mode of punishment used in the East: meaning generally, He will severely punish him—will destroy him with the sword here, and condemn him hereafter. *Abp. Newcome.*

—— *the hypocrites:*] Those hypocritical servants, who professed to be busy for the master when he was present, but were idle in his absence. *Bp. Pearce.*

Chap. XXV. ver. 1. *Then shall* &c.] The parables which follow are designed to carry on the subject with which the preceding chapter concludes; namely, that of the last solemn day of retribution: the object of them is, to call our attention to that great event, and to warn us of the necessity of being always prepared for it. *Bp. Porteus.*

—— *the kingdom of heaven be likened* &c.] Meaning, the state of the Gospel, and the method of God's dealings with men will be such, as may fitly be represented by this similitude. *Dr. S. Clarke.*

—— *took their lamps,*] The Jewish marriages, and the feasts which followed them, were performed at night. *Bp. Pearce.* See note at ver. 6.

2. — *five of them were wise, and five were foolish.*] The wise virgins represent those who had not only embraced the Christian religion, but who likewise persevered in that profession, and brought forth fruits answerable to it.

4. — *oil in their vessels*] In many parts of the East, and particularly in the Indies, it is the custom, instead of torches and flambeaux, to carry a pot of oil in one hand, and a lamp, which is thus supplied with oil, in the other. Candles are seldom used in the East, especially among persons of higher rank. *Sir J. Chardin.*

5. — *they all slumbered and slept.*] This did the wise virgins, as well as the foolish. Thus, too often, even the best and most considerate sort of Christians, are not so watchful as they ought to be, to prepare for death and judgment. In many things, says St. James, we all offend, even the best of us; and who is there that does not, some time or other, remit of his vigilance and care, so as to lie open to temptation, for want of a sufficient guard on

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6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are ‖ gone out.

‖ Or, *going out.*

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

[a] Chap. 24. 42. Mark 13. 33.

13 [a] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

[b] Luke 19. 12.

14 ¶ [b] For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

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15 And unto one he gave five ‖ talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

‖ A talent is 137*l.* 10*s.* chap. 18. 24.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

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himself? Blessed are those servants, and wise indeed, whose lamps always burn bright, and whom the Bridegroom, when He comes, shall find watching, and in a fit posture and preparation to meet Him. *Abp. Tillotson.*

6. — *at midnight there was a cry* &c.] In "the Customs of the East Indians and the Jews compared," a statement is given of the marriage ceremonies of the former, remarkably resembling the usages of the latter. It is mentioned, among other circumstances, that the new married couple go abroad for some hours, attended by their friends and kindred, with drums and trumpets preceding them, and lighted by flambeaux. On their return home, where the women and domesticks wait for them, the whole house is enlightened with little lamps, and many flambeaux are kept ready for their arrival, besides those that accompany them. These flambeaux are nothing else but pieces of linen squeezed hard together into a round form, and thrust into a mould of copper. Those who hold them in one hand have in the other a bottle full of oil, and they take care to pour out of it from time to time on the linen, which otherwise gives no light.

10. — *the bridegroom came;*] We should well observe here the fatal effects of putting off the necessary preparations for meeting our Judge. We ought to be always ready whenever He may please to come. When that time shall be, it is not in our power to know. *Bp. Mann.*

—— *and the door was shut.*] The patience of God will not always last: the day of the Lord will come, as a thief in the night, and will surprise the careless world at once, and give them no time to trim up their lamps and get oil; but in an instant the door will be shut, and they shall never enter into the kingdom of God. Let the sinner be wise in time, and improve the present opportunities of life with all his might, with all possible care and diligence, lest judgment find him unprepared. *Abp. Tillotson.*

13. *Watch therefore,*] This is the application which our Saviour makes of the parable; we hence learn that the design of this parable is to instruct us that we ought to be continually vigilant, and always on our guard, and in a constant readiness and preparation to meet the Bridegroom, because we know not the hour of His coming to judgment; nor yet, which will be of the same consequence and concernment to us, do any of us know the precise time of our own death. Either of these may happen at any time, and come when we least expect. It behoves us therefore to make the best and speediest provision that we can for another world, and to be continually on the watch, and to trim our lamps, that we may not be surprised by either of these events, our own particular death, or the general judgment of the world. More particularly should we take up an immediate and effectual resolution, not to delay our repentance and the reformation of our lives, that we may not have that great work to perform at a time when we are not fit to do any thing, much less to prepare for eternity, and do that in a few moments, which ought to have been the care and endeavour of our whole lives; that we may not be forced to perform a hurried, imperfect, and too probably unavailing repentance; to perform that in great haste and confusion, which certainly does require our wisest and most deliberate thoughts, and the most serious consideration. *Abp. Tillotson.*

—— *for ye know neither the day nor the hour*] From the complete uncertainty at what time "the Son of man cometh," we should be impelled immediately to reconcile ourselves to God by a sincere and hearty repentance, that the terrible day of God's wrath may not find us unprepared. We should be ever on our guard, and frequent in all acts of piety and devotion, that we may make a daily advancement towards Christian perfection. We should humbly pray to God that the day of judgment may not overtake us unawares; but that, by patient continuance in well-doing, we may wait for glory, honour, and immortality. *Nelson.*

14. *For the kingdom of heaven is* &c.] By a man travelling into a far country, is here represented our Saviour's leaving this world, and ascending into heaven, after He had finished the great work of our redemption: and by His delivering to His servants His goods, is signified His strengthening His disciples with sufficient grace for the performance of their duty and service towards Him. By the lord's returning after a long time, and reckoning with the servants, is represented the coming of Christ to judgment at the end of the world, then to inquire into every man's works, and to reward or punish, as there is just occasion. *Bragge.*

21. — *enter thou into the joy of thy lord.*] The word, translated "joy," is applied particularly to a feast. The metaphor is still

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22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

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28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 [c] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

[c] Chap. 13. 12. Mark 4. 25. Luke 8. 18.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

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used of representing the joys of heaven by a feast; and the master, in reward for his servant's good conduct, invites him to feast with him. *Dr. Whitby.*

24. — *that thou art an hard man,*] The pretence here made by the servant is false and groundless. God requires not of His servants more than He has given them power to perform. But certainly, the stricter we imagine Him to be, the more careful we ought to be, in improving the talent He has committed to our charge. *Bp. Mann.*

26. — *thou knewest that I reap* &c.] This is not a concession that the master was truly so, but it is an argument out of the servant's own mouth to condemn him, for not acting suitably to his own hard conceptions of his lord. *Dr. Whitby.* He means, though it were true, as you say, that I reap where I sow not, and you durst not risk the money in merchandise, still you should have put it out to interest, to the publick moneychangers: some exertions ought to have been made. Thus God only requires service from us, in proportion to the means, and to the degree of grace which He grants. *Dr. Lightfoot.*

27. *Thou oughtest — to have put my money to the exchangers,*] Meaning, that he ought to have turned it to profit by some honest way of trade. He uses this expression to upbraid the folly and sloth of the servant. *Dr. Lightfoot.*

Hence we are instructed, that he who has received much grace, must be eminent for much holiness. His piety must rise proportionably to the communications of the Holy Spirit which he enjoys; and his diligence be commensurate with his strength. He that hath received five talents, must gain other five with them; and no man must be without some increase, though he hath received but one. *Bragge.*

29. *For unto every one that hath* &c.] To him that uses and duly improves God's spiritual gifts, so much shall by degrees be given, that at the last he shall have all abundance; but from him who doth not so, that which he formerly had shall be taken away. *Dr. Hammond.*

The moral of this parable is, that Jesus will reward and punish Christians according to their behaviour, under the means of grace afforded them; and that what will be required from every one will be in proportion to that which has been given him. *Bp. Pearce.*

In the foregoing parable we see, on the one hand, all possible encouragement given to diligence and industry, and a lively improving piety, in an abundant increase of grace, with all the blessed attendants of it in this world, and a full enjoyment of God in heaven. On the other side, we are presented with considerations which, if duly weighed, will make any one afraid of spiritual sloth and idleness, and not dare to neglect the improvement of his talent; for, by so doing, he will be deprived of God's grace here, and doomed to eternal misery at the day of judgment. *Bragge.*

31. *When the Son of man shall come* &c.] Our blessed Lord, after the admonitory parables which precede, containing exhortations to prepare for the last great day, is naturally led on to a description of the day itself. He represents Himself as a great and mighty King, the Supreme Lord of all, sitting on the throne of His glory, with all the nations of the world assembled before Him, and waiting their final doom from His lips. What an astonishing and stupendous spectacle is this! He then at one glance, which penetrates the heart of every individual of that immense multitude, discerns the respective merits or demerits of every human being there present, and separates the good from the bad, with as much ease as a shepherd divides his sheep from the goats. He proceeds to question them on one most important branch of their duty, as a specimen of the manner, in which the inquiry into the whole of their behaviour will be conducted; and then, with the authority of an Almighty Sovereign and Judge, He pronounces in a few words the irreversible sentence, which consigns the wicked to everlasting punishment, and the righteous to life eternal. *Bp. Porteus.*

32. — *shall be gathered all nations:*] That is, all mankind that ever lived in any nation on the face of the earth, from the creation of it to that day. *Bp. Beveridge.*

The doctrine of a future judgment, to be executed by that Divine Person who came down from heaven to be crucified, in order that He might deliver us from death eternal, is the strongest argument that was ever urged, or that can be conceived, to make men good. It has an efficacy proper to work on every disposition; to restrain the rash, to recover the fallen, to confirm the wavering, to soften the obdurate, to awe the presumptuous, to encourage and animate the desponding and weak, and to improve and exalt the virtuous and good of every degree, to perfection. *Dr. Ogden.*

—— *he shall separate them one from another,*] It is to be observed that all mankind, when assembled before the judgment seat of Christ, are divided into two great classes, the wicked and the good: those who are punished and those who are rewarded. There is no middle, no intermediate station provided for those who are lukewarm and indifferent, who are "neither cold nor hot," who do not reject the Gospel, but give themselves very little concern about it; who, instead of working out their salvation with fear and trembling, leave that matter to take care of itself, and are at perfect ease as to the event. Such persons hope probably to be exempted from punishment at least, if not en-

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33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

[d] Isa. 58. 7. Ezek. 18. 7.

35 [d] For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

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40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, [e] Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

[e] Psal. 6. 8. chap. 7. 23.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred,

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titled to reward. But how vain this hope is, our Saviour's representation of the final judgment most clearly shows. Those who are not set on the right hand, must go to the left. Those who are not rewarded, are consigned to punishment. There are, indeed, different mansions both for the righteous and the wicked; there are different degrees of punishment for the one, and of reward for the other; still it does not appear that there is any middle or intermediate state between punishment and reward. *Bp. Porteus.*

33. — *on his right hand, — on the left.*] Here seems to be an allusion to the received custom of the Jews in capital causes, of placing criminals who were acquitted on the right hand of the Sanhedrim, and those who were to receive the sentence of condemnation, on the left hand. *Dr. Whitby.*

34. — *prepared for you from the foundation* &c.] That is, which God ordained from the beginning of the world, to take place at the proper season. *Bp. Pearce.*

35. *For I was an hungred,* &c.] It is an observation of some importance to be impressed on our minds, that, although charity to our neighbour, and indeed only one branch of that comprehensive duty, liberality to the poor, is here specified as the only Christian virtue, concerning which inquiry will be made at the day of judgment; yet we must not imagine that this is the only virtue which will be expected from us, and that on this alone will depend our final salvation. Nothing can be more distant from truth, or more dangerous to religion, than this opinion. The fact is, that charity, or love to man in all its extent, being that virtue which Christ has made the very badge and discriminating mark of His religion, is here constituted by Him the representative of all other virtues, just as faith is, in various passages of Scripture, used to denote and represent the whole Christian religion. But, that neither charity, nor any other single virtue can entitle us to eternal life, is clear from the whole tenour of the New Testament, which every where requires universal holiness of life. We are commanded "to stand perfect and complete in all the will of God," Col. iv. 12; "to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity," 2 Pet. i. 5, 6. Here we see that charity makes only one in that large assemblage of virtues, which are required to constitute the Christian character; and even while we endeavour to fulfil all righteousness, still it is not on that righteousness, but on the merits of our Redeemer, that we must rely for our acceptance with God. We must therefore collect the terms of our salvation, not from any one passage, but from the whole tenour of the sacred writings taken together; and, if we judge by this rule, which is the only one that can be safely relied on, we shall find that nothing less than a sincere and lively faith in Christ, producing in us, as far as the infirmity of our nature will permit, universal holiness of life, can ever make our final calling and election sure. But thus much we may certainly collect from our Lord's representation of the final judgment, that charity or love to man is one of the most essential duties of our religion, and that to neglect this virtue must be peculiarly dangerous, and render us peculiarly unfit to appear at the last day before the tribunal of Christ. *Bp. Porteus.*

40. — *Inasmuch as ye have done it* &c.] It is in vain to search among the works of any sage of antiquity for so pathetick a recommendation of benevolence to the distressed, and enforced by such assurances of a reward, as is here given by Christ. *S. Jenyns.*

—— *the least of these my brethren,*] That is, the meanest among true Christians. *Bp. Pearce.*

This memorable and gracious answer of our Saviour is fit to be engraven in the hearts, and ever sounding in the ears, of all industrious promoters of charity. True it is, our Saviour says, *Me* in person ye never relieved, supported, comforted; but since ye performed these kind offices to others, who belonged to Me, at My command, and for My sake; I consider what you did to them (even to one of the least of them) as done to Myself, and shall accordingly give you a most valuable recompense. These words, considered as they ought to be as to their general drift, press upon us two powerful motives to the practice of charity; the one, that upon this point, we shall certainly be tried and examined at the great day of account; the other, that acts of mercy done to the poor will then be accepted and rewarded, as done to our Saviour Himself. *Bp. Atterbury.*

41. — *Depart from me, ye cursed,* &c.] O terrible sentence of the most righteous Judge! a sentence as full of wrath and vengeance, as that of the righteous (ver. 34) is full of grace and favour. To the righteous He says, "Come, ye blessed of My Father;" to the wicked, "Depart from Me, ye cursed." He does not add "of My Father," because it is not God, but they who have brought this curse upon themselves. To those on His right hand He says, "Inherit the kingdom;" to those on His left, "Depart into everlasting fire." He tells the former, that the kingdom, which they shall inherit, was "prepared for them from the foundation of the world;" the latter, that the fire, to which they must go, was "prepared," not for them, but "for the devil and his angels;" by this He signifies, that the place of punishment, to which they are condemned, was at first designed only for the devil and the fallen angels; but, seeing they have done the works of the devil, and would not be persuaded to turn to God, and serve Him, they must now go to the same place, and there live for ever with the fiends of hell. *Bp. Beveridge.*

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or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

[f] Dan. 12. 2. John 5. 29.

46 And [f] these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XXVI.

1 *The rulers conspire against Christ.* 6 *The woman anointeth his feet.* 14 *Judas selleth him.* 17 *Christ eateth the passover:* 26 *instituteth his holy supper:* 36 *prayeth in the garden:* 47 *and being betrayed with a kiss,* 57 *is carried to Caiaphas,* 69 *and denied of Peter.*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

[g] Mark 14. 1. Luke 22. 1. John 13. 1.

2 [g] Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

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3 [h] Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

[h] John 11. 47.

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the feast *day,* lest there be an uproar among the people.

[c] Mark 14. 3. John 11. 1.

6 ¶ [c] Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat.*

8 But when his disciples saw *it,* they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it,* he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

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46. — *the righteous into life eternal.*] The doctrine of life everlasting is the greatest spur to obedience and the practice of virtue, not only out of love and thankfulness to our Divine Benefactor, but out of regard to our own interest. The richer the reward, the more it deserves our assiduous and earnest endeavours. Shall we not press "toward the mark for the prize of our high calling," when we reflect that in value it exceeds all that eye hath seen, or ear heard, or the heart of man hath conceived; and hath, besides, this transcendent excellence, that, like the Giver's mercy, it endureth for ever? The possessions or distinctions of this vain world in their nature can never satisfy, and drop from us as fast as we obtain them, at the latest with this short life, and many of them much sooner: but the heavenly bliss continues unfading to eternity, and after the revolution of endless, endless ages, is but still beginning. How should we despise the empty pomp, the idle bustle, the little greatness of this poor transient state, were the eyes of our understanding, by God's grace, enlightened to know what is the hope of His calling, and what the riches of the glory of His inheritance! *Dr. Ogden.*

In this and many other passages of a similar nature, we are expressly assured that both our existence and our happiness hereafter will be, in the strictest sense of the word, everlasting. This none but God Himself could promise, or, when promised, fulfil. It is more than the utmost sagacity of human reason could discover, more than the utmost perfection of human virtue could claim. Eternal life, therefore, is constantly and justly represented in Scripture as the gift, the free gift of God, through Jesus Christ; and, were it on this account only, it might be truly said, that life and immortality were brought to light through the Gospel. *Bp. Porteus.*

In the description of the last day given in this chapter, ver. 31—46, the most august scene that imagination can conceive is represented with a mixture of simplicity and pathos. The glory and majesty of the Judge and King are contrasted by His humility and benevolence. The righteous resume His words in the most natural manner, ver. 37, and, by resuming them, seem to inculcate anew the duties of humanity, never elsewhere so forcibly recommended. In like manner, when the wicked recapitulate the omissions with which they are charged, ver. 44, we seem a second time warned against the effect of such crimes. *Abp. Newcome.*

Chap. XXVI. ver. 2. — *the feast of the passover,*] See notes at Exod. xii. This feast began on the 14th day of the first full moon, in the month Nisan, and, properly speaking, lasted only one day, but the seven days of unleavened bread immediately followed, so that the entire festival lasted eight days; the whole being sometimes called "the feast of the passover," and "the days of unleavened bread," Luke xxii. 1, 7. *Bp. Pearce.* St. Mark's expression is "the feast of the passover, and of unleavened bread," Mark xiv. 1.

5. — *Not on the feast day,*] The day of the passover. It seems probable that their design was not to apprehend Jesus till the eight days of the paschal feast were concluded, and when the multitude of people, who came to Jerusalem for that occasion, should be diminished; but Judas, having come to the chief priests soon after, and made an offer of betraying Him in the night, they changed their design, and seized upon Him on the evening of the first of these eight days, intending to have Him tried and condemned in the night, and crucified early in the morning, before the multitude of the people should come together. *Bp. Pearce.*

6. — *in Bethany,*] Bethany was on the mount of Olives, about fifteen furlongs from Jerusalem. It was in this place that our Lord performed the signal miracle of raising Lazarus from the dead, John xi. 1, 18. Mr. Maundrell informs us that it is at present a very small village. *Dr. Wells.*

7. — *a woman*] Named Mary, John xii. 3, and one of the sisters of Lazarus, John xi. 2. *Bp. Pearce.*

—— *and poured it on his head,*] This act, however it may appear strange to us, was perfectly conformable to the customs of ancient times, not only in Asia, but in the more polished parts of Europe; and, among the Jews particularly, the custom of anointing the head seems to have been almost as common a custom as that of washing the face. See Matt. vi. 17, 18. The particular act here recorded was intended as a mark of respect to our Lord by this devout woman. *Bp. Porteus.*

8. — *saying, To what purpose is this waste?* &c.] It was only Judas Iscariot who said this, and that from covetousness, John xii. 4—6. Some of the disciples seem to have approved of it, by reason of the pretext of charity, Mark xiv. 5, and the rest did not contradict it, but approved by their silence; on which account they are here mentioned without any exception, as uniting with Judas. *Dr. Whitby.*

10. — *Why trouble ye the woman?*] Why do you blame the woman? Surely, this expense is as well bestowed on Me whilst I am alive, as in preparing My dead body for burial; on which occasion you know it is the constant custom to use costly spices and perfumes, John xix. 39, 40. *Bp. Mann.* Thus Jesus, seeing at

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11 [d] For ye have the poor always with you; but me ye have not always.

[d] Deut. 15. 11.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

[e] Mark 14. 10. Luke 22. 3.

14 ¶ [e] Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

[f] Mark 14. 12. Luke 22. 7.

17 ¶ [f] Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

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20 [g] Now when the even was come, he sat down with the twelve.

[g] Mark 14. 18. Luke 22. 14. John 13. 21.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [h] He that dippeth *his* hand with me in the dish, the same shall betray me.

[h] Psal. 41. 9.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

[i] 1 Cor. 11. 24.

26 ¶ And as they were eating, [i] Jesus took bread, and ‖ blessed *it*, and brake *it*,

‖ Many Greek copies have, *gave thanks.*

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once the piety of her heart, and the purity of her intentions, with that sweetness of temper which was natural to Him, not only accepted her humble offering with complacency, but generously defended her against the illiberal cavil. *Bp. Porteus.*

12. — *did it for my burial.*] The woman's design was to shew her respect for Jesus, but He takes occasion hence to forewarn His disciples, that His burial was approaching. *Grotius.*

13. — *Wheresoever this gospel* &c.] This, as we know, was no vain prediction; it has been most literally and punctually fulfilled, and we ourselves are witnesses of its completion at this very moment. *Bp. Porteus.* Three out of the four Evangelists, St. Matthew, St. Mark, and St. Luke, have recorded this event. *Bp. Pearce*

15. — *for thirty pieces of silver.*] For thirty shekels, about £3. 10*s.* 8*d.* of our money. It appears from Exod. xxi. 32, that this was the price to be paid for a slave or servant when killed by a beast. So vilely was He esteemed who shed His precious blood for man; and so true it is, that Christ took upon Him the form of a servant. *Drs. Hammond* and *Whitby.*

17. — *the first day of — unleavened bread*] The morning of the day, (Thursday,) on the evening of which the paschal lamb was ordered to be slain. Though, strictly speaking, they were not obliged to abstain from leavened bread till the paschal supper, yet, through caution not to offend against the law, they began to remove leavened bread from their houses on the 14th, before the lamb was killed. Hence this day is here called "the first of unleavened bread," though Moses gives that name to the 15th, Exod. xii. 17. *Le Clerc.*

23. — *He that dippeth his hand with me in the dish,*] In Barbary, and probably in the East, when the food is any liquid substance, after having broken their bread into small pieces, they dip their hands and their morsels together in it. *Dr. Shaw.*

24. *The Son of man goeth* &c.] I must indeed suffer, Jesus says, according to the will of God, and according to the prophecies concerning Me: but, though the Divine Wisdom thinks fit to use the wickedness of My betrayer as an instrument to effect His great designs; yet the wickedness of him, who thus wilfully and maliciously betrays Me, is not on this account the less; and therefore his punishment will be so grievous, that it were happy for him had he never been born. *Dr. S. Clarke.*

25. — *Thou hast said.*] This expression affirms, Yes, thou art the person whom I mean. The words seem spoken to Judas apart. We should here observe, on the one hand, the divine foreknowledge of Christ, in discovering the hidden designs of the heart; and, on the other hand, the deceitfulness of sin, which drives men to their destruction, notwithstanding the plainest warning. *Bp. Mann.* This was said to Judas in a low voice, unheard by the rest. *Dr. Hales.*

26. — *Jesus took bread,* &c.] We should bear in mind that our Lord was now solemnly commemorating the passover, the most considerable of all the sacrifices appointed under the Old Testament, and the type of the great sacrifice for sin, made by "Christ our Passover," 1 Cor. v. 7. In the expressions therefore which He uses, He refers to the occasion present, and the objects before Him, which must all be taken into the account, if we would comprehend the fulness of His meaning. It is as if He had said, You are eating the flesh of this lamb; the blood of it has been shed on the altar to make atonement. But you must now know that these things are but shadows. I am the great sacrifice, and My blood the true atonement. Eat of this bread, drink of this cup, considering them as representing My body and blood, and you shall be partakers of what was always the end and meaning of the legal passover; of this body, which is just now going to be offered in sacrifice to God for the sins of all men; of this blood, "without shedding of which is no remission," Heb. ix. 22. *Dr. Ogden.*

The Jews had been accustomed to partake, at all their feasts, of bread and wine, in a serious and devout manner, after a solemn blessing or thanksgiving to God for His goodness to men; but especially at the feast of the passover, which our Saviour was celebrating with His disciples, when He instituted this holy sacrament: at that feast, in their thanksgiving, they commemorated more at large the mercies of their God, dwelling however chiefly on their deliverance from the bondage of Egypt. And, as this had many particulars resembling that infinitely more important redemption of all mankind from sin and ruin which our Saviour was then about to accomplish, He very naturally directed His disciples that their ancient custom should for the future be applied to the greatest of Divine blessings, and become the memorial of "Christ their Passover sacrificed for them;" as indeed the bread broken aptly enough represented His body, and the wine poured forth expressly figured out His blood shed for our salvation. *Abp. Secker.*

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and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

‖ Or, *psalm.*

30 And when they had sung an ‖ hymn, they went out into the mount of Olives.

[k] Mark 14. 27. John 16. 32.

31 Then saith Jesus unto them, [k] All ye shall be offended because of me this night: for it is written, [l] I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

[l] Zech. 13. 7.

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32 But after I am risen again, [m] I will go before you into Galilee.

[m] Mark 14. 28. & 16. 7.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, [n] Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

[n] John 13. 38.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ [o] Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

[o] Mark 14. 32. Luke 22. 39.

—— *this is my body.*] This is a figurative mode of expression, and must be understood to mean, This is the representation or sign of My body, in the same sense as the lamb is called the passover. The bread could not be Christ's natural body whilst He was alive; for it was His body that performed the action of breaking and giving the bread; nor could the wine in the cup be His blood, for that was still flowing in His veins. *Bp. Mann.*

These words can by no natural construction support the doctrine of transubstantiation maintained in the Romish Church. For the words when uttered by the priest cannot surely signify more than when they were uttered by Christ Himself; and He evidently alluded to the approaching sacrifice of Himself on the cross; on which His body was to be broken and pierced, and His blood shed by the nails, and by the spear. *Dr. Hales.*

The Catechism of our Church affirms, that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper." The meaning of which is, that although in one sense all communicants equally partake of the outward signs of the body and blood of Christ, yet in a much more important sense, the "faithful" only, the pious and virtuous receiver, eats His flesh and drinks His blood, shares in the life and strength derived to men from His incarnation and death, and, through faith in Him, becomes, by a vital union, one with Him; a member, as St. Paul expresses it, "of His flesh, and of His bones," Eph. v. 30: not in a literal sense, but in a figurative and spiritual one. In appearance, the sacrament of Christ's death is given to all alike; but, verily and indeed, in its beneficial effects, to none besides the faithful. Even to the unworthy communicant He is present, as He is wherever we meet together in His name; but, in a better and most gracious sense, to the worthy soul, becoming by the inward virtue of His spirit, its food and sustenance. *Abp. Secker.*

27. — *Drink ye all of it;*] We should observe, that the command for *all* to drink of the cup was positive and express; and directly opposed to the practice in the Romish Church, of giving the cup to the clergy only, and denying it to the laity. It is material also to notice the reason assigned by our Saviour, why all the Apostles were to drink of it: "For this is My blood, &c.—shed for many for the remission of sins." All therefore, who stand in need of remission of sins, are to drink of the cup; that is, all mankind, laity as well as clergy. *Bp. Tomline.*

The design of our blessed Saviour, in this institution of the Lord's supper, was to leave to the Church a perpetual, solemn, and sacred memorial of His death for us; that, as often as we come to the Lord's table, and there join in the celebration of this holy Sacrament, we might be moved, by what is there done, at once to call to remembrance all the circumstances of His passion, to consider Him as set forth crucified before our eyes, and to meditate on the love of Christ thus dying for us, and on the mighty benefits and advantages which have accrued to us thereby, and have our hearts affected after a suitable manner towards Him. *Abp. Wake.*

The sacrament of the Lord's supper, being thus instituted, was adopted by all early Christians, with very few exceptions; and no modern sect rejects it, except the Quakers, and some mysticks, who make the whole of religion to consist in contemplative love. *Bp. Tomline.*

29. — *I will not drink henceforth* &c.] The meaning is, This is the last time that this supper will be a representation of the passover. It shall hereafter take a new signification. When My kingdom, that is, My religion, is fully confirmed and established in My rising from the dead, this supper shall be the memorial of a more noble sacrifice. The passover, which was a type of the redemption to be wrought by Me, shall be fulfilled and completed by My death and resurrection. The shadow passes away, the substance takes place; and, when you eat this supper in remembrance of Me, there will I be virtually present among you: and your souls shall be nourished and refreshed by My grace, as your bodies are by the bread and wine. *Bp. Porteus.*

—— *in my Father's kingdom.*] This expression seems to refer to the period after His resurrection, the kingdom or state of the Gospel, erected at His resurrection, and more completely begun at His ascension. *Dr. Whitby.*

30. — *had sung an hymn,*] The Jews usually sung after their repasts verses or pious songs. After the paschal feast, they sung from the 112th to the 119th Psalms. It is probable either that these were sung by our Lord and His disciples, or else some other hymn adapted to this particular institution. *Dr. Hammond.*

31. — *shall be offended because of me*] Meaning that they should fall away from Him, and be afraid to own Him. *Dr. S. Clarke.*

—— *for it is written,*] See notes at Zech. xiii. 7.

32. *But after I am risen* &c.] This He said, to console and support His disciples under the approaching trial. *Bp. Porteus.*

34. — *before the cock crow,*] St. Mark's words are, "Before the cock crow twice." The Jews reckoned the first cockcrowing about midnight; the second, more properly called so, about break of day. St. Matthew's words are to be referred to the latter, which St. Mark calls the second cockcrowing. *Dr. Whitby.*

35. — *yet will I not deny thee.*] From reading these words of St. Peter, and viewing his subsequent behaviour, we learn that confidence and presumption are very unpromising signs of steadfastness and perseverance in religion. Trust in God is one thing, and trust in ourselves is another; and there is reason to think that they will differ as much in the success that attends them, as they do in the power on which they are founded. *Bp. Sherlock.*

36. — *a place called Gethsemane,*] The word means, "the place of oil-presses." This village was situated on the mount of Olives, ver. 30.

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37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

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39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from

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37. — *Peter and the two sons of Zebedee,*] These three disciples had, at the transfiguration, seen His mortal body suddenly clothed with light as with a garment; they beheld His glory, as the glory of the only begotten; they saw the Sun of righteousness shining in its full power, and heard the voice from heaven declaring Jesus to be the beloved of the Father. They are now called upon to behold Him encompassed with the infirmities of a man, and beset by the powers of darkness, and humbled under the load of our sins; to hear the same Divine Person praying in a bitter agony, as one smitten of God in His anger, and afflicted unto death. And these are subjects on which no Christian can meditate without infinite profit and advantage. By viewing in the transfiguration of Jesus the glory of His person, and an ensample of that glory which He will bestow on His saints at the resurrection, he is armed against the pain and shame of the cross, and strengthened to undergo his portion of suffering in this world. By attending his Redeemer in the garden during His agony, he learns the intolerable punishment due to sin, and the amazing love of Him who would descend from Tabor to Gethsemane to endure it for sinners: he is prepared to take up his cross, and to be conformed to Christ in sufferings, from thence looking back to the glory which the Son of God left for a time, that He might bestow it on His beloved disciples for ever. *Bp. Horne.*

38. — *My soul is exceeding sorrowful,*] Was ever sorrow like unto His sorrow, in the day when God laid on Him the iniquity of us all? How should the serious consideration of all this make us lament and mourn, loath and abhor ourselves, and repent in dust and ashes, that we should have been the occasion of so much grief and anguish, horrour and consternation to the Son of God Himself! *Bp. Beveridge.*

What more lively representation can we possibly desire of our Lord's willing sufferings for our sakes, than this which the tragical scene in the garden sets before our eyes? Those tortures of body, and that exceeding sorrow and heaviness, even unto death; those agonies and earnest prayers, which extorted even drops of blood, and a most vehement importunity that the bitterness of that cup, which He was then about to drink, might, if possible, pass from Him: these are all indications of anguish and grief of heart, greater than can be expressed. By all these pangs our Lord has convinced us, at how dear a price He thought our souls worth purchasing; what obligations to love and gratitude are laid upon those for whom He endured so much; and how highly displeasing in the sight of God sin must ever be, since so heavy a load of suffering was laid by God on the Son of His love, when through His unspeakable kindness He submitted to bear the sins of others. *Dean Stanhope.*

Where is the wise disputer of the world, who says that pain and affliction are not evils? Bring him to Gethsemane; there shall he see a just Man and perfect, a Man whose conscience reproaches Him with no vice or folly, a Man whose life hath been piety and love, unaffected piety, disinterested love; a Man in whose ample mind are hidden all the treasures of knowledge; a Man assuredly entitled to every comfort which the consciousness of perfection, of perfect virtue, and of perfect wisdom, can bestow: he shall see this wise, this good, this perfect Man, this Man in union with Divinity, overwhelmed with grief and tribulation. Surely He bears our griefs, He carries our sorrows, He undergoes the chastisement of our peace. See His mortified looks, His troubled gestures! See the bloody sweat! strange symptoms of the unuttered pangs that rend His righteous heart. See Him prostrate on the earth in anxious supplication. Humble thyself, O vain philosophy! dismiss thy arrogant maxims: learn from this affecting spectacle a better wisdom than thine own; learn it of Him who brought it from above. Say not that affliction is not an evil: say that it is to be borne with humility, as the punishment of sin; to be endured with fortitude, as the instrument of good; to be accepted with thankfulness, as the discipline of God, whereby He trains His sons to virtue, and fits the virtuous for glory; but confess that it is that, which the most perfect natures do the most abhor; that, which it is the wisdom of man, with due submission to the dispensations of Providence, to shun. *Bp. Horsley.*

39. — *fell on his face, and prayed,*] We find our Lord resorting to prayer in His last extremity, and with an earnestness, a vehemence of devotion, proportioned to the occasion. The terms, in which the Evangelists describe His devotion on this occasion, are the strongest that could be used. As soon as He came to the place, He desired His disciples to pray. This did not content Him; this was not sufficient for the state and suffering of His mind. He parted even from them: He withdrew about a stone's cast and kneeled down. Hear how His struggle in prayer is described. Three times He came to His disciples, and returned again to prayer; thrice He kneeled down at a distance from them, repeating the same words. Being in an agony, He prayed more earnestly; drops of sweat fell from His body, as if it had been great drops of blood; yet in all this, throughout the whole scene, the constant conclusion of His prayer was, "Not My will, but Thine be done." It was the greatest occasion that ever was; and the earnestness of our Lord's prayer, the devotion of His soul, corresponded with it. Scenes of deep distress await us all. It is in vain to expect to pass through the world without falling into them. But we have in our Lord's example a model for our behaviour, in the most severe and trying of all occasions; afflicted, yet resigned; grieved and wounded, yet submissive; not insensible of our sufferings, yet increasing the ardour and fervency of our prayer in proportion to the pain and acuteness of our feelings. But, whatever may be the fortune of our lives, one great extremity at least, the hour of approaching death, is certainly to be passed through. What ought then to occupy us? Prayer. Prayer, with our blessed Lord, was the refuge from the storm; almost every word He uttered during that tremendous scene was prayer: prayer the most earnest, the most urgent; repeated, continued, proceeding from the recesses of His soul; private, solitary; prayer for deliverance; prayer for strength; above all, prayer for resignation. *Archdeacon Paley.*

—— *O my Father,*] Our Saviour on no occasion uttered vehement or rapturous ejaculations in His prayers. As the Lord's prayer is a model of calm devotion, so His words in the garden are unaffected expressions, of a deep indeed, but sober piety. He never appears to have been worked up into any thing like that elation, or that emotion of spirits, which is occasionally observed in most of those, to whom the name of enthusiast can in any degree be applied. *Archdeacon Paley.*

—— *if it be possible, let this cup* &c.] We must remember that our Saviour, though He was the Son of God, was also the Son of man; and, as such, was subject to all the infirmities which belong to human nature. It was not to be expected from Him, as He was man, that He should shew no unwillingness to suffer, but that He should conquer that unwillingness, rest in the Divine appointments, and make God's choice His own. Our Lord's prayer therefore to be excused from His portion of suffering, was no disparagement either of His obedience to God, or of His love to man; but, in truth, a higher commendation of both. Since, notwithstanding so strong a sense of what He was about to undergo, He freely gave Himself up to sufferings, so harsh to human nature in general, so exceeding bitter to Himself in particular. The more earnest were His prayers for a release, the more meritorious was His submission. *Dean Stanhope.*

Our Lord utters this prayer in the anguish of His soul, but with perfect resignation to the will of the Father. The counsels

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me: nevertheless not as I will, but as thou *wilt.*

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

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47 ¶ And [p] while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

[p] Mark 14. 43. Luke 22. 47. John 18. 3.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: [q] for all they that take the sword shall perish with the sword.

[q] Gen. 9. 6. Rev. 13. 10.

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of God are founded on unerring wisdom. They cannot be reversed or changed. The awful sentence is gone forth: "without shedding of blood is no remission." Love to man, joined with a zeal for His Father's honour; these motives, which first engaged Him in the painful work of our redemption, prevail over His human feelings, and He surrenders Himself without resistance; thus verifying the ancient prediction, "He was brought as a lamb to the slaughter." *Bp. Horsley.*

—— *nevertheless not as I will,* &c.] Notwithstanding our Lord's extreme agony of mind, we find that He displayed the utmost firmness and fortitude of soul, and the constant termination of His prayer was, "Not My will, but Thine be done." He submitted with the most perfect resignation to those calamities, which He felt so acutely, and deprecated so earnestly. From His example we should learn what conduct we ought to observe when distress and misery overtake us. We are not only allowed, but we are encouraged by what He did, to pour forth our petitions to the throne of Grace, for help in time of need. We are permitted to pray for the removal of our calamities with earnestness and with fervour: we may implore the Almighty that the bitter cup of affliction may pass away from us; but the conclusion must always be the same which His was, "Not as I will, but as Thou wilt." Of one thing we may be assured, that if the evils which overwhelm us are not removed, yet our supplications shall not be vain; we shall at least be enabled to bear them. And though we must not expect to have an angel sent from heaven to support us, as was done to Jesus, (Luke xxii. 43,) yet we may expect, and expect with confidence, that a more than angelick Comforter, even the Spirit of Truth, will shed His healing influence over our souls, and preserve us from sinking even under the severest trials. *Bp. Porteus.*

The sentiments and supplications, suitable to all human beings in a state of distress, are here expressed in a few words by Him who was the greatest example at once both of suffering and of submission. He who was "in the beginning with God, and was God," being become man, and about to be betrayed, forsaken, blasphemed, and crucified, though He could have commanded all the hosts of heaven, utters but these words, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." *Dr. Ogden.*

The former part of our Lord's petition, "If it be possible, let this cup pass from Me," is the voice of human nature, yielding to those feelings which God, who planted them in man, cannot disapprove, when duly regulated. This latter part is the voice of the same human nature, according to that principle of reason and duty, which sets bounds to our desires, checks and controls our passions and inclinations, and represents it as a becoming and necessary act of obedience, to resign ourselves entirely to the merciful providence of God. He, who was innocence itself, did pray to be delivered from afflictions, shame, and bodily sufferings; and we, without any reflection on our virtue, may do the same. But we must always remember so to do, with that limitation and reserve, of which our blessed Master has left us so admirable a pattern. *Dean Stanhope.*

41. — *the spirit indeed is willing, but* &c.] Immediately after that our Lord had desired His disciples to watch and pray, that they might not be overcome by the severe trials that awaited them, He adds, feeling for the infirmity of human nature, "the spirit indeed is willing, but the flesh is weak;" that is, I know your hearts are right, and your intentions good; but the weakness of your frail nature overpowers your best resolutions. *Bp. Porteus.* His gentle rebuke is mixed with a gracious apology for the weakness and infirmity of human nature. *Dr. Hales.*

45. — *Sleep on now,* &c.] He means, By your watching ye can shew no farther kindness or concern for Me, as I am now to be delivered into the hands of those who are emphatically styled sinners. *Dr. Whitby.*

48. — *Whomsoever I shall kiss,*] It was the custom of the Jews thus to salute each other, as a token of regard, or after a long absence, &c.; as fully appears from Luke vii. 45. *Grotius.*

50. — *Friend, wherefore art thou come?*] He seems to have put this question to Judas, not as desiring a reply, but to strike the traitor with deeper conviction of his guilt. *Bp. Mann.*

51. — *one of them which were with Jesus*] St. John only, (chap. xviii. 10,) of all the Evangelists, mentions that it was St. Peter who did this act of violence. The probable reason is, that St. Peter was dead when St. John wrote his Gospel, and was alive when the other three wrote; they therefore were unwilling to expose him to the risk of reproach or punishment, by recording his name, as a person who had opposed the magistrates in such a manner. *Bp. Pearce.*

52. — *all they that take the sword* &c.] This seems to have been a proverbial expression. Our Saviour probably meant to signify by it to His disciples, that such weapons as the sword are not those by which the Messiah's cause was to be defended. *Dr. Campbell.* We are not to infer from this reproof given to St. Peter,

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53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be [r]Isa. 53. 10. fulfilled, [r]that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

[s]Lam. 4. 20. 56 But all this was done, that the [s]scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

[t]Mark 14. 53. Luke 22. 54. John 18. 13. 57 ¶ [t]And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

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59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, [u]I am able to destroy the temple of God, and to build it in three days. [u]John 2. 19.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I

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that the use of the sword in self-defence is unlawful; but that the use of it against the magistrates and ministers of justice (which was the case in the present instance) is unlawful. It was meant also to check that propensity, which is but too strong and apparent in a large part of mankind, to have recourse to the sword on all occasions, and more particularly to restrain private persons from avenging private injuries, which they should rather leave to the magistrate or to God. In all such cases, they who take the sword unjustly and rashly, will probably, as our Saviour here forewarns them, perish with the sword; with the sword of their adversary, or of the magistrate. This denunciation may also allude to the Jews who now seized on Jesus; and may be meant to intimate to His disciples, that it was perfectly needless for them to draw their swords on these miscreants, since they would all perish at the siege and capture of Jerusalem by the sword of the Romans. *Bp. Porteus.*

53. — *twelve legions of angels?*] The Roman legion consisted of about six thousand men. Our Saviour seems to mention twelve, in allusion to His twelve Apostles, who were now about to forsake Him. *Bp. Pearce.*

54. *But how then shall the scriptures* &c.] If it had been the intention of Providence to protect Jesus and His religion by force, there is no doubt but a host of angels might have been sent to defend Him, as one was actually sent to comfort Him. But this would have defeated the very purpose for which He came into the world; which was, that He should "make His soul an offering for sin," Is. liii. 10. The Prophets foretold, more particularly Isaiah and Daniel, that He should do so. And, besides this, nothing could be more abhorrent from the spirit of His religion, than force, violence, and bloodshed. These instruments of destruction He left to fanaticks and impostors. The only weapons He made use of were of a different nature; the sword of the Spirit, the shield of faith, and the armour of righteousness. *Bp. Porteus.*

56. *But all this was done,* &c.] That is, all these things were foreseen by the providence of God, and have a visible tendency to prove the truth of the prophecies concerning My death. *Bp. Mann.*

—— *that the scriptures — might be fulfilled.*] As the various events which befell our heavenly Redeemer while on earth are said to have come to pass, "that the Scriptures might be fulfilled;" so on the other hand those Scriptures were therefore written, and the things recorded in them were done, because the supreme Wisdom had foreordained the events that should correspond to them. The services under the Mosaick law, and before it, were but "a shadow of good things to come." The Redeemer's death was the whole meaning of every sacrifice in all ages; and when at last, in the fulness of time, He was offered upon the cross, He was "the Lamb slain from the foundation of the world." *Dr. Ogden.*

—— *forsook him, and fled.*] Here we have the exact completion of that prophecy which He had just before delivered, that all His disciples should be offended because of Him; that is, should desert Him, that very night. And, that this prediction was so accomplished, is clear beyond all controversy, because it was an event which the disciples would for their own credit gladly have suppressed, if they durst. By recording this event, they recorded their own weakness and pusillanimity. And we may be perfectly assured that they would not invent a falsehood, on purpose to perpetuate their own disgrace. We have therefore in this incident a demonstrative proof that our Lord's prophecy was actually fulfilled, and that the Evangelists were men of the strictest veracity and integrity, who were determined to sacrifice every thing, even their own reputation, to the sacred cause of truth. *Bp. Porteus.*

What became of the panick-struck Apostles, we are not informed by these most candid and impartial of all historians, the Evangelists, recording their own disgrace: two only of the number, St. John and St. Peter, returned to see the event, ver. 58; John xviii. 15. *Dr. Hales.*

59. — *sought false witness*] Sought for some testimony which might affect His life; and no such testimony could be given without being false. *Bp. Pearce.* There was no difficulty in finding out and suborning false witnesses in abundance, who were perfectly well disposed to conform to their wishes; but they found for a long time none whose evidence came up to the point they aimed at, that of charging Him with a capital crime by such evidence as would induce the Roman governour to ratify their sentence. *Bp. Porteus.*

60. — *yet found they none.*] None which amounted to a capital charge. *Bp. Pearce.*

61. — *I am able to destroy* &c.] Our Saviour meant, not the material fabrick of the temple, (John ii. 21,) but the frame of His bodily constitution; which, though they might destroy it by putting Him to death, would nevertheless be restored to life again in three days. But, as He used a figurative expression, the Jews made this malicious and perverse application of it in the literal sense. *Bp. Mann.* To speak disrespectfully of, or to prophecy against, the temple, was considered by the Jews to be blasphemy, and, of course, a capital offence. *Bp. Porteus.*

It is observable, that, although St. Matthew relates the charge, upon which our Lord was condemned, to be a threat of destroying the temple, yet he does not inform us upon what circumstance the calumny was founded. This information is afforded us by St. John in the early part of his history, John ii. 18—22. Now, as there is not the least appearance of care or design in St. John, to make his narrative tally with those of the other Evangelists, we are furnished by this casual agreement with a striking incidental proof of the veracity of the two historians. *Archdeacon Paley.*

63. *But Jesus held his peace.*] He disdained to make any an-

Anno DOMINI 33. adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, [x] Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

[x] Chap. 16. 27. 1 Thess. 4. 16. Rom. 14. 10.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

[y] Isa. 50. 6. 67 [y] Then did they spit in his face, and buffeted him; and others smote *him* with

‖ Or, *rods.* ‖ the palms of their hands,

[z] Mark 14. 66. Luke 22. 55. John 18. 25. 68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ [z] Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. Anno DOMINI 33.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

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swer to such unfounded and contemptible accusations. *Bp. Porteus.*

—— *I adjure thee by the living God,*] I require thee to declare upon oath. It was the custom of the Jews thus to adjure a person, wishing execrations upon him if he did not speak and answer truly. This was considered as imposing the obligation of an oath on the person adjured; and therefore Christ, though before He had held His peace, yet being now adjured, thought Himself bound to answer. *Dr. Hammond.* As our Saviour, when examined in this manner, thought fit to answer, His example most certainly justifies His followers in taking an oath when required by lawful authority. *Bp. Mann.*

64. — *Thou hast said:*] Thou hast said what is true, I am the Messiah, the Christ, the Son of God: for all these were synonymous terms among the Jews. *Bp. Porteus.*

—— *nevertheless* &c.] Nevertheless, ye shall shortly see a convincing evidence of it, in that wonderful and unparalleled destruction which I shall send upon the Jewish nation. *Dr. S. Clarke.* "On the right hand of power" means, "at the right hand of God the Father," who is sometimes called "power" by the Jews. *Dr. Hammond.* Also "to come in the clouds of heaven," was looked upon by the Jews as a certain indication of their Messiah. The expression here refers to Dan. vii. 13. *Dr. Whitby.*

65. — *rent his clothes,*] As a mark of horrour and indignation. *Bp. Porteus.*

66. — *He is guilty of death.*] His crime subjects Him, by the law of Moses, to the punishment of death. *Bp. Mann.*

67. *Then did they spit* &c.] Such were the indignities offered to the Lord of all by His own infatuated creatures; and, although He could with one word have laid them prostrate at His feet, yet He bore all these insults without a single murmur or complaint, and never once spake unadvisedly with His lips. "Though He was reviled, He reviled not again; though He suffered, He threatened not," 1 Pet. ii. 23. *Bp. Porteus.*

Such were the injuries and indignities which the meek and lowly Jesus bore without a murmur, thus fulfilling the prophecies of Isaiah, chap. l. 5, 6; liii. 4—8. *Dr. Hales.*

68. — *Prophesy unto us,*] He was at this time blindfolded, and His face covered, Mark xiv. 65; Luke xxii. 64; they desire Him to declare, without seeing, who it was that smote Him. *Bp. Pearce.*

69. — *in the palace:*] In the courtyard or common hall, appointed for the lower sort of people. *Bp. Mann.*

73. — *thy speech bewrayeth thee,*] His accent and dialect discovered him to be a Galilean, as all the Apostles were. *Bp. Mann.*

75. — *And he went out, and wept bitterly.*] The reflections, that crowd upon the mind from this most affecting incident of St. Peter's denial of his Master, are various and important. This event should first be well remarked, as it affords a clear and striking accomplishment of our Saviour's prediction, that before the cock crew, St. Peter should deny Him thrice; and, next, as it affords a melancholy proof of the infirmity of human nature, the weakness of our best resolutions when we are left to ourselves, and the extreme danger of too much confiding in our own strength. That St. Peter was most warmly attached to Jesus, that his intentions were upright, and his professions at the moment sincere, there can be no doubt. But his temper was too hot, and his confidence in himself too great. When our Lord told him, and all the other Apostles, that they would desert Him that night, St. Peter was the first to say to Him, "Though all men shall be offended because of Thee, yet will I never be offended." And when Jesus again assured him, that before the cock crew he should deny Him thrice, St. Peter insisted with still greater vehemence on his unshaken fidelity, and declared, "that though he should die with Him, yet would he not deny Him." Yet deny Him he did, with execrations and oaths; and left a memorable lesson, even to the best of men, not to entertain too high an opinion of their own constancy and firmness in the hour of temptation. "Let him that thinketh he standeth, take heed lest he fall," 1 Cor. x. 12.

And hence we see the wisdom and the necessity of looking beyond ourselves, of looking up to Heaven for support and assistance in the discharge of our duty. "Trust then in the Lord," as the wise king advises, Prov. iii. 5, 6, "with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." *Bp. Porteus.* See further note at Mark xiv. 72.

The sudden repentance of St. Peter is no less remarkable and surprising than his fall. While he was even abjuring his Lord with oaths and imprecations, one pitying look of his now doubly suffering Master, mingled with regret, pierced him through, and melted him into tears of contrition and godly sorrow, that worketh repentance. His fall furnishes a melancholy instance of natural infirmity, even in the best of men, who presume on their own strength and sufficiency to resist temptation, while His speedy rising again sets before us an encouraging example of the invigorating power of Divine grace triumphing over the tempter. *Dr. Hales.*

There can be no stronger proof of the candour and humility of the sacred writers, than is afforded by the manner in which they speak of their own characters, and their own faults and weaknesses. The crime of St. Peter in denying his Lord, and that

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CHAP. XXVII.

1 *Christ is delivered bound to Pilate.* 3 *Judas hangeth himself.* 19 *Pilate, admonished of his wife,* 24 *washeth his hands:* 26 *and looseth Barabbas.* 29 *Christ is crowned with thorns,* 34 *crucified,* 40 *reviled,* 50 *dieth, and is buried:* 66 *his sepulchre is sealed, and watched.*

[a] Mark 15. 1. Luke 22. 66. John 18. 28.

WHEN the morning was come, [a] all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, [b] and departed, and went and hanged himself.

[b] Acts 1. 18.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put

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of St. Paul in his bitter persecution of the church, are not suppressed, though their reputation must have been deemed so essential to the Christian cause, and though their transitory, but great, offences were followed by a whole life of penitence. Thus, throughout their writings, all is open and undisguised; no secret is made of the names or transgressions of any of the Apostles; the slowness of their understandings, their prejudices and bigotry, their temporal views and contentions for power, their desertions of their Divine Master in the hour of distress, the accidental differences which occurred between them in the course of their ministry, are all fully and plainly related. *Dr. Graves.*

Chap. XXVII. ver. 1. — *took counsel against Jesus* &c.] It was related in the last chapter, that the chief priests and elders had, in their summary way, without the shadow of justice, without any consistent evidence, decided the fate of Jesus, and pronounced Him guilty of death. Their next care was, how to get this sentence confirmed and carried into execution; for under the Roman government, they had not at this time the power of life and death; though they could try and condemn a criminal, they could not execute him without a warrant from the Roman governour: they accordingly determined to carry Him before Pilate, the Roman procurator of Judea at that time. But then, in order to ensure success in that quarter, it was necessary to give their accusations against Jesus such a shape and colour, as should prevail upon the governour to put Him to death. For this purpose, they found it expedient to change their ground, for they had condemned Him for blasphemy, which they knew would have little weight with the Roman governour. They therefore resolved to bring Him before Pilate as a state prisoner; and to charge Him with treasonable and seditious practices, with setting Himself up as a King in opposition to Cesar, and persuading the people not to pay tribute to that prince. *Bp. Porteus.*

In all this we observe a remarkable display of a particular providence. It had been foretold, that the Messiah should be crucified: but this could never have happened, if He had died by the hands of the Jews, or for any offence against their law; for crucifixion was a mode of punishment customary with the Romans, but not with the Jews. *Dean Stanhope.*

2. — *and delivered him to Pontius Pilate*] Pontius Pilate had been appointed procurator of Judea about six years before this by Tiberius Cesar, the Roman emperour. *Dr. Hales.* After governing Judea for ten years, he was deprived of his office on account of his malpractices, was involved in various calamities, and died by his own hands at Vienne in Gaul, the place of his banishment. *Abp. Newcome.*

—— *the governor.*] He is probably so called, because the title of procurator was less known, and because Pilate exercised the functions of a governour in deciding criminal causes, as indeed it was customary for the procurators to do in the smaller provinces of the Roman empire. *Beausobre.*

3. — *repented himself,*] Judas did not become a true and sincere penitent for his crime; but, now finding matters grown to a desperate height, and seeing no probable means of escape for Jesus from the malice of the Jews, he seems to have recollected the predictions of our Lord concerning the dreadful vengeance, which would overtake the person who had betrayed Him to death. This and many other dreadful reflections, working together with all that confusion which fear and guilt usually create, appear to have made up the concern and sorrow which he now felt. *Dean Stanhope.*

4. — *I have sinned in that I have betrayed the innocent blood.*] We should well observe how striking a proof is afforded, by this testimony of Judas, of the perfect innocence and integrity of our Lord's character, and of the truth of his pretensions. If there had been any thing reprehensible in the former, or any deceit in the latter, it must have been known to Judas, who, being one of the twelve constant companions of His ministry, was witness to every thing He said or did. And, by making a discovery on this subject, he would not only have justified his own treachery, but would have highly gratified the chief priests and rulers. Instead, however, of producing any evidence against Jesus, Judas here gives a voluntary and most decisive evidence in His favour. This testimony of Judas is invaluable, because it is the testimony of an unwilling witness; the testimony, not of a friend, but of an enemy; the testimony, not of one desirous to favour and befriend the accused, but of one who had actually betrayed Him. After such evidence as this, it seems impossible for any ingenuous mind either to question the reality of our Saviour's miracles, or the divinity to which He laid claim; because, as Judas declared Him innocent, He must have been, what He assumed to be, the Son of God, and His religion the word of God. *Bp. Porteus.*

—— *What is that to us?*] This answer of the chief priests was perfectly natural for men of their character. Men who had any feeling, any sentiments of common humanity, or even of common justice, would naturally have paused under these circumstances; would have examined Judas, and investigated the grounds of his repentance. But this was very far from entering into their plan. With the guilt or innocence of Jesus they did not concern themselves. All they wanted was the destruction of a Man whom they hated and feared, and whose life and doctrine were a standing reproach to them. This was their sole object; as to the mercy or the justice of the case, they were perfectly indifferent. *Bp. Porteus.*

5. — *went and hanged himself.*] His end was still more dreadful; for he fell headlong, the rope probably giving way, and "his bowels gushed out," Acts i. 18. *Bp. Mann.* Thus crowning with suicide the murder of his Master and his Friend, rejecting his compassionate Saviour, and plunging his own soul into perdition. *Dr. Hales.*

6. — *It is not lawful — into the treasury,* &c.] Meaning the treasury of the temple. How astonishing is the inconsistence of human nature, and how strange the contrivances, by which even the most abandoned of men endeavour to satisfy their minds and quiet their apprehensions! these very men, who had no scruple at all in murdering an innocent person, yet had wonderful qualms of conscience about putting into the treasury the money which they themselves had given as "the price of blood." *Bp. Porteus.*

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them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

[a] Acts 1. 19.

8 Wherefore that field was called, [a] The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, [d] And they took the thirty pieces of silver, the price of him that was valued, ‖ whom they of the children of Israel did value;

[d] Zech. 11. 12.
‖ Or, *whom they bought of the children of Israel.*

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 [e] Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

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[e] Luke 23. 17.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 [f] But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

[f] John 18. 40. Acts 3. 14.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

—— *the price of blood.*] It was deemed unlawful by the Jews, and from them by the first Christians, that executioners should make any offerings, and that alms should be received from them: thus, by analogy, money by which life was bought was not to be put into the treasury. *Dr. Hammond.*

7. — *the potter's field,*] This field is now shewn beyond the valley of Hinnom; from the veneration it has obtained among Christians, it is called the Holy Field. *Dr. Wells.*

—— *strangers*] Probably Jews from distant parts, who died in Jerusalem. *Grotius.*

9. — *by Jeremy the prophet,*] The words here quoted are found, not in Jeremiah, but in Zechariah, at chap. xi. 12. Among other ways of accounting for this, it has been conjectured, that the Evangelist wrote only "the Prophet," without naming him, and that some person at an early period inserted, by mistake, in his manuscript, the name of Jeremiah, instead of Zechariah, which mistake afterwards crept into the text. *Bp. Pearce.*

11. *And Jesus*] The passage respecting Judas, ver. 3—10, comes in by way of a parenthesis; and the relation is here continued from ver. 2. *Bp. Pearce.*

—— *stood before the governor:*] Little did that governour imagine who it was that then stood before him. Little did he suspect that he must himself one day stand before the tribunal of that very Person whom he was then going to judge as a criminal. *Bp. Porteus.*

—— *Thou sayest.*] That is, I am what thou sayest.

14. — *he answered him to never a word;*] Our Lord's conduct on this occasion was truly dignified. When He was called upon to acknowledge what was really true, He gave a direct answer both to the chief priests and to Pilate. He acknowledged that He was the Christ, the Son of God, the King of the Jews: but false and frivolous and unjust accusations He treated, as they deserved, with profound and contemptuous silence. *Bp. Porteus.*

15. — *was wont to release unto the people* &c.] This seems not to have been the custom of the Jews, but introduced by the Roman governour as an act of grace, for the purpose of gaining popularity. The custom obtained among some other nations. *Dr. Hammond.*

16. — *a notable prisoner, called Barabbas.*] One who was a robber, and was imprisoned for having been concerned in an insurrection or sedition in the city, in which murder had been committed, Mark xv. 7; Luke xxiii. 19; John xviii. 40. *Bp. Pearce.*

17. — *Whom will ye that I release*] Pilate appears to have seen clearly that the whole accusation against Jesus was malicious and groundless, and accordingly made several efforts to save Him. As St. Luke relates, (chap. xxiii. 6, 7,) he sent Him to Herod, in order to save himself the pain of condemning an innocent man; but, on Herod's sending Him back, Pilate was not discouraged, but had recourse to the new expedient of offering to release Jesus, as the customary act of grace on the feast day. *Bp. Porteus.*

18. — *for envy*] Through the envy and malice of the chief priests and scribes, who were enraged at the esteem which His works and doctrines had gained Him among the people. *Dr. S. Clarke.*

20. — *persuaded the multitude*] Had the people been left to their own unbiassed feeling, it is probable they would not have hesitated one moment in their choice: but it appears they were under the influence of leaders more wicked than themselves. This affords an awful warning to the lower orders of the people, to beware of giving themselves up, as they too frequently do, to the direction of artful and profligate leaders, who abuse their simplicity and credulity to the worst purposes. The Jewish people seem to have been naturally attached to Jesus. They were astonished at His miracles, they were charmed with His discourses; and their diseases and infirmities were relieved by His omnipotent benevolence. But, notwithstanding all this, by the dexterous management of their chief priests and elders, their admiration of Jesus was converted, in a moment, into the most rancorous hatred; they were persuaded to ask the life of a murderer in preference to His, and to demand the destruction of One who had never offended, whose innocence was as clear as the day, and was repeatedly acknowledged and strongly urged upon them, by the very judge who had tried Him. *Bp. Porteus.*

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23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it.*

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

[g] John 19. 1. || Or, *governor's house.*

27 [g] Then the soldiers of the governor took Jesus into the ||common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe. Anno DOMINI 33.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 [h] And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. [h] Mark 15. 21. Luke 23. 26.

33 [i] And when they were come unto a place called Golgotha, that is to say, a place of a skull, [i] John 19. 17.

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24. — *and washed his hands*] This was an ancient custom, among the Jews at least, of declaring innocence. See Deut. xxi. 6, 7, and Ps. xxvi. 6. *Bp. Pearce.* Pilate, having basely shrunk from his duty, and, contrary to his own conviction, condemned an innocent man, endeavoured to clear himself from this guilt, and to satisfy his conscience, by the vain ceremony of washing his hands before the multitude; but not so could he wash away the foul and indelible stain of murder from his soul. Still he hoped to transfer it to the accomplices of his crime. *Bp. Porteus.*

The extreme reluctance of Pilate to sentence Christ, considering his merciless character, (see further the account given by St. John,) is signally remarkable; and, still more, his repeated protestations of the innocence of his prisoner, although he had generally made no scruple of confounding the innocent with the guilty. But he was unquestionably influenced by the overruling providence of God, to make the righteousness of His Son appear in the clearest light, by the fullest, the most authentick, and the most publick evidence; 1st, by the testimony even of His judges, Pilate and Herod; 2d, by the message of Pilate's wife, delivered to him on the tribunal; 3d, by the testimony of the traitor Judas, who hanged himself in despair for betraying the innocent blood; 4th, by the testimony of the Roman centurion and guard, at His crucifixion, to His divinity and righteousness; and 5th, of His fellow sufferer on the cross. Never was innocence attested like unto His. *Dr. Hales.*

25. — *His blood be on us,* &c.] A most fatal imprecation this, and most dreadfully fulfilled upon them at the siege of Jerusalem, when the vengeance of Heaven overtook them with a fury unexampled in the history of the world; when they were at once exposed to the horrours of famine, of sedition, of assassination, and the sword of the Romans. *Bp. Porteus.*

26. — *when he had scourged Jesus,*] It was the custom of the Romans to scourge those who were destined for crucifixion, as appears from several passages in their writings. *Bp. Pearce.*

—— *he delivered him to be crucified.*] And now our blessed Lord is condemned; He is condemned by those who could not have pronounced any sentence against Him, had not He Himself at the same time vouchsafed to them breath to do so; He is condemned to die for us, that we might not be condemned to eternal death by Him; He is condemned to die the death, the shameful, the painful, the accursed death on the cross, and all to redeem us from shame, from pain, and from all the curses of the law. *Bp. Beveridge.*

Thus the judge himself, who was thoroughly convinced of the innocence of his prisoner, and actually used every means in his power to preserve Him, had not the honesty and the courage to protect Him effectually; and his conduct affords a most dreadful proof what publick justice was among the most enlightened, and, as they themselves boasted, the most virtuous people in the ancient heathen world. We see a Roman governour sent to dispense justice in a Roman province, and invested with full powers to save or to destroy; we see him with a prisoner before him in whom he repeatedly declared he could find no fault; and yet, after a few ineffectual struggles with his own conscience, he delivers up that prisoner, not merely to death, but to the most horrible and excruciating torments. The fact is, he was afraid of the people, he was afraid of Cesar; and, when the clamorous multitude cried out to him, "If thou let this man go, thou art not Cesar's friend," all his firmness and resolution at once forsook him. He shrunk from the dangers that threatened him, and sacrificed his conscience and duty to the menaces of a mob, and the dread of sovereign power. *Bp. Porteus.*

28, 29. — *a scarlet robe.* — *a crown of thorns,* &c.] They clothed Him in these pretended ensigns of royalty, in derision of His title of King of the Jews. *Dr. Whitby.* We hasten over this scene of insolence and outrage with averted eyes, and can scarcely believe that any thing in the shape of man could have proceeded to this extreme of wanton barbarity. What a difference is there between this treatment of the innocent and injured Jesus, and that of the vilest criminal in our own country, previous to His execution: and how strongly does this mark the difference between the spirit of Paganism and the spirit of Christianity. *Bp. Porteus.* What inhuman wretches must these have been, thus to revel and sport with a condemned man; to triumph in His death, and preface it with so much insult and derision. But God was pleased to permit that these persons should so behave themselves, in order to fill up the measure of their iniquities, and the bitterness of that cup, which His Son was appointed to drink. It was requisite, to shew God's utter detestation of sin, that He who had no sin of His own, and took our's upon Him, must suffer all that was in any way due to it, all that could be consistent with His nature to suffer. *Stackhouse.*

32. — *as they came out,*] As they came out of the city. It was the Jewish (as also the Roman) custom to execute offenders without the city or the camp, Heb. xiii. 12; Numb. xv. 35; 1 Kings xxi. 13. *Grotius.*

—— *him they compelled to bear his cross.*] It was the custom that the person who was to be crucified should bear his own cross. This it appears that our Saviour for some time did, John xix. 17; Heb. xii. 2; but, the burden being found too great for Him, they compel this Simon to bear it either for Him or together with Him. *Dr. Whitby.*

33. — *a place called Golgotha,*] The hill, on which our Saviour was crucified, is thought to have been called Golgotha in Hebrew, and Calvary in Latin, from its somewhat resembling the shape of a human skull. Being appropriated to the execution of malefactors, it was shut out of the city as a polluted place. But, since it was made the altar on which was offered up the precious and

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34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof,* he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, [k] They parted my garments among them, and upon my vesture did they cast lots.

[k] Psal. 22. 18.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

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41 Likewise also the chief priests mocking *him,* with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 [l] He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

[l] Psal. 22. 8. Wis. 2. 16, 17, 18.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, [m] My God, my God, why hast thou forsaken me?

[m] Psal. 22. 1.

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all-sufficient sacrifice for the sins of the whole world, it has recovered itself from that infamy; and being resorted to by Christians with great devotion, it has drawn the city round about it, and now stands in the midst of Jerusalem, a great part of the hill of Sion being shut out of the walls, to make room for the admission of mount Calvary. *Dr. Wells.*

34. — *vinegar — mingled with gall:*] St. Mark says, (chap. xv. 23,) "they gave Him wine mingled with myrrh;" the two accounts agree, for by the term translated *vinegar* is sometimes meant a strongly fermented wine, (see note at Ruth ii. 14); and the word translated *gall* signifies any bitter infusion. This potion was probably administered to the condemned, in order to produce stupefaction, and take away the sense of pain. *Dr. Whitby.*

—— *and when he had tasted thereof, he would not drink.*] Our Saviour refused to drink, as He needed none of those arts to diminish the sense of pain, and as He wished to shew His patience and resignation to suffering. *Dr. Whitby.* Also, presence of mind was necessary to enable Him to accomplish the prophecies relating to His death. On this latter account He chose to taste, though He refused to drink.

35. *And they crucified him,*] Crucifixion was a death, deemed so scandalous and full of shame, that it was made peculiar to the meanest condition and the most heinous offences, and inflicted as the last mark of detestation on robbers, murderers, and the vilest of the people. Herein then we perceive the unspeakable condescension of our blessed Saviour, who not only vouchsafed to die, but disdained not the most ignominious death, that the malice and scorn of His enemies could inflict; to take upon Him the form of the meanest servant, nay, of the basest criminal. That "He became obedient unto death," was a most astonishing instance of humility; but to stoop so very low as the death of the cross, this was to "make Himself of no reputation" indeed. *Dean Stanhope.*

The judgment hall, and all the scenes of our Lord's condemnation and execution, were so many theatres, on which He acted, in the full eye of the world, divers parts of the sublimest virtue. He there expressed His insuperable constancy in attesting truth and maintaining a good conscience, His meekness in calmly enduring the greatest wrongs, His patience in contentedly submitting to the saddest adversities; His entire resignation to the will and providence of God, His peaceful submission to the law and power of man; His admirable charity in pitying, in excusing, in obliging those by His good wishes and earnest prayers, who in a manner so injurious, so despiteful, so cruel, persecuted Him; yea, in gladly suffering all this from their hands for their salvation; His unmoveable faith in God, and unalterable love towards Him, under so fierce a trial, so dreadful a temptation. All these excellent virtues and graces, by the matter being thus ordered, in a degree most eminent, and in a manner most conspicuous, were demonstrated, to the praise of God's name, and the commendation of His truth, for the settlement of our faith and hope, for an instruction and encouragement to us, of good practice in those highest instances of virtue. *Dr. I. Barrow.*

—— *by the prophet,*] By David. See Ps. xxii. 18.

37. — *his accusation written,*] This was according to the custom of the Romans, with whom it was usual to cause the title of the crimes, for which a malefactor was condemned, to be either carried before him or affixed to the instrument of his punishment. *Dr. Whitby.*

38. *Then were there two thieves* &c.] This was done with the view of adding to the ignominy of our Saviour's sufferings. But this act of malignity, like many other instances of the same nature, answered a purpose little intended by the authors of it. It was the completion of a prophecy of Isaiah, in which, alluding to this very transaction, he says of the Messiah, "He was numbered with the transgressors." *Bp. Porteus.* See Mark xv. 28.

40. — *Thou that destroyest*] Thou that saidst Thou wast able to destroy, &c. See note at chap. xxvi. 61. *Bp. Pearce.*

45. — *there was darkness*] A miraculous darkness from the sixth hour till the ninth; that is, from noon till three o'clock, according to our reckoning. *Bp. Mann.* This obscuration of the sun must have been preternatural, from its extent and duration, and from the opposition of the moon to the sun, the passover being at the time of the full moon. *Dr. Hales.*

46. — *My God, my God,* &c.] We are not to imagine, that Jesus meant by these words to express any distrust of God's favour and kindness towards Him, or any apprehension that the light of His countenance was withdrawn from Him. This was impossible. He well knew that under that load of affliction which, for the salvation of mankind, He voluntarily took upon Himself, He was still His heavenly Father's "beloved Son, in whom He was well pleased." These expressions therefore of seeming despondence, were nothing more than the natural and almost unavoidable effusions of a mind tortured with the acutest pain; of which many similar instances occur in the Psalms. Indeed these words themselves are the beginning of the twenty-second Psalm; and by citing them He shewed that He meant to apply the whole of that Psalm to Himself. And this very Psalm, although in the outset it breathes an air of dejection and complaint, yet ends in expressing the firmest trust in the mercy and protection

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Anno DOMINI 33. 47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, [n] and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

[n] Psal. 69. 21.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; Anno DOMINI 33.

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there behold-

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of God. And our Lord Himself, when He breathed His last, committed Himself with boundless confidence to the care of the Almighty; "Father, into Thy hands I commend My spirit." *Bp. Porteus.*

47. — *calleth for Elias.*] This is a taunt of the by-standers, pretending to mistake "Eli," "My God," for the name of Elias. *Rosenmüller.*

48. *And straightway* &c.] They perceived by His speaking that He was still alive; and Jesus had said, (John xix. 28,) "I thirst." *Bp. Pearce.* Vinegar had been for many ages the common drink of the lower people in the East, (Ruth ii. 14;) and, as it was at that time the beverage of the Roman soldiers, it was probably offered to Christ by one of them more humane than the rest. *Bp. Mann.*

50. — *yielded up the ghost.*] Such was the death to which the unrelenting malice of His enemies consigned the meek and holy Jesus. In the detail of all the minute occurrences concerning our Saviour's passion, though brought about by natural and common causes, the ancient prophecies were remarkably fulfilled. It was not till every tittle was fulfilled, that the patient Son of God, as if then and not before at liberty to depart, said, "It is finished!" bowed His anointed head, and rendered up the ghost. Wonderful catastrophe! replete with mysteries; among which the harmony of Divine providence and human liberty is not the least. Mechanical causes, governed by a single intellect, could not with more certainty have wrought the predetermined effect: independent beings could not have pursued, with greater liberty than the persons concerned in this horrid transaction, each his separate design. "It is finished!" Holy victim! Thy sufferings are finished! All is finished, that wicked men were wonderfully destined to contribute towards the general deliverance! what remains, infinite power and infinite mercy shall accomplish. The disciples, those few of them who had the courage to be present at this dismal scene, hung their heads in sorrowful despondency, and seemed to have abandoned the hope that this was He who should redeem Israel. But Israel is redeemed. The high sacrifice, appointed before the foundation of the world, typified in all the sacrifices of the law, is now slain, and is accepted. That Jesus, who, according to His own prediction, hath expired on the cross, shall, according to His own prediction, be raised again on the third day. He is raised, He is entered into glory; He is sitten down for ever at the right hand of the Majesty on high: there He pleads the merit of His blood in behalf of those crying sins that caused it to be shed. Nor does He plead in vain. The final judgment is committed to Him; and the greatest of sinners, that will but forsake their evil ways, have no reason to fear the severity of a Judge who hath Himself been touched with the feeling of our infirmities. On the other hand, let not any deceive themselves with a vain reliance on His merits, who, after all that the Son of God hath done and suffered for them, remain impenitent. The sacrifice of the cross was no less a display of the just severity than of the tender mercy of God. The authority of His government must be maintained. This rendered intercession and atonement necessary for the pardon of sin in the first instance,—the most meritorious intercession, the highest atonement. For those "who neglect so great salvation," who cannot be reclaimed by the promises and threatenings of the Gospel, by the warnings of God's wrath, by the assurance of mercy, by the contemplation of their Saviour's love; for those who cannot be reclaimed by these powerful motives from obstinate causes of wilful vice, there assuredly "remaineth no more sacrifice for sins, but a certain fearful looking for of fiery indignation," which at the last day shall burn with inextinguishable rage against those incorrigible adversaries of God and goodness. *Bp. Horsley.*

51. *And, behold, the veil* &c.] Such were the convulsions into which the whole frame of nature was thrown, when the Lord of all yielded up His life. The vail here mentioned was a curtain of rich tapestry, which separated the Holy place of the temple from the Holy of Holies. By the rending of it was probably signified the abolition of the whole Mosaick ritual, the removal of the partition between Jew and Gentile, and the admission of the latter, on the terms of the Gospel covenant, into heaven, of which the Holy of Holies was a type. *Bp. Porteus.*

All creatures in heaven and in earth are moved at our Saviour's passion. The sun in heaven shrinking in his light; the earth trembling under it; the very stones cleaving in sunder, as if they had sense and sympathy in it: and shall sinful men only not be moved by it, they to whom it appertained, and for whom it procured unspeakable blessings? *Bp. Andrewes.*

52. — *many bodies of the saints* &c.] According to the opinion of the Jews, when their Messiah came, there was to be a resurrection of some pious men. *Dr. Whitby.*

53. — *went into the holy city,*] The sepulchres of the Jews were always out of their cities. *Abp. Newcome.*

54. — *the centurion,*] The Roman captain, who, with a guard of soldiers, was ordered to attend the crucifixion of Jesus, and see the sentence executed. *Bp. Porteus.*

—— *Truly this was* &c.] When the centurion saw the meekness, the patience, the resignation, the firmness with which our Lord endured the most excruciating torments; when he heard Him, at one time, fervently praying for His murderers; at another, disposing with dignity and authority of a place in paradise to one of His fellow-sufferers; and at length, with that confidence which nothing but conscious virtue and conscious dignity could at such a time inspire, recommending His spirit into the hands of His heavenly Father; he could not but conclude Him to be a most extraordinary person, and something more than human. But when, moreover, he observed the astonishing events that took place when Jesus expired; the agitation into which the whole frame of nature seemed to be thrown; the supernatural darkness, the earthquake, the rending of rocks, the opening of graves; he then burst out involuntarily into that striking exclamation, "Truly this was the Son of God." Here then we have a testimony to the divine character of our Lord, which must be considered as in the highest degree impartial and incorrupt: the honest, unsolicited testimony of a plain man, a soldier and a heathen; the testimony, not of one who was prejudiced in favour of Christ and His religion, but of one, who by habit and education was probably strongly prejudiced against them. *Bp. Porteus.*

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ing afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ° When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

° Mark 15. 42. Luke 23. 50. John 19. 38.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

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62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

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55. — *which followed Jesus*] Rather, "which had followed Jesus;" that is, when He last came from Galilee up to Jerusalem. *Bp. Pearce.*

56. — *Mary Magdalene,*] Mary of Magdala: so called from her being of the town of Magdala. See Mark xvi. 9; Luke viii. 2. Respecting Magdala, see note at chap. xv. 39.

—— *the mother of Zebedee's children.*] Named Salome, the mother of St. James and St. John, Mark xv. 40. *Bp. Pearce.*

57. — *a rich man* &c.] It is particularly mentioned that Joseph was "a rich man," in order to point out by what a singular contrivance of Providence the prophecy was fulfilled, that the Messiah should make His grave with the rich in His death, Is. liii. 9. The completion of this was highly improbable beforehand: for, according to the Roman laws, the bodies of persons crucified were left to hang exposed in the air; and the Jews usually buried their malefactors in some neglected publick place. *Dean Stanhope.*

—— *of Arimathea,*] This is supposed to be the same place where Samuel was born, called by the Hebrews Ramathaimzophim. *Dr. Hammond.* See note at 1 Sam. i. 19.

58. — *begged the body of Jesus.*] It was not lawful with the Jews to suffer their criminals to hang all night on the tree, Deut. xxi. 23. They usually buried them ignominiously; but at the request of a family, would often permit a regular funeral. *Dr. Lightfoot.* Joseph, it is probable, wished to do as much honour to Jesus, as he was permitted at that time, and especially to preserve His body from the ignominy of being cast out among those of common executed malefactors. *Dr. S. Clarke.*

60. *And laid it in his own new tomb,*] It was a new tomb, in which no man had before been laid; it was an excavation in a rock, and guarded by a band of sixty soldiers, so that there could be no ground of suspicion that our Lord did not truly rise. *Dr. Whitby.*

—— *hewn out in the rock:*] This is agreeable to the fashion of that country, where they cut their tombs out of the solid stone. This circumstance, minute as it appears, completely obviates the absurd objection of the Jews, "that His disciples stole Him away;" since, from such a tomb as this, there was no possible way by which His body could be removed, except by the mouth or door of the cave, at which (as we are told afterwards) a guard was placed, and where a great stone was rolled. It is worthy of observation, that the Evangelists are not more particular in any thing relating to our blessed Saviour, than in the narrative of His burial. They seem to have been thus particular for the purpose of proving, beyond all possibility of doubt, those two great points of the Christian religion, the death and resurrection of Jesus. It was necessary that every possible conviction should be given to the world of these two events. If we were not well assured that He was really dead, we should not be certain that atonement was made for the sins of the world; and, if we had any ground of doubt respecting His resurrection, we could not depend on that atonement being accepted. On this account, the Holy Spirit has thought fit particularly to record His burial, in order to remove all possible suspicion, either that His body did not actually die, or that the same body did not rise again. *Dean Stanhope.*

62. — *the next day, that followed* &c.] Friday, or the sixth day of the week, being the day before the sabbath, was called "the day of the preparation," (for the sabbath,) and it was in this year the day of the passover. "The next day, that followed" it, was the sabbath day, called by St. John, (chap. xix. 31,) "an high day," because it was one of the eight days of the paschal feast. *Bp. Pearce.* It should be remembered, that the "next day," here mentioned, began on the evening of the Friday on which our Lord was crucified, as the Jews reckoned their days from the evening. *Bp. Porteus.*

63. — *we remember that that deceiver said, — I will rise again.*] It is material to remark this expression of our Lord's enemies; for at the very time that He predicted His resurrection, He predicted also His crucifixion, and all that He should suffer from the malice of these very men who now applied to Pilate for a guard. See Matt. xvi. 21. These men knew full well that the first part of this prediction had been accurately fulfilled through their malignity; and, instead of repenting of what they had done, they were so infatuated as to suppose, that by a guard of soldiers they could prevent the completion of the second. *Bp. Watson.*

66. — *sealing the stone, and setting a watch.*] One cannot help admiring the wisdom of Providence in so disposing events, that the extreme anxiety of these men to prevent collusion, should be the means of adding the testimony of sixty unexceptionable witnesses, (the number of the Roman soldiers on the guard,) to the truth of the resurrection, and to the establishing the reality of it beyond all power of contradiction. The circumstance of sealing the stone was a precaution of which several instances occur in ancient times; we have a particular instance in the history of Daniel, chap. vi. 17. *Bp. Porteus.*

This uncommon care on their part was permitted, but overruled by God, in order to furnish the strongest proofs of the miraculous resurrection of His Son; and to confute these wicked men and their calumny which they suggested to Pilate, and afterwards propagated, "that the disciples stole the body away by night," although they had used every human precaution to prevent its being taken away out of a new tomb, where there was no other corpse, and that tomb hewn out of a rock inaccessible behind, and its mouth secured by a great stone, under a seal and a guard of soldiers. In vain did they fight against God and kick against the pricks; sorely, to their own confusion and destruction. *Dr. Hales.*

Painted by Annibal Carracchi. *Engraved by H.Moses.*

AN ANGEL DECLARES THAT THE LORD IS RISEN.

Matthew ch. 28. ve. 6.

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Anno DOMINI 56.

CHAP. XXVIII.

1 *Christ's resurrection is declared by an angel to the women.* 9 *He himself appeareth unto them.* 11 *The high priests give the soldiers money to say that he was stolen out of his sepulchre.* 16 *Christ appeareth to his disciples,* 19 *and sendeth them to baptize and teach all nations.*

[a] Mark 16. 1. John 20. 1.

IN the [a] end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

‖ Or, *had been.*

2 And, behold, there ‖ was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men.*

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

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9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

Chap. XXVIII. ver. 1. *In the end of the sabbath,*] That is, "When the sabbath was past," (see Mark xvi. 1,) which was after sunset, on the Saturday evening. "As it began to dawn," that is, "very early in the morning," (Mark xvi. 2; Luke xxiv. 1,) and "when it was yet dark," John xx. 1. *Bp. Pearce.*

The day of our Lord's resurrection was that on which it was before designed that He should rise. Accordingly, on this day, the sheaf of their firstfruits, by which their harvest was to be consecrated, was lifted up before God, among the Jews, Levit. xxiii. 10, to signify that Christ, our firstfruits, should on that day be raised up by God, and so become a surety to us, of our future resurrection. See Rom. xi. 16; 1 Cor. xv. 20, 23. *Abp. Wake.*

—— *the other Mary*] The mother of James and Joses, mentioned at chap. xxvii. 56.

2. — *the angel of the Lord descended*] This angel brought with him indeed a most glorious dayspring, his brightness covering the heavens and enlightening the world: "his countenance was like lightning, and his raiment white as snow," all purity and joy and triumph and glory. *Bp. Horne.*

7. — *tell his disciples*] The disciples, after their Lord's crucifixion, appear to have entertained no hopes of His resurrection. Shocked and confounded, dismayed at finding Him condemned to the ignominious death of the cross, they forgot every thing He had said to them respecting His rising again. Most of them seem to have remained concealed during the whole time of Jesus being in the grave, and to have given themselves up to sorrow and despair. They had not even the courage or the curiosity to go to the sepulchre on the third day to see whether the promised event had taken place or not. Thus then it is perfectly clear that they were not at all disposed to be over-credulous in regard to the resurrection; their prepossessions led them the contrary way; and nothing but the most irresistible evidence would be able to convince them of a fact, which they seemed to think in the highest degree improbable. *Bp. Porteus.*

—— *into Galilee;*] He had many disciples there whom He destined to be witnesses of His resurrection, and there He appeared to five hundred brethren at once, 1 Cor. xv. 6. *Grotius.*

9. — *All hail.*] An accustomed mode of salutation. *Bp. Mann.*

13. — *His disciples came by night,*] This story told by the guards carries collusion on the face of it. Men in their circumstances would not have made such an acknowledgment of their negligence, without previous assurances of protection and impunity. *Dr. Townshend.*

16. — *the eleven disciples*] The Apostles, originally twelve, but now reduced to eleven, by the defection of Judas. *Bp. Porteus.*

—— *into a mountain*] This was probably, as is said by constant tradition, mount Tabor, that on which He was transfigured before them. *Grotius.*

Respecting the several appearances of our Saviour after His resurrection, see the note at the end of St. John's Gospel.

17. — *they worshipped him:*] On this and other occasions (see Matt. xv. 25) Christ permitted Himself to be worshipped; but He would undoubtedly have refused this, as did St. Peter, (Acts x. 25, 26,) if, like him, He had been a mere man. *Bp. Tomline.*

—— *but some doubted.*] It cannot be wondered that, among the great number of persons who saw Jesus, there should be some who, like the disciples mentioned by St. Luke, chap. xxiv. 41, "believed not for joy and wondered;" that is, (as is very natural,) were afraid to believe what they so ardently wished to be true; or who, like St. Thomas, would not believe, unless they touched the body of Jesus, and thrust their hands into His sides. But their doubts, like his, were probably soon removed. This circumstance therefore only serves to shew the scrupulous fidelity of the sacred historians, who, like honest men, fairly relate every thing that passed on this and other similar occasions, whether it appears to make for them, or against them. *Bp. Porteus.*

The transaction, as related by St. Matthew, seems to be this.

Anno DOMINI 33. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ [b] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Anno DOMINI 33.

[b] Mark 16. 15.

Christ appeared first at a distance; the greater part of those present, as soon as they saw Him, "worshipped;" but "some," seeing Him as yet only at a distance, "doubted;" whereupon Christ came up to them, ver. 18, and spake to them, &c.: so that the doubt may have been a doubt only at first, when He was seen at a distance, which was immediately dispelled on His approaching nearer, and conversing with them. *Dr. Townshend.*

Surely no dishonest writer would, in the very last place where he mentions the resurrection, and in the conclusion of his book, have suggested such a cavil to unbelievers, as to say that "some doubted." This passage shews, among many others, that the Evangelists were plain men, who, conscious of their own integrity, have related what they knew with admirable simplicity. Had they been deceivers, they would have written with more caution and art, and have endeavoured to obviate every cavil. *Bp. Watson.*

No remarks are thrown in on any occasion by the sacred writers to anticipate objections: nothing of that caution appears, which never fails to distinguish the testimony of those who are conscious of imposture; no endeavour to reconcile the mind of the reader to what may be extraordinary in the narrative. *Dr. Beattie.*

18. — *All power is given unto me*] Jesus, in His divine nature, had this power from all eternity: but it was now to be exercised in His human nature also, which, from a state of humiliation, from "the form of a servant," was soon to be exalted to the highest dignity, and placed at the right hand of God. Accordingly, St. Paul informs us, God has set our Lord "at His own right hand in the heavenly places, &c." Ephes. i. 20—23, and again, Phil. ii. 9—11. In the same magnificent language He is spoken of in the book of Revelation, chap. v. 12, 13. Such is the dignity of the Lord and Master whom we serve, and such is that authority with which, in the two concluding verses of this chapter, He gives His last command to His Apostles. *Bp. Porteus.*

Our Lord, having finished His course of afflictions, and possessing the reward of them, a place at the right hand of God, and the exercise of "all power in heaven and in earth," has become the Author of eternal salvation to all those that obey Him. He governs the Church which is yet left behind Him upon earth; and by His word and ordinances, His providence and Spirit, He conducts all those who are willing to be thus led along the same road, to the same place, whither He is gone before: that, being first made conformable to His death, they may become partakers of His resurrection; and following him through the paths of pain and trouble, may join in His triumphant ascension; and that, where He is, they may also be. *Dr. Ogden.*

18, 19. — *All power is given unto me — Go ye therefore,* &c.] As if He had said, I have now all power over all things in the world conferred upon me; by virtue of which I command, empower, and commission you, to enlarge, settle, and govern the Church which I have founded; to administer the sacraments which I have instituted, and to persuade mankind to embrace My doctrine, to submit to My discipline, to obey My laws, and to come up to the terms which I have procured for them, and propounded to them in order to their salvation. "Go ye therefore, and teach all nations:" or, as the word in the original properly signifies, Make all nations My disciples, bring them over to My religion; and this I would have you do in two ways; first, by "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and so initiating them into My Church, upon their consenting to the faith which I have published to the world; and secondly, "Teaching them to observe all things whatsoever I have commanded you," that so they may be My disciples indeed, not only by an outward profession of the faith which I have taught them, but also by performing sincere and universal obedience to all the commands that I have laid upon them. *Bp. Beveridge.*

These words (ver. 19, 20) contain that great commission and charter granted by our Saviour to His Apostles and their successors, by virtue of which we and all mankind have been called to the knowledge and practice of true religion, enforced by the motives of eternal happiness or misery. *Abp. Secker.*

19. — *teach all nations, baptizing them* &c.] In this form of baptism there is no restriction or exception whatever as to the persons who were to be baptized. Nations consist of persons of all ages, and therefore infants as well as adults must be included in this command, as the objects of baptism: and this inference will be the more evident when we reflect, that the commission was given to Jews, who were accustomed to see infants baptized; and they would of course consider themselves authorized to receive converts to Christianity in the same manner as they had received converts to Judaism. Had our Saviour intended any alteration in the Jewish practice of baptizing, or any limitation with respect to age, He would not have failed to specify it. *Bp. Tomline.*

The sacrament of baptism being instituted in our Church from this express command of our Saviour, it is ordained that infants should be baptized, their sureties making in their names promises of repentance and faith, which they, when they come to mature age, are bound to perform. God expressly ordered the children of the Jews to be admitted into covenant with Him at eight days old. Into the place of circumcision baptism has succeeded, as the Gospel has into the place of the Law. There is therefore the same reason why our children should from the beginning be admitted into the Christian, as why the infants of Jews should have been admitted into the legal covenant. God has made no exceptions in this particular. Infants with us are as capable of covenanting, as they were with them. And, if God did not think fit to consider the age of infants among the Jews to be a bar to their receiving circumcision, we ought not to think the same defect to be any sufficient obstacle to the admission of our infants by baptism into the covenant of the Gospel. *Abp. Wake.*

—— *baptizing them in the name* &c.] He here declares that baptism was the ceremony by which our Lord's disciples were to be admitted into His religion. This was sometimes used by the Jews on the admission of proselytes, and by the heathens on initiation into their mysteries. But the baptism of Christians was to be accompanied with a peculiar form of words, which distinguished it from every other. They were to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost." This form of words has, accordingly, been used in the Christian Church, from the earliest times down to the present; and is the mode of baptism adopted and constantly practised by the Church of England; and it is remarkable, not only on this account, but as being also one principal ground of a very distinguished doctrine of the Gospel, and of the Church of England, the doctrine of the Trinity. For the plain and natural interpretation of the words is, that by being baptized in the name of the Father, the Son, and the Holy Ghost, we are dedicated and consecrated equally to the service of each of those three divine Persons; we are made the servants and disciples of each, and are consequently bound to honour, worship, and obey each of them equally. This evidently implies that they are equal in their nature, and that "all the fulness of the Godhead" dwells in each. In confirmation of this, we find in various parts of Scripture, that all the attributes of Divinity are ascribed to each. And yet, as the unity of the supreme Being is every where taught in the same Scriptures, and is a fundamental article of our religion, we are naturally led to conclude with our Church in its first article, "That there is but one living and true God, of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible: and that in the unity of this Godhead there are three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." *Bp. Porteus.*

To baptize "in the name of the Father, and of the Son, and of the Holy Ghost," is to perform this rite or sacrament by the au-

Anno DOMINI 33.

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Anno DOMINI 33.

thority of, and by special relation to, the three Persons of the blessed Trinity, Father, Son, and Holy Ghost, as the chief objects of the Christian faith, of which solemn profession is then made. So that, on this form of baptism, compared with what is elsewhere said in Scripture concerning the Son and the Holy Ghost, is founded the doctrine of the blessed Trinity, in that simplicity and clearness in which the Scripture has delivered it. *Abp. Tillotson.*

Sometimes Scripture speaks of baptism as if it were administered only "in the name of the Lord Jesus," Acts ii. 38; x. 48; xix. 5. But it fully appears that the name of the Holy Ghost was used at the time of baptism, Acts xix. 2, 3; and therefore, we may be certain, that of the Father also. Now being baptized "in the name" of these three, may signify being baptized by virtue of their authority: but the more exact translation is, "into the name;" and the more full import of the expression is, by this solemn action taking upon us their name, and professing ourselves devoted to the faith, and worship, and obedience, of these three, our Creator, our Redeemer, our Sanctifier. In this profession the whole of Christianity is briefly comprehended, and on this foundation therefore the Christian creeds are all built. *Abp. Secker.*

Since baptism is to be performed in the name of the Father, the Son, and the Holy Ghost, they must all three be Persons; and since no superiority or difference whatever is mentioned in this solemn form of baptism, we conclude that they are all three of one substance, power, and eternity. Since we are to be baptized in the name of the Father, and the Son, and the Holy Ghost, it is quite impossible that, while the Father is self-existent, eternal, the Lord God omnipotent; the Son, in whose name we are equally baptized, should be a mere man, born of a woman, and subject to all the frailties and imperfections of human nature; or that the Holy Ghost, in whose name also we are equally baptized, should be a bare energy or operation, a quality or power, without even a personal existence. *Bp. Tomline.*

This form of baptism, whilst it proves the divinity of each Person, proves also their unity in the Godhead. For we hear in it but of *one name.* Now, as the Apostle reasons, "To Abraham and his seed were the promises made; He saith not, And to seeds, as of many, but as of one, And to thy seed," Gal. iii. 16; so we are baptized, not in the names, as of many, but "in the name," as of one: one name, and one nature or essence. *Bp. Andrewes.*

Let us always bear in mind how essential a doctrine of our religion is the doctrine of the Trinity. For what is Christianity but a manifestation of the three Divine Persons, as engaged in the great work of man's redemption, begun, continued, and to be ended by them, in their several relations of Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier, three Persons, one God. If there be no Son of God, where is our redemption? If there be no Holy Spirit, where is our sanctification? Without both, where is our salvation? And if these two Persons be any thing less than Divine, why are we baptized equally "in the name of the Father, and of the Son, and of the Holy Ghost?" Let us not be deceived: "This is the true God, and eternal life." *Bp. Horne.*

20. — *lo, I am with you alway,* &c.] I, the eternal Son of God, and now also become the Son of man; I, who have in your sight caused the blind to see, the lame to walk, the dead to rise, with a word of My mouth; I, who have all power committed to Me in heaven and in earth; "I am with you:" not, I will be with you, but I *am* with you, in the present tense, hereby reminding them of His divine power and essence, to which all things were present. I am with you, My Apostles, not with any one or any part of you, but with all of you equally, and at all times, so that, wheresoever you are, whensoever you do any thing towards the execution of this My commission, I am with you in the doing of it: and that to the very end of the world; that is, so long as I have a Church on earth, which shall be till My coming again to judge the world. *Bp. Beveridge.*

It is remarkable that St. Matthew has made no mention of our Lord's ascension into heaven; the relation of which is given by St. Mark and St. Luke. The reason of this omission it is not perhaps very easy to assign, nor is it necessary. We know that, in several other instances, various circumstances are omitted by one Evangelist, which are supplied by the rest, and others passed over by those which are noticed by the former; a plain proof that they did not write in concert with each other, but each related his own story, and selected such facts and events as appeared to him most deserving of notice. *Bp. Porteus.*

It is also observable, that St. Matthew notices only one of our Saviour's appearances to His disciples after His resurrection. It may be mentioned as a probable reason of this, that the particular design which St. Matthew had in view while he was writing the history of the resurrection, was to attest the faithful performance of Christ's promise to His disciples, to go before them into Galilee; because he alone, except St. Mark, who seems to have taken it from him, has recorded this promise, and he alone has confined his narrative to that single appearance to the disciples which fulfilled it. It was the preconcerted, the great and most publick manifestation of our Lord's person. It was the thing which dwelt upon St. Matthew's mind, and he adapted his narrative to it. *Archdeacon Paley.*

The following Chapters from St. Matthew are appointed as Proper Lessons, or as Gospels, on Sundays and Holydays:

Chap. I.	ver. 18—25,	Sunday after Christmas, -	Gospel.
—— II.	— 1—12,	Epiphany, - - - - -	Ditto.
—— II.	— 13—18,	Innocents' Day, - - -	Ditto.
—— III.	- - - - -	Trinity Sunday, - - -	Morning.
—— III.	- - - - -	St. John Baptist, - - -	Morning.
—— IV.	ver. 1—11,	1st Sunday in Lent, - -	Gospel.
—— IV.	— 18—22,	St. Andrew, - - - - -	Ditto.
—— V.	— 1—12,	All Saints, - - - - -	Ditto.
—— V.	— 20—26,	6th Sunday after Trinity,	Ditto.
—— VI.	— 16—21,	Ash-Wednesday, - - -	Ditto.
—— VI.	— 24—34,	15th Sunday after Trinity,	Ditto.
—— VII.	— 15—21,	8th Sunday after Trinity,	Ditto.
—— VIII.	— 1—13,	3d Sunday after Epiphany,	Ditto.
—— VIII.	— 23—34,	4th Sunday after Epiphany,	Ditto.
—— IX.	— 1—8,	19th Sunday after Trinity,	Ditto.
—— IX.	— 9—13,	St. Matthew, - - - -	Ditto.
—— IX.	— 18—26,	24th Sunday after Trinity,	Ditto.
—— XI.	— 2—10,	3d Sunday in Advent, -	Ditto.
—— XI.	— 25—30,	St. Matthias, - - - - -	Ditto.
—— XIII.	— 24—30,	5th Sunday after Epiphany,	Ditto.
—— XIV.	— 1—13,	St. John the Baptist, - -	Evening.
Chap. XV.	ver. 21—28,	2d Sunday in Lent, -	Gospel.
—— XVI.	— 13—19,	St. Peter, - - - - -	Ditto.
—— XVIII.	— 1—10,	St. Michael & All Angels,	Ditto.
—— XVIII.	— 21—35,	22d Sunday after Trinity,	Ditto.
—— XIX.	— 27—30,	Conversion of St. Paul,	Ditto.
—— XX.	— 1—16,	Septuagesima Sunday,	Ditto.
—— XX.	— 20—28,	St. James the Apostle,	Ditto.
—— XXI.	— 1—13,	1st Sunday in Advent,	Ditto.
—— XXI.	— 33—41,	King Charles the Martyr,	Ditto.
—— XXII.	— 1—14,	20th Sunday after Trinity,	Ditto.
—— XXII.	— 15—22,	23d Sunday after Trinity,	Ditto.
—— XXII.	— 16—22,	Restoration of the Royal Family, - - - -	Ditto.
—— XXII.	— 34—46,	18th Sunday after Trinity,	Ditto.
—— XXIII.	— 34—39,	St. Stephen, - - - -	Ditto.
—— XXIV.	— 23—31,	6th Sunday after Epiphany,	Ditto.
—— XXVI.	- - - -	6th Sunday in Lent, -	Morning.
—— XXVII.	ver. 1—54,	Sunday next before Easter,	Gospel.
—— XXVII.	— 57—66,	Easter Even, - - - -	Ditto.
—— XXVIII.	- - - -	Monday in Easter-week,	Morning.

THE GOSPEL

ACCORDING TO

S T. M A R K.

INTRODUCTION.

IT has been doubted, both in ancient and modern times, whether St. Mark the Evangelist is the same as "John, whose surname was Mark," mentioned in the Acts, and in some of St. Paul's Epistles, Acts xii. 12, 25; Col. iv. 10. Allowing that they were the same, which, though an uncertain point, may be believed without any inconsistency, the writer of this Gospel was the nephew of Barnabas, being his sister's son; and it is supposed that he was converted to the Gospel by St. Peter, who calls him his son, 1 Pet. v. 13. The first historical fact mentioned of him in the New Testament is, that he went in the year 44 from Jerusalem to Antioch with Barnabas and Saul. Not long after, he set out from Antioch with those Apostles upon a journey, which they undertook by the direction of the Holy Spirit, for the purpose of preaching the Gospel in different countries; but he soon left them, probably without sufficient reason, at Perga in Pamphylia, and went to Jerusalem, Acts xiii. Afterwards, when Paul and Barnabas had determined to visit the several churches which they had established, Barnabas proposed that they should take Mark with them; to which Paul objected, because Mark had left them in their former journey. This produced a sharp contention between Paul and Barnabas, which ended in their separation. Mark accompanied his uncle Barnabas to Cyprus, but it is not mentioned whither they went when they had left that island. We may conclude that St. Paul was afterwards reconciled to St. Mark, from the manner in which he mentions him in his Epistles, written subsequently to this dispute, and particularly from the direction which he gives to Timothy; "Take Mark, and bring him with thee: for he is profitable to me for the ministry." No further circumstances are recorded of St. Mark in the New Testament; but it is believed, upon the authority of ancient writers, that, soon after his journey with St. Barnabas, he met with St. Peter in Asia, and that he continued with him for some time, perhaps till St. Peter suffered martyrdom at Rome.

St. Mark, even humanly speaking, was a very credible witness of the life of Christ. He was, in the strict sense of the word, an Evangelist; that is, a preacher sent by the Apostles to Jews and Gentiles, without being confined to any particular Church. What Timothy was to St. Paul, Mark was to St. Peter and St. Barnabas, and at last he bore the same relation to St. Paul himself. It was usual for such Evangelists to have extraordinary gifts of the Holy Ghost, 1 Tim. iv. 14; 2 Tim. i. 6. Hence we have just reason to believe that St. Mark wrote by inspiration: and, as the primitive Church has transmitted to us his Gospel as a book of Divine authority, without ever entertaining the least doubt of his inspiration, we have every reason to consider it as a work divinely inspired.

Different persons have assigned different dates to this Gospel: but, as there is an almost unanimous concurrence of opinion that it was written while St. Mark was with St. Peter at Rome, and as we find no ancient authority for supposing that St. Peter was in that city till the year 64, we may be disposed to date the publication of this Gospel about the year 65.

As St. Mark wrote this Gospel for the use of the Christians at Rome, which was at that time the great metropolis and common centre of all civilized nations, we accordingly find it free from all peculiarities, and equally accommodated to all descriptions of persons. Quotations from the ancient Prophets, and allusions to Jewish customs, are as much as possible avoided; and such explanations are added as might be necessary for Gentile readers at Rome: thus, when "Jordan" is first mentioned in this Gospel, the word "river" is prefixed, chap. i. 5; the Oriental word "Corban" is said to mean "a gift," chap. vii. 11; the "preparation" is said to be "the day before the sabbath," chap. xv. 42; and "defiled hands" are said to mean "unwashen hands," chap. vii. 2; and the superstition of the Jews upon that subject is stated more at large than it would have been by a person writing at Jerusalem.

The Gospel of St. Mark is a simple and compendious narrative, and his style is clear and correct; he is, in general, much less circumstantial than St. Matthew; and usually follows his arrangement. Some authors represent St. Mark's Gospel as an abridgement of St. Matthew's, but this is surely a mistaken idea. St. Mark entirely omits several important things related by St. Matthew, such as the genealogy and birth of Christ, the massacre at Bethlehem, and the sermon upon the mount. He dilates upon some facts which are concisely mentioned by St. Matthew, such as the cure of the paralytick in the second chapter, (compare Matt. ix. 2,) and the miracle among the Gadarenes in the fifth, (compare Matt. viii. 28.) He now and then departs from the order of time and arrangement of facts observed by St. Matthew; and there have been enumerated above thirty circumstances noticed by St. Mark, which are not found in any other Gospel: many of these are trifling, but two of them are the miraculous cures recorded in the seventh chapter, and in the middle of the eighth. If, however, we except slight additions made by St. Mark to the narrative common to the first three Evangelists, there are not more than twenty-four verses in his whole Gospel which contain facts not recorded either by St. Matthew or by St. Luke. *Bp. Tomline.*

Anno DOMINI 26, ending.

CHAP. I.

1 *The office of John the Baptist.* 9 *Jesus is baptized,* 12 *tempted,* 14 *he preacheth:* 16 *calleth Peter, Andrew, James and John:* 23 *healeth one that had a devil,* 29 *Peter's mother in law,* 32 *many diseased persons,* 41 *and cleanseth the leper.*

THE beginning of the gospel of Jesus Christ, the Son of God;

[a] Mal. 3. 1. 2 As it is written in the prophets, [a] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

[b] Isa. 40. 3. Luke 3. 4. John 1. 23. 3 [b] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[c] Matt. 3. 1. 4 [c] John did baptize in the wilderness, || Or, *unto.* and preach the baptism of repentance || for the remission of sins.

[d] Matt. 3. 5. 5 [d] And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

[e] Matt. 3. 4. 6 And John was [e] clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

A. D. 27. [f] Matt. 3. 13. 9 [f] And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

Anno DOMINI 27.

10 And straightway coming up out of the water, he saw the heavens || opened, and the Spirit like a dove descending upon him: || Or, *cloven, or, rent.*

11 And there came a voice from heaven, *saying,* Thou art my beloved Son, in whom I am well pleased.

12 [g] And immediately the spirit driveth him into the wilderness. [g] Matt. 4. 1.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

A. D. 30. ending. 14 Now after that John was put in prison, [h] Jesus came into Galilee, preaching the gospel of the kingdom of God, [h] Matt. 4. 12.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 [i] Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. [i] Matt. 4. 18.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

Chap. I. ver. 1. *The beginning of the gospel* &c.] This seems to be the title or preface of the whole Gospel. Here beginneth the history of the life and doctrine of Jesus Christ the Son of God, and Saviour of mankind; whose appearance in the flesh was ushered in by the preaching of John the Baptist, as the Prophets had in old time foretold concerning him. *Dr. S. Clarke.*

Since many of the circumstances which are related in St. Mark's Gospel are the same with those which are related by St. Matthew; the reader is referred, for the notes explanatory and practical which occur respecting them, to the parallel passages in the Gospel of St. Matthew. These parallel passages are, for the most part, pointed out by the references in the margin.

2. — *in the prophets,*] Malachi and Isaiah. See the margin.

4. *John did baptize* &c.] According to the predictions just mentioned, when the time drew near that the Son of God was to be manifested in the flesh, John the Baptist appeared, &c.

—— *preach the baptism of repentance* &c.] Preach to all the people the necessity of repentance, of forsaking their sins, and reforming their lives, and signify this to them by the sensible and external sign of baptizing with water; that they might hereby be prepared to receive the Gospel, and fitted to be made partakers of that salvation, of which Jesus was to be the author and publisher. *Dr. S, Clarke.*

7. — *I am not worthy to — unloose.*] St. Matthew gives the words "to bear." The meaning of both is, whose servant I am not worthy to be. The shoes worn in Palestine were sandals tied with thongs on the feet. *Dr. Whitby, Le Clerc.* It is probable that John the Baptist, discoursing at different times, used both the expressions recorded by St. Matthew and St. Mark; which accounts for their reporting his words differently. And a similar explanation may be given in the several passages where our Saviour's words are reported with some little variation by the several Evangelists. *Edit.*

12. — *the spirit driveth him*] The meaning is, He went into the wilderness by the Divine impulse of the Holy Spirit, Matt. iv. 1. *Bp. Mann.*

13. — *was with the wild beasts;*] In a place where no human being was, but wild beasts only. *Dr. Wells.*

15. — *The time is fulfilled,* &c.] The time which the wisdom of God predetermined, and which the ancient Prophets expressly foretold, to bring in and establish the kingdom of the Messiah, is now accomplished: God is about to make the last revelation of His will to mankind, in which righteousness only and sincerity of heart will be required and accepted. Repent ye therefore, and embrace and obey this doctrine. *Dr. S. Clarke.*

—— *repent ye, and believe the gospel.*] St. John had before called them to repentance, Matt. iii. 2. Jesus now calls them to the duty of faith, of which they had not before heard: "Believe ye the Gospel." Believe the glad tidings which are now brought to you of pardon and salvation.

Let us observe from this text the necessary connexion which subsists between faith and repentance. They are both necessary to salvation: repentance, because without it we cannot go to Christ; and faith, because without it we can receive no benefits from His atoning merits. Faith without repentance is nothing but a groundless presumption; and repentance without faith in the merits of our Redeemer can avail nothing to our salvation: we must not only repent, but we must believe the Gospel. *Bp. Beveridge.*

Anno DOMINI 30. ending.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

A. D. 31.

21 [k] And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

[k] Matt. 4. 13.

[l] Matt. 7. 28.

22 [l] And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

[m] Luke 4. 33.

23 [m] And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

[n] Matt. 8. 14.

29 [n] And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Anno DOMINI 31.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils ‖ to speak, because they knew him.

‖ Or, *to say that they knew him.*

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

[o] Matt. 8. 2.

40 [o] And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew

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24. — *to destroy us?*] To take away our power over mankind. —— *the Holy One of God.*] The Messiah, the Son of God. *Dr. S. Clarke.*

26. — *had torn him,*] Had shaken or convulsed him. It appears from Luke iv. 35, that he "hurt him not." *Bp. Pearce.*

32. — *at even, when the sun did set,*] The reason why they brought the diseased persons at even, and when the sun did set, seems to have been, that then the sabbath was past, and no objection could be made to their bringing them to be healed. *Bp. Pearce.*

44. — *See thou say nothing to any man:*] Instead of accepting that due tribute of esteem and veneration, which must naturally attend the opening His divine commission with the more plain undesigning people, but which would have no other effect on the invincible prejudices of their rulers, than to increase their opposition, and give them occasion to misrepresent Him still more, and grow more violent in persecuting His followers, our Lord mercifully chooses to avoid every thing of that kind which might raise their envy, and exasperate their malice; concealing His preeminence under the mean garb of poverty, and confining His wonders for the most part to private places and obscure villages; till He had done enough to ascertain the evidence, and establish the belief of His divine authority among them; till He was ready to finish all that remained for Him to do in a more publick manner, by witnessing His last good confession both to the Jewish and the Roman magistrate; by declaring the true end of His coming into the world, and bearing testimony to His most unblameable life in it, before these iniquitous judges; and (what was the necessary consequence of that, without either violently overruling them, or miraculously escaping from them) sealing the same confession with His blood. *Bp. Law.*

It might seem, at first sight, from this and other similar injunctions, that our Lord intended to conceal Himself, and did not wish to be known as the Messiah, or to be believed on as such. But we shall conclude this proceeding of His to have been conformable to Divine wisdom, and suited to a fuller manifestation of His being the Messiah, when we consider that He had to accomplish the time foretold of His ministry, and, after a life illustrious in miracles and good works, attended with humility, meekness, patience, and sufferings, to be led as a sheep to the slaughter, and with all resignation be brought to the cross. All this could not have been accomplished, if, as soon as He appeared in publick, and began to preach, He had immediately professed Himself to be the Messiah, the King to whom belonged that kingdom, which He proclaimed as being at hand. For His enemies among the Jews would have laid hold of Him, and taken away His life;

Anno DOMINI 31.

thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

[p] Luke 5. 15.

45 [p] But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

1 *Christ healeth one sick of the palsy,* 14 *calleth Matthew from the receipt of custom,* 15 *eateth with publicans and sinners,* 18 *excuseth his disciples for not fasting,* 23 *and for plucking the ears of corn on the sabbath day.*

[a] Matt. 9. 1.

AND again [a] he entered into Capernaum, after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them,* no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? [b] who can forgive sins but God only?

[b] Job 14. 4. Isa. 43. 25.

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Anno DOMINI 31.

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 [c] And as he passed by, he saw Levi the *son* of Alpheus sitting ‖ at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

[c] Matt. 9. 9.

‖ Or, *at the place where the custom was received.*

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it,* he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

[d] Matt. 9. 14. Luke 5. 33.

18 [d] And the disciples of John and of the

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at least, they would have disturbed His ministry, and obstructed the work on which He was employed. That this was the ground of His caution and reserve, appears, among other passages, from John vii. 1. *Locke.*

45. — *could no more openly*] Did not think it proper to enter openly any more into the city, Capernaum, called "His own city" by St. Matthew, chap. ix. 1. *Bp. Pearce.*

Chap. II. ver. 3. — *which was borne of four.*] So helpless, that he had four persons to carry him. *Bp. Mann.*

4. — *they uncovered the roof* &c.] It seems that, when they were unable to carry the paralytick by the door to Jesus, by reason of the crowd, they brought him to the flat roof of the house by the stairs on the outside: when they were there, they forced open the door which led to the inside of the house, and so conveyed him to Jesus: this is called "uncovering the roof;" because the door, lying even with the roof, was a part of it when it was laid down and shut. *Bp. Pearce.* Or perhaps the form of houses in Palestine now subsisting may suggest a somewhat different explanation. The houses, being low and flat-roofed, consisting generally of a ground-floor only, or one upper story, are built round a paved court, into which the entrance from the street is through a gateway: the stairs which lead to the roof are usually in this gateway. It is customary to fix cords from the parapet walls (Deut. xxii. 8) of the flat roofs across this court, and upon them to expand a vail or covering, as a shelter from the heat. Perhaps it was in this area that our Saviour taught: the paralytick was brought to the roof by making a way through the crowd to the stairs in the gateway, or by the terraces of the adjoining houses: they then rolled back the veil or covering, and let the sick man down over the parapet of the roof into the area or court of the house where Jesus was. *Dr. Shaw.*

8. — *perceived in his spirit*] Perceived by the spirit that was in Him. *Bp. Pearce*

10. — *hath power — to forgive sins,*] It may be observed, that the Jews, having said at ver. 7, "Who can forgive sins but God only?" Jesus, by affirming that He had power to forgive them, led them to conclude that He claimed to be God; which most assuredly He would not have done, if the claim did not of right belong to Him. *Bp. Pearce.*

14. — *as he passed by,*] As He passed by the custom-house, at the side of the lake. There were places for collecting toll on the principal roads, and on the lake, rivers, &c. *Dr. Lightfoot.*

Anno DOMINI 31. Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

‖ Or, *raw, or, unwrought.* 21 No man also seweth a piece of ‖ new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

[c] Matt. 12. 1. 23 [c] And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? Anno DOMINI 31.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

1 *Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.*

[a] Matt. 12. 9. AND [a] he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the ‖ hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other. ‖ Or, *blindness.*

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

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19. — *the children of the bridechamber*] Thus the Greek phrase is literally translated: it means the bridemen, the young men who used to be attendant at marriages on the bride and bridegroom. *Dr. Campbell.*

23. — *began, — to pluck*] A Hebrew form of speech for "plucked." *Dr. Whitby.*

26. — *in the days of Abiathar the high priest,*] In 1 Sam. xxi. it is said that Ahimelech was then "the priest," meaning the high priest. Abiathar was the son of this Ahimelech, was then present with him, and perhaps acted as his deputy: he became high priest on his father's death, and was a very distinguished person in the days of David, having fled to him with the ephod, 1 Sam. xxx. 7. Hence his name is mentioned here, as he was the more celebrated person of the two, and as this event happened a very short time before his accession to the high priesthood. *Bp. Pearce, Grotius.*

27. — *The sabbath was made* &c.] He declares that the sabbath was to be subordinate to its purpose, and that this purpose was the real good of those who were the subjects of it. *Archdeacon Paley.* The meaning is, that ritual institutions, such as the strict Jewish observation of the sabbath, are not like duties of eternal obligation, indispensably to be observed in every extremity or necessity, but were appointed by God only for the present use of man, to conduce to the more becoming practice of the great duties of religion. *Dr. S. Clarke.* Therefore (ver. 28) the Son of man, or the Messiah, must have a power of dispensing with the strict observation of the Jewish sabbath in proper cases, such as occasions of mercy or necessity. *Bp. Pearce.*

This maxim here laid down by our Saviour, at the same time that it establishes in the most peremptory terms the distinction between natural duties and positive institutions, defines with the greatest precision and perspicuity in what the difference consists; and as little justifies the wilful neglect of the ordinances of religion, as it countenances an hypocritical formality in the performance, or a superstitious reliance on the merit of them. *Bp. Horsley.*

28. — *the Son of man is Lord* &c.] The Messiah, who came into the world for the benefit of mankind, has power to regulate the sabbath. *Abp. Newcome.*

Chap. III. ver. 1. — *into the synagogue;*] At Capernaum. This was on another sabbath day, Luke vi. 6. *Bp. Pearce.*

4. — *to do good — or to do evil?*] He appeals to the Jews themselves, which is the best method of keeping the sabbath, and the most acceptable to God; to do a good work of great necessity and charity, or to neglect doing it, on pretence of resting on the sabbath. *Dr. S. Clarke.*

—— *to save life, or to kill?*] To save life, or to suffer to perish.

5. — *with anger, being grieved* &c.] Angry at their obstinate malice, and grieved at their incurable blindness, that they would not receive His gracious assistance. *Dr. S. Clarke.* His "anger" was not mixed with a desire of revenge, but was a serious displeasure of the mind arising from their misconduct. *Dr. Whitby.*

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7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they ‖ pressed upon him for to touch him, as many as had plagues.

‖ Or, *rushed.*

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

[b] Matt. 10. 1.

13 [b] And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went ‖ into an house.

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‖ Or, *home.*

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his ‖ friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

‖ Or, *kinsmen.*

22 ¶ And the scribes which came down from Jerusalem said, [c] He hath Beelzebub, and by the prince of the devils casteth he out devils.

[c] Matt. 9. 34.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 [d] Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

[d] Matt. 12. 31.

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ [e] There came then his brethren and

[e] Matt. 12. 46.

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7. — *withdrew himself*] His time of suffering not being yet come. *Dr. Whitby.* See also note at Matt. xii. 15.

—— *to the sea:*] The sea of Galilee. He withdrew Himself from the dominions of Herod Antipas, on the western side of this lake, to those of Philip on the eastern, to preserve Himself from the Pharisees and Sadducees.

8. — *Idumea*] See note at 1 Mac. iv. 15.

10. — *as had plagues.*] Meaning diseases of a grievous kind. *Bp. Pearce.*

11. *And unclean spirits,* &c.] That is, persons possessed with unclean spirits, as soon as they saw Him, ran and knelt down before Him, and confessed Him to be the Messiah, the Son of God. *Dr. S. Clarke.*

17. — *Boanerges,*] This word is compounded of two Hebrew words explained in the text. Christ seems to have given the name to these two disciples from a foresight of the peculiar heat and zeal of their temper. Of this they quickly gave an instance in their desire to call down fire from heaven to consume the Samaritans, Luke ix. 54. St. John also shewed his zeal in forbidding them that cast out devils in the name of Christ. We find too, in the Acts, St. Peter and St. John to be generally the chief speakers and actors in the defence and propagation of the Gospel; and their peculiar zeal seems to have afforded the reason why the one was imprisoned, and the other slain by Herod. *Drs. Whitby* and *Hammond.*

By this title He intimated the powerful effects of their preaching that word, which is frequently compared to thunder; being, like that, the voice of God speaking from heaven, mighty in its operation. *Bp. Horne.*

18. — *Thaddeus,*] See note at Matt. x. 3.

21. — *to lay hold on him:*] To restrain Him from such a laborious discharge of His ministry; to use their persuasions with Him that He would take proper repose and refreshment. *Abp. Newcome.*

—— *for they said, He is beside himself.*] They thought His zeal had carried Him too far, so as to make Him neglect even the necessary refreshments of nature. *Dr. S. Clarke.*

They mean, He has forgotten Himself and His own health: He is so vehement in discharging His office, and in preaching, that He is transported beyond Himself, and His understanding disturbed, so that He takes not the necessary care of His food and sleep. *Dr. Lightfoot.* Or the expression, "they said," may not refer to our Lord's relations; but may mean generally, "Men said;" "a rumour had gone abroad," spread probably by the Pharisees. *Rosenmüller.*

We have here an instance of the impartiality with which the Evangelists relate our Lord's history, and of their consciousness that His conduct refuted the objections raised against it. *Abp. Newcome.*

22. — *which came down from Jerusalem*] Probably for the purpose of watching our Saviour's conduct. *Abp. Newcome.*

Anno DOMINI 31. his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.

1 *The parable of the sower,* 14 *and the meaning thereof.* 21 *We must communicate the light of our knowledge to others.* 26 *The parable of the seed growing secretly,* 30 *and of the mustard seed.* 35 *Christ stilleth the tempest on the sea.*

[a] Matt. 13. 1. AND [a] he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

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9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 [b] That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

[b] Matt. 13. 14.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, [c] and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

[c] 1 Tim. 6. 17.

20 And these are they which are sown on good ground; such as hear the word, and receive *it,* and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Chap. IV. ver. 10. — *when he was alone,*] When He was in private: when the multitude were gone away, and none left with Him but His constant followers. *Bps. Pearce* and *Mann.*

11. — *unto them that are without,*] This appellation the Jews were accustomed to give to the heathens. *Dr. Whitby.*

12. *That seeing they may see,* &c.] St. Matthew (chap. xiii. 13) gives the words, "because they seeing see not:" and his expression explains the meaning of this passage of St. Mark. It is not meant that our Saviour spake to them in parables with the design that they should not perceive nor understand; but He foreknew that this would be the case, by reason of their obstinate prejudices against Him and His doctrine; and therefore He would not suffer them to know the mystery of the kingdom of God. *Bp. Pearce.*

—— *lest at any time they should be* &c.] So that they should not at any time be converted. He speaks of the effect which would follow from their hardness of heart. St. Matthew (chap. xiii. 15) supplies the words which make up the full sense, "For this people's heart is waxed gross, &c. — lest at any time they should see &c." *Bp. Pearce.* From their voluntary hardening their hearts, God withdrew His grace, and the means which He would otherwise have afforded them, and which He did afford to others. *Dr. Hammond.*

The saying is somewhat proverbial, and is applied to those who might see, if they would make use of their faculties, what they overlook through their inattention and folly. *Le Clerc.*

13. — *how then will ye know* &c.] As ye understand not the meaning of so easy a similitude as this, how will ye understand the meaning of other harder parables? *Dr. S. Clarke.*

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21 ¶ [d] And he said unto them, Is a candle brought to be put under a ‖ bushel, or under a bed? and not to be set on a candlestick?

22 [e] For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: [f] with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 [g] For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ‖ brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, [h] Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

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33 [i] And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 [k] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAP V.

1 *Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus his daughter.*

[d] Matt. 5. 15.

‖ The word in the original signifieth a less measure, as Matt. 5. 15.

[e] Matt. 10. 26.

[f] Matt. 7. 2.

[g] Matt. 13. 12.

‖ Or, *ripe.*

[h] Matt. 13. 31.

[i] Matt. 13. 34.

[k] Matt. 8. 23.

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21. — *Is a candle brought* &c.] Our Saviour had used words nearly the same as these in a different sense at Matt. v. 15. He means here, that the word of God, which is intended for a lantern to our feet, and a light to our paths, is delivered in parables, not that it may be concealed by those to whom it is delivered, but that, the attention being employed with the greater diligence to observe the intended application, the same may be more clearly understood and more deeply imprinted on the mind. *Bp. Mann.*

22. *For there is nothing hid,* &c.] He means, that the things which He now tells them privately ought to manifest themselves publickly by their effects in their life and doctrine; and though it was necessary at present to conceal some things from the multitude, because their prejudices made them now incapable of receiving them, yet the time was coming when all these things must be published openly and plainly before all the world. *Dr. S. Clarke.* At Matt. x. 26, our Saviour had used nearly the same words on a different occasion.

24. — *with what measure ye mete,* &c.] This seems to be a proverbial expression, here applied in a spiritual sense. If you make a good use of religious knowledge, you will, by the grace of God, make a proportional improvement; if you be negligent or inattentive, you will lose that portion of knowledge you might have secured to yourselves. *Bp. Mann.*

—— *unto you that hear*] To you that are attentive. *Dr. Campbell.*

26. — *So is the kingdom of God,*] This parable (ver. 26—29) is related only by St. Mark. It seems to mean, that as the seed, after it is once sown, without any further knowledge or care of the husbandman, grows up and increases by secret and imperceptible degrees, till it comes to its just maturity; so Christ, after He has once taught the doctrine of true religion, and preached it in the world, appears no more Himself visible to assist and promote it, but suffers it to spread and increase by means secret and undiscerned, till at length it produces its full effect. *Dr. S. Clarke.*

29. *But when the fruit is brought forth,* &c.] "At the time of harvest, when the corn is grown ripe." See the margin. So, at the end of the world, Christ will again visibly appear, to take to Himself and reward those who have received His doctrine, and brought forth the fruits of it. *Dr. S. Clarke.*

33. — *as they were able to hear it.*] That is, by degrees discovering the truth to them, as they were capable of bearing it. *Dr. S. Clarke.*

35. *And the same day,*] In the original, "In that day," meaning probably on some day about the same time of His teaching. St. Matthew (chap. viii. 23) represents what follows as happening at a different time from the preceding events. *Grotius, Bp. Pearce.*

37. — *that it was now full.*] That there was now a considerable quantity of water in it. *Bp. Pearce.*

Anno DOMINI 31.

[a] Matt. 8. 28.

AND [a] they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Anno DOMINI 31.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

[b] Matt. 9. 18.

22 [b] And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of

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Chap. V. ver. 1. — *the country of the Gadarenes.*] See note at Matt. viii. 28.

There is reason to suppose that the modern town of M'kess is the ancient Gadara. This town is situated on the southern bank of a river called the Shariat Manadra, which falls into the river Jordan below the lake of Tiberias. It was formerly a large and opulent town, proofs of which are still visible in remnants of marble columns, and of large buildings, in great numbers of sarcophaguses, ornamented with bas-reliefs, with carved work and garlands, which are still tolerably perfect. Many beautiful, vast, and very remarkable caverns are seen hereabouts, which serve as places of retreat for five or six families of Arabs. The country about M'kess bears the name of Al-jedur, which is probably derived from Jadar, or Gadara. *Seetzen.*

2. — *a man with an unclean spirit,*] St. Matthew mentions two persons possessed with devils. It is probable that one of them was of greater note in the country, or was more remarkable for the effects of his possession by the unclean spirit (ver. 4) than the other; on which account St. Mark and St. Luke speak only of one, and wholly omit the mention of the other. *Dr. Whitby.*

5. — *in the mountains,*] The tombs being cut in the sides of mountains. *Bp. Pearce.*

7. — *thou torment me not.*] "Before the time," Matt. viii. 29. Here was such a reference to the final sentence which Christ was to pass on these evil spirits at the end of the world, Jude 6, as could not be dictated by lunacy: it may be questioned if the person speaking, or any of the hearers but Christ Himself, understood the full meaning of it. *Dr. Doddridge.*

9. — *My name is Legion:*] The Roman legion consisted at that period of six thousand men: the word was usual with the Jews to express a great number. *Dr. Lightfoot.*

10. — *not send them away*] "Into the deep," as St. Luke expresses, chap. viii. 31. The devils seem to have known that they were there to be tormented or punished after the day of general judgment. See Jude 6. *Bp. Pearce.*

17. — *to pray him to depart*] They were afraid of His power, and did not think themselves safe while He remained in their country. See Luke v. 8. *Bp. Mann.*

19. — *tell them how great things* &c.] Jesus had usually commanded the person healed not to divulge the miracle; but in this instance He commanded the contrary. The reason of this seems to have been, that Gadara was a town inhabited by heathens as well as Jews; and on that account, as well as on account of its distance from Judea, there was not the same danger in having it known there, before His time was come, that He worked miraculous cures, as there was from the same being publickly known in Judea and Galilee. *Bp. Pearce.*

Anno DOMINI 31. death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. Anno DOMINI 31.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAP. VI.

1 *Christ is contemned of his countrymen.* 7 *He giveth the twelve power over unclean spirits.* 14 *Divers opinions of Christ.* 18 *John Baptist is beheaded,* 29 *and buried.* 30 *The apostles return from preaching.* 34 *The miracle of five loaves and two fishes.* 45 *Christ walketh on the sea:* 53 *and healeth all that touch him.*

AND [a] he went out from thence, and came into his own country; and his disciples follow him. [a] Matt. 13. 54.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of

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26. — *had suffered many things* &c.] Had been a patient of many physicians, and had spent all that she had to procure relief; and yet her disease was rather increasing. *Bp. Mann.*

30. — *knowing — that virtue had gone out* &c.] It is evident from this, and other similar expressions, Luke vi. 19, that the "virtue," by which Jesus performed these miraculous cures, resided in Himself, which is never said of any of the Apostles or Prophets. The cures wrought by them are ascribed to God, as at Acts xix. 11, 12; but those wrought by Christ, to the divine virtue dwelling in Him; whence He so often declares, that "the Father dwelling in Him did the works," John xiv. 10. *Dr. Whitby.*

38. — *and seeth the tumult,*] It is still the custom in the East for multitudes to assemble in a place where a person had lately expired, and to bewail him in a noisy manner, which is deemed an honour to the deceased. Sir J. Chardin says, that the concourse of people on these occasions is sometimes incredible. *Harmer.*

40. — *and them that were with him,*] That is, St. Peter, St. James, and St. John, ver. 37. Our Saviour takes with Him as many witnesses as were sufficient to confirm the fact, and no more, lest He should seem to be desirous of vain-glory. *Dr. Whitby.*

43. — *that no man should know it;*] See note at Matt. viii. 4. An additional reason for the injunction of secrecy in this instance may have been, to prevent the dead being brought to Him to be restored to life. His miracles were designed principally as proofs of His mission, and were not intended to alter the order of nature, on every request made to Him. *Le Clerc.*

Chap. VI. ver. 1. — *from thence, — into his own country;*] That is, from Capernaum to Nazareth.

3. *Is not this the carpenter,* &c.] We should observe here the strict impartiality of the Evangelist; and his consciousness that nothing could derogate from the dignity of his Master. *Abp. Newcome.*

Anno DOMINI 31.

Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

[b] John 4. 44.

4 But Jesus said unto them, [b] A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. [c] And he went round about the villages, teaching.

[c] Matt. 9. 35. Luke 13. 22.

7 ¶ [d] And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

[d] Matt. 10. 1.

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no ‖ money in *their* purse:

‖ The word signifieth *a piece of brass money, in value somewhat less than a farthing,* Matt. 10. 9. but here it is taken in general for *money*.

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

[e] Matt. 10. 14. [f] Acts 13. 51.

11 [e] And whosoever shall not receive you, nor hear you, when ye depart thence, [f] shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Anno DOMINI 31.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, [g] and anointed with oil many that were sick, and healed *them*.

[g] James 5. 14.

14 [h] And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

[h] Matt. 14. 1.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 [i] But when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead.

[i] Luke 3. 19.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

A. D. 30.

18 For John had said unto Herod, [k] It is not lawful for thee to have thy brother's wife.

[k] Lev. 18. 16.

19 Therefore Herodias had ‖ a quarrel against him, and would have killed him; but she could not:

‖ Or, *an inward grudge.*

20 For Herod feared John, knowing that he was a just man and an holy, and ‖ observed him; and when he heard him, he did many things, and heard him gladly.

‖ Or, *kept him, or, saved him.*

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4. — *A prophet is not without honour,* &c.] This was a familiar proverb with the Jews and other nations, and is to be taken in a comparative sense, and with some limitations, as marking what is apt to take place in the ordinary course of things. *Beausobre.*

5. — *he could there do no mighty work,*] They were so prejudiced against Him, that they gave Him no opportunity of working miracles. *Bp. Mann.* Or rather, they wanted that faith which was the condition on which our Saviour thought fit to vouchsafe His mercies; as it was not suitable to the designs of Providence, that those who were so backward to believe, should have many mighty works done among them. *Bp. Pearce, Dr. Whitby.*

He could not, with propriety and wisdom, perform any miracles among them, on account of their unworthiness. *Abp. Newcome.*

—— *a few sick folk,*] Those who had faith enough to induce Him to heal them. *Bp. Pearce.*

8. — *save a staff only;*] See note at Matt. x. 10.

10. — *there abide* &c.] He enjoins them not to go from one house to another to seek for better entertainment, Luke x. 7, 8, but to be content with what they might find in the first house that would receive them. *Bp. Mann.*

11. — *for a testimony against them.*] As a testimony of their unbelief, and as a declaration that they are unworthy of intercourse with you: an act which may lead them to reflection. *Abp. Newcome.*

13. — *anointed with oil*] It seems to have been customary with the Jews to anoint sick persons with oil, in order to effect their recovery. See James v. 14, 15. The virtues which attended the use of it in the Apostles must have been supernatural, for the cures were certain and constant. *Dr. Whitby.*

15. — *one of the prophets.*] "One of the old Prophets," Luke ix. 8, particularly the Prophet Jeremiah, Matt. xvi. 14. *Dr. Whitby.*

19. — *had a quarrel against him,*] Bore a constant grudge against him: see the margin. *Dr. S. Clarke.*

20. *For Herod feared John,*] Although Herod felt the greatest indignation against John, for the freedom he had used in reproaching him for his licentious conduct; yet at the same time the character of that excellent man, his piety, his sanctity, his integrity, his disinterestedness, nay, even the courage which had so much offended and provoked him, commanded his respect and veneration, and excited his fears. Nor is this all; he not only feared John, but in some degree paid court to him. He frequently sent for him out of prison, and conversed with him, and, as the Evangelist expresses it, "observed" him; that is, listened to him with attention and with pleasure; nay, he went further still; "he did many things" which John exhorted and enjoined him to do. He perhaps shewed more attention to many of his publick duties, more gentleness to his subjects, more compassion to the poor, more equity in his judicial determinations, more regard to publick worship; and vainly hoped, perhaps, like many other audacious sinners, that this partial reformation, this half-way amendment, would avert the judgments with which John probably threatened him. But the main point, the great object of John's reprehension, the incestuous adultery in which he lived—that he would not part with; it was too precious, too favourite a sin to give up; too great a sacrifice to make to conscience and to God. What a picture does this hold out to us of that strange thing called human nature, of that inconsistence, that contradiction, that contrariety, which sometimes take place in the heart of man, unsanctified and unsubdued by the power of divine grace! and what an exalted idea at the same time does it give us of the dig-

Anno DOMINI 32.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

‖ Or, *one of his guard.*

27 And immediately the king sent ‖ an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

[l] Luke 9. 10.

30 [l] And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

[m] Matt. 14. 13.

32 And [m] they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

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[n] Matt. 9. 36.

34 [n] And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

[o] Matt. 14. 15.

35 [o] And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ‖ pennyworth of bread, and give them to eat?

‖ The Roman penny is seven pence halfpenny; as Matt. 18. 28.

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before ‖ unto Bethsaida, while he sent away the people.

‖ Or, *over against Bethsaida.*

46 And when he had sent them away, he departed into a mountain to pray.

[p] Matt. 14. 23.

47 [p] And when even was come, the ship

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nity of a truly religious character, like that of John, which compels even its bitterest enemies to reverence and to fear it; and forces even the most profligate and most powerful of men to pay an unwilling homage to excellence, at the very moment perhaps when they are meditating its destruction. *Bp. Porteus.*

21. — *a convenient day*] A day favourable to the designs of Herodias. *Grotius.*

24. — *said unto her mother, What shall I ask?*] Most mothers, it is probable, on such an occasion, would have asked for a daughter some situation of high rank or power. But Herodias had a passion to gratify, stronger perhaps than any other, when it takes full possession of the human heart, and that was revenge. She had been mortally injured, as she conceived, by the Baptist, who had attempted to break her present infamous connexion with Herod; and accordingly gave way to all the fury of her resentment. *Bp. Porteus.*

26. — *yet for his oath's sake*, &c.] Thus, when a deed of extraordinary wickedness was to be perpetrated, he made religion a cover for it. As if wrong became right, when acted in the name of God; and as if it were more acceptable in His sight to massacre a Prophet, than to repent of a rash oath, made at a drunken entertainment. *Bp. Horne.*

30. — *gathered themselves together* &c.] They had been sent forth by "two and two," ver. 7, and now were all returned and consequently gathered together. See Luke ix. 10. *Bp. Pearce.*

37. — *two hundred pennyworth*] The worth of two hundred Roman denarii, amounting to about £6. 9*s*. 2*d*. of our money. *Bp. Pearce.*

Anno DOMINI 32.

was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

[q] Matt. 14. 34.

53 [q] And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched

‖ Or, *it.* ‖ him were made whole.

CHAP. VII.

1 *The Pharisees find fault at the disciples for eating with unwashen hands.* 8 *They break the commandment of God by the traditions of men.* 14 *Meat defileth not the man.* 24 *He healeth the Syrophenician woman's daughter of an unclean spirit,* 31 *and one that was deaf, and stammered in his speech.*

Anno DOMINI 32.

THEN [a] came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

[a] Matt. 15. 1.

2 And when they saw some of his disciples eat bread with ‖ defiled, that is to say, with unwashen, hands, they found fault.

‖ Or, *common.*

3 For the Pharisees, and all the Jews, except they wash *their* hands ‖ oft, eat not, holding the tradition of the elders.

‖ Or, *diligently:* in the original, *with the fist:* Theophylact, *up to the elbow.*

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and ‖ pots, brasen vessels, and of ‖ tables.

‖ Sextarius is about a pint and an half.

‖ Or, *beds.*

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [b] This people honoureth me with *their* lips, but their heart is far from me.

[b] Isa. 29. 13. Matt. 15. 8.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye ‖ reject the commandment of God, that ye may keep your own tradition.

‖ Or, *frustrate.*

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

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48. — *and would have passed by them.*] See Luke xxiv. 28. Thus He gave His disciples time to view Him distinctly and composedly; and St. Peter particularly an opportunity of addressing Him. *Abp. Newcome.*

52. *For they considered not* &c.] Their heart was hardened, not from wilful obstinacy, but from the slowness of their apprehension and capacity. They did not consider, as they ought to have done, that nothing could be difficult to power such as that which had performed the miracle of the loaves. *Bp. Mann.*

54. — *they knew him,*] The people of those parts knew Him. *Bp. Mann.*

Chap. VII. ver. 3. *For the Pharisees,* &c.] St. Matthew (chap. xv. 1, 2) recorded this cavil of the Pharisees against the disciples of Jesus for eating with unclean hands; but he does not detail the customs of the Jews which gave the foundation for it, as St. Mark here does. St. Matthew was not only a Jew himself, but it appears from the whole structure of his Gospel, that he wrote for Jews. This explanation therefore, if given by him, would have been unnatural, as not being required by the readers whom he addressed. But in St. Mark, who intended his narrative for general circulation, and who himself travelled to distant countries in the service of Christianity, the explanation here given was most properly added. *Archdeacon Paley.*

—— *wash their hands oft,*] The word in the original, here translated "oft," is rendered in the margin "with the fist," with a handful of water. *Bp. Pearce.* Up to the wrist. *Drs. Hammond* and *Whitby.*

4. — *from the market,*] Or publick place where people assemble themselves; they imagined that they might in such places have contracted a defilement. *Bp. Pearce.*

—— *and of tables.*] More properly "couches," on which they reclined at their meals, Levit. xv. 4. These it was their custom to wash, lest any unclean person might have sat on them. *Le Clerc.*

9. — *Full well ye reject* &c.] Ye do not only prefer these impositions of men before the commandments of God, to the great neglect and omission of your duty; but ye even directly transgress, and act plainly in contradiction to the commandments of God, when some tradition happens to be contrary to them. *Dr. S. Clarke.*

Anno DOMINI 32.

11 But ye say, If a man shall say to his father or mother, *It is* [c] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

[c] Matt. 15. 5.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

[d] Matt. 15. 10.

14 ¶ [d] And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

Anno DOMINI 32.

20 And he said, That which cometh out of the man, that defileth the man.

21 [e] For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

[e] Gen. 6. 5. & 8. 21. Matt. 15. 19.

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ [f] And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

[f] Matt. 15. 21.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a ‖ Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

‖ Or, *Gentile.*

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

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12. — *ye suffer him no more* &c.] Ye pronounce that he is no more bound to do any thing for his father and mother. *Bp. Pearce.*

22. — *an evil eye*, &c.] Denoting envy. *Drs. Hammond* and *Whitby.* See note at Matt. vi. 22.

—— *foolishness:*] Put for all foolish and ungoverned passions. *Bp. Mann.*

26. — *a Greek,*] According to the Jewish mode of speaking, all the civilized part of mankind except themselves were Greeks. See Acts xix. 10; xx. 21; Rom. i. 16; ii. 9, 10; iii. 9.

This word describes not her country but her religion. She was an idolatress; bred in the principles of that gross idolatry which consisted in the worship of the images of dead men: and because idolatry in this worst form obtained more among the Greeks than the nations of the East, such idolaters, of whatever country they might be, were, by the Jews of this age, called Greeks. *Bp. Horsley.*

—— *a Syrophenician*] A native of that part of Phenicia, which was called Syrian Phenicia. *Bp. Pearce.* See note at Matt. xv. 22.

27. — *it is not meet* &c.] Our Lord, stifling the emotions of His pity, and dissembling His merciful intentions, answers the wretched suppliant at His feet, as if He were, upon principle, disinclined to grant her request; lest a miracle, wrought in her favour, should be inconsistent with the distinction due to the chosen family. His words, perhaps, in the sense in which He spake them, were rather descriptive of the different situation of the Jews and the Gentiles, at that time, with respect to the degree of religious knowledge they had for many ages severally enjoyed, than of the different rank they held in God's favour. The family of Israel, which, for the general good, was chosen to be the immediate object of His miraculous discipline, enjoyed the high privilege of possessing the light of revelation, while, among the Gentiles, the light of nature itself, in what regards morals and religion, bright as it may shine in the writings of their philosophers, was, to the general mass of mankind, almost extinguished. It was for this advantage which the one enjoyed, and the others were allowed to want, that they might feel at length the dismal consequences of their defection from the worship of their Maker, that they are called collectively, the Jews, "children;" and the Gentiles, "dogs." *Bp. Horsley.*

28. — *Yes, Lord: yet the dogs* &c.] How great was that faith, which, when the great mystery was not yet disclosed, when God's secret purpose of a general redemption was not yet opened, was not startled at the sound of this dreadful distinction!—the Israelites, children; the Gentiles, dogs: how great was the faith which was displayed in the humiliation and the firmness of the woman's reply! First, let us observe her humility, her submission to the arrangements of unerring wisdom and justice. She not only admits the reality of the distinction, so unfavourable as it might seem to her own expectations, so mortifying, as it unquestionably was, to her pride, but she also admits the propriety of it. She does not presume to question the equity and justice of it. She reposes in a general persuasion of God's wisdom and goodness; she takes it for granted that a distinction which proceeded from Him must be founded in wisdom, justice, and benevolence; that, however concealed the end of it might be, it must be in some way conducive to the universal good; that it ought therefore to be submitted to with cheerfulness, even by those on whose side the disadvantage for the present lay. Let us next consider her firmness. Hitherto, she had prayed; her prayers met with no encouragement: she ventures now to argue. The principles and frame of her argument are very extraordinary. She argues, from God's general care of the world, against the inference of neglect in particular instances: such was the confidence of her faith in His goodness, that she argues from that general principle of her belief against the shew of severity in her own case. Nor were the grounds of her argument less extraor-

Anno DOMINI 32.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. Anno DOMINI 32.

CHAP. VIII.

1 *Christ feedeth the people miraculously:* 10 *refuseth to give a sign to the Pharisees:* 14 *admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod:* 22 *giveth a blind man his sight:* 27 *acknowledgeth that he is the Christ, who should suffer and rise again:* 34 *and exhorteth to patience in persecution for the profession of the gospel.*

IN those days [a] the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, [a] Matt. 15. 32.

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the

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dinary than the drift of it: she avails herself of the distinction which our Lord had Himself alleged, as it should seem, in bar of her petition, to establish a claim upon His mercy. How rare was this example, in a heathen, of resignation to the will of God, of complacency and satisfaction in the general arrangements of His providence, which he is the best Christian who best imitates. The faithful Canaanite thankfully accepts what God is pleased to give, because He gives it; she is contented to fill the place which He assigns to her, because He assigns it, and repines not that another fills a higher station. *Bp. Horsley.*

32. — *had an impediment* &c.] He was a stammerer, or tongue-tied; or else, it means that he was totally speechless, as may be collected from the words of the Jews, ver. 37, "He maketh the dumb to speak." *Dr. Hammond.*

33. — *put his fingers into his ears,*] Although He could have cured him merely by a word, or without any outward action, yet He chose on this, as on many other occasions, to represent the invisible efficacy of His power by outward signs. *Dr. S. Clarke.*

There are two instances besides this, (see Mark viii. 23—26; John ix. 1—7,) in which our Saviour, in performing a miracle, made use of a deliberate external application to the part which He intended to cure; and, in all these, the reason for employing it seems to have been one and the same; even to convey to the individuals, on whom the miracles were performed, a clear assurance that Jesus was the person, at whose command and by whose agency the cure was wrought, and to enable them to state to others the grounds of this assurance fully and circumstantially. *Dr. Graves.*

34. — *looking up to heaven,*] In order to shew the man that he ought to acknowledge all benefits, as proceeding from thence. *Dr. S. Clarke.*

—— *he sighed,*] In earnest mental prayer that the man might be restored. See Rom. viii. 26. *Abp. Newcome.*

36. — *charged them that they should tell no man:*] See notes at Matt. viii. 4; Mark i. 44. The probable reasons for our Saviour's giving these injunctions of secrecy were, His wish to avoid, as much as possible, the envy and opposition of the Pharisees, which might have proceeded so far as to cause attempts upon His life, before the purposes for which He came into the world were accomplished, and the scheme ordained by Divine wisdom was fulfilled in every part; and also to prevent any sedition or tumult among the people, arising from their mistaken notions of the Messiah, as a temporal king, and victorious deliverer, John vi. 15; by which means He would have become suspected by the civil government, and His enemies would have obtained the advantage they desired. A further reason may have been, His desire of setting an example of humility, of doing good entirely for its own sake, and without any motives of ostentation. *Dean Stanhope.*

—— *the more — they published it;*] They thought, it appears, their obligation to extol the goodness of the Lord so indispensable, that even a peremptory command to the contrary was not sufficient to excuse their omission of it. If they must seem to offend, they chose this as the more pardonable method, and preferred the breach of a particular injunction to that of gratitude in general, which nature dictates to all mankind. This example should render us past all excuse, if we, who lie under no such command, should be wanting in the expression of our warmest thankfulness for the great and various mercies which we daily and hourly receive at the hands of God. *Dean Stanhope.*

37. — *were beyond measure astonished,*] The Evangelist does not tax their astonishment with extravagance, but only intimates that it was justly carried to a height which no astonishment could exceed. It was not the astonishment of ignorance, it was an astonishment upon principle and reason. It was not the astonishment of persons who saw a thing done which they thought utterly unaccountable; they knew how to account for it; they knew that the finger of God Himself was the efficient cause of what they saw; and to that cause they, without hesitation, yet not hastily and by surprise, but upon the most solid principles of belief, referred it. *Bp. Horsley.*

—— *He hath done all things well:*] He hath done all things in that perfect manner, which we expected beforehand that He should do, who was to come to us in the character of our Messiah. *Bp. Horsley.*

Anno DOMINI 32. seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

[b] Matt. 16. 1. 11 [b] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

[c] Matt. 16. 5. 14 ¶ [c] Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves,

[d] Matt. 16. 7. saying, *It is* [d] because we have no bread.

17 And when Jesus knew *it,* he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Anno DOMINI 32.

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

[e] Matt. 16. 13. 27 ¶ [e] And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Bap-

Chap. VIII. ver. 8. *So they did eat, and were filled:*] While we gladly wonder at this miracle of our Saviour in multiplying the loaves, let us well reflect upon our own condition. Whence is it that we obtain our continual provision for our wants? One and the same munificent hand doeth all. If the Israelites were fed with manna in the desert, and with corn in Canaan, both were done by the same power and bounty. If the disciples were fed by the loaves multiplied, and we are fed by grain multiplied in the earth, both are the act of one Omnipotence. What is this, but a perpetual miracle, which Thou, O God, workest for our preservation? Without Thee, there is no more power in the grain to multiply, than in the loaf. It is Thou that givest it a body at Thy pleasure, and to every seed his own body. It is no reason that Thy goodness should be less the subject of our praises, because it is universal. Neither yet, O God and Saviour, is Thy hand closed with the gift of outward blessings. What abundance of heavenly doctrine dost Thou set before us; not according to our meanness, but according to Thy state, are we fed: we are full of Thy goodness; O let our hearts run over with thankfulness. *Bp. Hall.*

10. — *the parts of Dalmanutha.*] See the note at Matthew xv. 29.

12. *And he sighed deeply* &c.] He "sighed deeply," from a knowledge of their incurable hypocrisy and malice, and said, What a perverse generation is this, that, after so many miracles wrought amongst them, they will yet believe nothing unless they see a sign from heaven of their own choosing. No such sign shall be granted to satisfy their unreasonable and perverse curiosity. *Dr. S. Clarke.*

—— *no sign be given*] No such sign as they now require shall be given to this wicked race of men. *Abp. Newcome.* See notes at Matt. xii. 38, 39; xvi. 1.

15. — *the leaven of Herod.* &c.] St. Matthew, at chap. xvi. 6, calls it "the leaven of the Sadducees:" whence it may be concluded that the party of Herod, or the Herodians, were Sadducees. *Bp. Pearce.*

17. — *Why reason ye,* &c.] Why are your minds so full of solicitous thoughts upon your having forgotten to bring bread with you? Will you never be taught, by the great and repeated miracles which I have wrought before your eyes, to understand My power and to rely upon Me? or do you never regard or remember what you see? *Dr. S. Clarke.*

—— *yet hardened?*] Or unconvinced by these miracles. *Dr. Whitby.*

23. — *led him out of the town;*] Knowing the impenitence and unworthiness of the people of Bethsaida, Matt. xi. 21. *Dr. S. Clarke.*

24. — *I see men as trees, walking.*] Implying that he saw them indistinctly, not discerning their form. *Abp. Newcome.*

26. — *the town,*] Bethsaida. See note at ver. 23.

27. — *the towns of Cesarea Philippi:*] The towns or villages, which were round about Cesarea Philippi. *Bp. Pearce.*

Anno DOMINI 32. tist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, [f] Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

[f] Matt. 10. 38.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

[g] Matt. 10. 33.

38 [g] Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAP. IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth forth a dumb and deaf spirit: 30 foretelleth his death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

AND he said unto them, [a] Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Anno DOMINI 32.

[a] Matt. 16. 28.

2 ¶ [b] And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

[b] Matt. 17. 1.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and [c] how it is written of the Son of man, that he must suffer many things, and be set at nought.

[c] Isa. 53. 2, &c.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

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32. — *he spake that saying openly.*] He informed them of this truth plainly and expressly, judging it a fit occasion to acquaint them with His approaching humiliation and sufferings, when they had just declared their belief of His greatness and power, and were full of too great expectations that He would suddenly make some glorious manifestation of it. *Dr. S. Clarke.*

—— *began to rebuke him.*] See his words at Matt. xvi. 22.

Chap. IX. ver. 1. — *which shall not taste of death,* &c.] Which shall live to see the kingdom of the Messiah begin to be gloriously established, by the terrible destruction of His enemies, and by the wonderful success and propagation of the Gospel, with great and glorious manifestations of the Divine power. *Dr. S. Clarke.* See notes at Matt. xvi. 28.

6. — *he wist not what to say;*] He was overcome by the different passions of fear and joy, so that he did not consider the impropriety of what he said. *Bp. Mann.*

10. — *what the rising from the dead should mean.*] They questioned not the general resurrection, for that all the Pharisees believed, Acts xxiv. 15; nor could they be ignorant of the meaning of the raising of a particular person from the dead, for they had seen an example of it at the gates of the city Nain; but, being taught out of their law, that "Christ was to abide for ever," John xii. 34, they knew not how to reconcile this with His death and resurrection which He foretold. *Dr. Whitby.*

Anno DOMINI 32.

14 ¶ [d] And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

[d] Matt. 17. 14.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye ‖ with them?

‖ Or, *among yourselves?*

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he ‖ teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

‖ Or, *dasheth him.*

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Anno DOMINI 32.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ [e] And they departed thence, and passed through Galilee; and he would not that any man should know *it.*

[e] Matth. 17. 22.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ [f] And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

[f] Matt. 18. 1.

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ [g] And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

[g] Luke 9. 49.

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15. — *were greatly amazed,*] Surprised and overjoyed at His quick return. *Dr. S. Clarke.* Or, perhaps, some remains of the glory remained on His countenance after His transfiguration, as was the case with Moses on descending from mount Sinai, Exod. xxxiv. 29. *Bp. Pearce.*

17. — *which hath a dumb spirit;*] He was deaf as well as dumb, ver. 25. At Matt. xvii. 15, he is called a lunatick, that is, an epileptick. *Bp. Pearce.* See note there.

18. — *he teareth him:*] Convulses him violently. *Dr. S. Clarke.*

23. — *If thou canst believe,*] If thou have but true faith, there is nothing so difficult which God is not able and willing to do, for those who sincerely and heartily believe on Him. *Dr. S. Clarke.*

24. *And straightway the father* &c.] This struggle in the father's heart, between solicitude for the preservation of his child, and a kind of involuntary distrust of Christ's power to heal him, is here expressed with an air of reality which could hardly be counterfeited. *Archdeacon Paley.*

30. — *would not that any man should know it.*] He chose to conceal Himself from the multitude; for His thoughts and discourse were employed upon His sufferings; and to pursue these reflections and instructions He desired leisure and privacy. *Abp. Newcome.*

32. — *they understood not*] Having their minds still intent on worldly prosperity. *Dr. S. Clarke.*

34. — *who should be the greatest.*] St. Matthew adds, "in the kingdom of heaven."

38. *And John answered* &c.] It appears that these three verses, 38, 39, 40, are inserted in the midst of Christ's speech, ver. 37—41. St. Matthew and St. Mark observed a regular order of narration less than the other Evangelists. *Le Clerc.*

—— *one casting out — in thy name,*] Perhaps this was one of St. John's disciples, to whom the gift of miracles might be granted, in order to prepare the way for the Messiah. *Dr. Whitby.*

Anno DOMINI 32.

39 But Jesus said, Forbid him not: [b]for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

[b] 1 Cor. 12. 3.

40 For he that is not against us is on our part.

41 [i] For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

[i] Matt. 10. 42.

42 [k] And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a milstone were hanged about his neck, and he were cast into the sea.

[k] Matt. 18. 6.

43 [l] And if thy hand || offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

[l] Matt. 5. 29. & 18. 8.

|| Or, *cause thee to offend.*

44 [m] Where their worm dieth not, and the fire is not quenched.

[m] Isa. 66. 24.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye || offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

|| Or, *cause thee to offend.*

Anno DOMINI 32.

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, [n] and every sacrifice shall be salted with salt.

[n] Lev. 2. 13.

50 [o] Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

[o] Matt. 5. 13.

CHAP. X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

AND [a] he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

A. D. 33.

[a] Matt. 19. 1.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

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39. — *Forbid him not: for* &c.] Ye ought not to discourage any one whom you find promoting the doctrine of the Gospel: for assuredly he has some respect and honour for Me; it can hardly be, that one who casts out devils in My name, should speak evil of that name by which he performs his miracles. *Dr. S. Clarke.*

41. — *shall give you a cup of water to drink in my name,*] In our temperate climate we scarcely understand the full force of this expression of our Saviour; but in hot Eastern climates, a cup of cold water is often a very essential relief and refreshment. In some parts of the East, considerable pains and expense have been bestowed on contrivances to supply travellers with water, and these are always considered as works of peculiar benevolence. It is remarkable, that it is mentioned of the Hindoos in some parts of India, that they sometimes go a considerable distance to fetch water, and bring it to the road side, where travellers are likely to pass, and offer it to them 'in honour of the gods.' It is possible that this charitable work may have been practised by the more pious and humane Jews; which would give peculiar meaning to the expression, that, if they offered it in His name, they should not lose their reward. *Harmer.*

45. — *into the fire that never shall* &c.] Into that place of eternal torment, where will be nothing but fruitless remorse and endless punishment. *Dr. S. Clarke.* Respecting hell or Gehenna, see notes at Isa. xxx. 33; lxvi. 24.

46. — *their worm dieth not,* &c.] Allusion seems here to be made to the worms which preyed upon the unconsumed carcases in the valley of Hinnom. From these sensible images our Saviour described hell, as from the sensible image of reclining on Abraham's bosom, &c. He described heaven. By the expression "that dieth not," He sufficiently marks the duration of the punishment of the wicked. *Bp. Lowth.*

49. *For every one shall be salted* &c.] This passage is confessedly difficult. For, in the present state of things, he that will offer himself to the service of God must expect to fall a sacrifice to the fire of persecution. As, therefore, every sacrifice is first prepared with salt, before it is consumed by fire; so ye must first hold yourselves prepared by the salt of a spiritual life, to sacrifice all the honours and advantages of the world. *Bp. Mann.* The afflictions and painful sacrifices, which the practice of piety and the profession of true Christianity cost, are here compared to fire, and to a fire which, with respect to the soul, has the same virtue and use that salt has with respect to meats; namely, the prevention of corruption. This sentence does not refer to the verse immediately preceding, but to the precept (ver. 43, &c.) of cutting off and parting with every thing that is an obstacle to salvation. *Beausobre.* Or, according to other opinions, the term "every one" refers to the preceding verse, and means every wicked man. Every wicked man shall be salted or seasoned with fire itself, so as to become unconsumable, and shall endure for ever to be tormented. *Dr. Lightfoot.* Or, every wicked man shall be consumed by fire, as every sacrifice is salted by salt. *Dr. S. Clarke.*

50. *Salt is good:*] See notes on Matt. v. 13.

—— *Have salt in yourselves,*] That is, be examples of every virtue, particularly of humility and brotherly love, to those whom ye are to instruct and convert—"and have peace one with another." He seems to refer to the dispute which the Apostles had, ver. 33, 34, respecting which of them should be the greatest. *Bp. Pearce.*

By salt is meant grace, spiritual wisdom, and virtue; and, if that do but rule and sway in our hearts, we shall then endeavour "to live peaceably with all men." If we have salt in ourselves, that is, if we be wise, we shall then certainly "have peace one with another." *Abp. Tillotson.*

Chap. X. ver. 2. — *tempting him.*] Trying to ensnare Him with captious questions. *Dr. S. Clarke.*

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YOUNG CHILDREN BROUGHT TO CHRIST.

MARK X. V. 13, 14, 15, 16.

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Anno DOMINI 33.

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

[b] Matt. 5. 32. & 19. 9.

11 And he saith unto them, [b] Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

[c] Matt. 19. 13.

13 ¶ [c] And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

[d] Matt. 19. 16.

17 ¶ [d] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

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19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

[c] Matt. 19. 27.

28 ¶ [c] Then Peter began to say unto

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11. — *shall put away his wife,*] It is remarkable, that St. Mark here, and St. Luke at ch. xvi. 18, mention no exception made to this precept; and St. Paul, at 1 Cor. vii. 10, 11, seems to do the same; whereas St. Matthew, both in chap. v. 32, and in xix. 9, has added, "except it be for fornication," which in a wife is adultery. This difference is very important; but, as St. Matthew is generally more exact and precise in material points than the other Evangelists, it is probable that the exception, which he has inserted, is to be understood, though not expressed, in these corresponding passages of St. Mark and St. Luke. *Bp. Pearce.*

12. — *if a woman shall put away her husband,*] The practice of divorcing the husband, unwarranted by the law, had been, as Josephus informs us, introduced by Salome, sister of Herod the Great, who sent a bill of divorce to her husband; which example was afterwards followed by others. By law it was the husband's prerogative to dissolve the marriage; and the bill of divorce, which he was enjoined to give her, was to serve as an evidence that she had not deserted her husband, but that she was dismissed by him, and was consequently free. *Dr. Campbell.*

13. — *his disciples rebuked those that brought them.*] The disciples probably thought, that, as their Master came into the world to instruct men in the most momentous concerns, to explain and improve the law, to call sinners to repentance, to shew forth His power by working miracles, it could not be proper for so great a Prophet, the Messiah, the Son of God, to condescend to spend His valuable time in laying hands on young children. *Dr. Jortin.*

14. — *of such is the kingdom* &c.] That is, whoever will be My disciple, must embrace My doctrine with the purity and simplicity of a child. *Bp. Mann.* The kingdom of God here means the Church of Christ, into which they who are admitted are entitled, if they observe His precepts, to eternal life in the world to come: to enter into the kingdom of God is to be a true disciple of Jesus Christ. *Dr. Jortin.*

19. — *Defraud not,*] The expression here of defrauding seems to refer to the withholding, in any way, from another that which is his due. *Bp. Pearce.*

21. — *loved him,*] Approved these gracious beginnings in him. *Dr. Hammond.* Approved of him with expressions of outward kindness and friendship for his care of his parents and other good deeds. *Dr. Lightfoot.*

24. — *for them that trust in riches*] See notes at Matt. xix. 23, &c. These words, given by St. Mark only, and not by the other Evangelists, give a clear interpretation of the whole passage. *Abp. Newcome.*

Anno DOMINI 33. him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

[f] Matt. 19. 30. 31 [f] But many *that are* first shall be last; and the last first.

[g] Matt. 20. 17. 32 ¶ [g] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

[h] Matt. 20. 20. 35 ¶ [h] And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

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40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, [i] Ye know that they which ‖ are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

[i] Luke 22. 25. ‖ Or, *think good.*

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[k] Matt. 20 29. 46 ¶ [k] And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

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30. — *he shall receive* &c.] He shall possess, even in the midst of persecutions, such comfort and satisfaction of mind, such love and assistance from all good men, and such peace and joy by the continual influence of the Spirit of God, as will, even in the present life, be a hundred times better for him, than all the advantages and possessions from which he is obliged to part. *Dr. S. Clarke.*

32. — *they were amazed;*] They were amazed at His voluntarily exposing Himself to danger, which He formerly seemed to decline; the chief priests, &c. resolving to put Him to death, John xi. 53, and having issued orders to have Him apprehended. *Dr. Whitby.*

35. *And James and John,* &c.] Their mother spake for them. See note at Matt. xx. 20.

37. — *Grant unto us that we may sit,* &c.] These two disciples were not so disciplined by their continual conversation with Christ, hearing His heavenly doctrine, seeing His divine behaviour, but that their minds were still roving after temporal honours. Pride is the inmost coat, which we put off last, and put on first. Who can wonder to see some sparks of weak and worldly desires in the most holy of men, when the blessed Apostles were not free from some ambitious thoughts, while they sat at the feet, yea, in the bosom, of their Saviour? *Bp. Hall.*

39. — *Ye shall indeed drink*] How wonderful is the mildness of the Son of God! He does not chide the two disciples, either for their ambition in suing, or for their presumption in undertaking; but, leaving the worst, He notices the best part of their answer; and, omitting their errours, He encourages their good intentions. *Bp. Hall.*

46. — *the son of Timeus,*] This is an explanation of the name Bartimeus, which means, "son of Timeus" in the Syriack.

50. — *casting away his garment,*] His cloak or loose upper garment, that he might make the greater haste to come to Jesus. *Bp. Pearce.*

Anno DOMINI 33. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath ‖made thee whole. And immediately he received his sight, and followed Jesus in the way.

‖ Or, *saved thee.*

CHAP. XI.

1 *Christ rideth with triumph into Jerusalem:* 12 *curseth the fruitless leafy tree:* 15 *purgeth the temple:* 20 *exhorteth his disciples to stedfastness of faith, and to forgive their enemies:* 27 *and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.*

[a] Matt. 21. 1. AND [a] when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him.*

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. Anno DOMINI 33.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 [b] And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet.* [b] Matt. 21. 19.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it.*

15 ¶ [c] And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; [c] Matt. 21. 12.

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of

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Chap. XI. ver. 2. — *whereon never man sat;*] This circumstance was not mentioned in St. Matthew's account, Matt. xxi. 1, 2.

6. — *they let them go.*] The ass and the colt. "And they brought the colt," ver. 7, together with the ass, Matt. xxi. 7. *Bp. Pearce.*

10. *Blessed be the kingdom* &c.] That is, May the kingdom be happily begun and flourish, which God is to erect, according to His promise made to our father David; let prosperity be from heaven to the king Messiah, and to His kingdom. *Dr. Whitby.*

13. — *a fig tree — having leaves,*] The fig tree, in climates favourable to it, produces generally its fruit twice a year. In Judea, the early fig is ripe about June; the second regular crop is seldom ripe before August; besides this, there appears also sometimes a third crop, or the winter fig, which hangs to ripen on the tree after the leaves are shed; and if the winter proves mild, is gathered in the spring. The time at which this transaction took place was in the month Nisan, three days before the passover, answering to our March or April. As the fruit of this tree precedes the leaves, it appears that our Saviour, on seeing this in full vigour and covered with leaves, might justly look for fruit; either a few ripe figs of the early crop some weeks before the proper season, or else some winter figs remaining on the tree. *Dr. Shaw.*

—— *for the time of figs was not yet.*] The time of gathering figs was not yet come.

14. — *No man eat fruit of thee hereafter for ever.*] The moral of this action of our Saviour cannot easily be mistaken. The tree, which seemed to be in a flourishing condition, and to promise fruit, and yet had nothing besides leaves, was an exact figure of the Jews. They had a Divine revelation to guide them, by which they were distinguished from all nations, they had the publick worship of God established amongst them, they had the appearance of sanctity and religion, but all was outside shew, hypocrisy and dissimulation, without any solid and substantial goodness: they had nothing besides leaves, and therefore, by a just judgment, that which they had was to be taken from them. As the deceitful tree, at the rebuke of Christ, sickened, and drooped, and withered, and died away; so their national distinction and privilege, their temple, their publick legal worship, of which they made so poor a use, were to be no longer continued to them; their city also was to be destroyed, their country made desolate, and themselves either cut off in a miserable manner, or driven and dispersed over the face of the earth. *Dr. Jortin.*

16. — *any vessel through the temple.*] See Lev. xix. 30; Deut. xii. 5.

17. — *My house shall be called* &c.] There is a reverence due

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all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

[d] Matt. 21. 19.

20 ¶ [d] And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, ‖ Have faith in God.

‖ Or, *Have the faith of God.*

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

[e] Matt. 7. 7.

24 Therefore I say unto you, [e] What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

[f] Matt. 6. 14.

25 And when ye stand praying, [f] forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: [g] and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

[g] Matt. 21. 23.

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one ‖ question, and answer me, and I will tell you by what authority I do these things.

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‖ Or, *thing.*

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

1 *In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles.* 13 *He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar:* 18 *convinceth the error of the Sadducees, who denied the resurrection:* 28 *resolveth the scribe, who questioned of the first commandment:* 35 *refuteth the opinion that the scribes held of Christ:* 38 *bidding the people to beware of their ambition and hypocrisy:* 41 *and commendeth the poor widow for her two mites, above all.*

AND [a] he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

[a] Matt. 21. 33.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and

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to God's house for the owner's sake, for the service's sake: secular and profane actions are not fit for that sacred roof. What but holiness can become that place which is the beauty of holiness? *Bp. Hall.*

18. — *sought how they might destroy him:*] St. Luke adds, chap. xix. 48, "but could not find what they might do:" "for," as is here added, "they feared Him;" they were afraid of seizing Him in publick, because of the people. *Bp. Pearce.*

22, 23. — *Have faith in God. For verily I say unto you,* &c.] Among the reasons which may be assigned for Christ's requiring this high degree of faith from His followers, are these. The Apostles were to be employed in preaching the Gospel, and confirming it by wonderful works. If such persons had discovered a distrust concerning God's assistance, it would have been a disgrace to themselves and to their sacred cause, and have raised suspicions in others that there was something dishonest at the bottom. Also, the employment to which the Apostles were appointed was as dangerous as it was honourable. They were to encounter all sorts of difficulties and perils. In such circumtances and trials, as a man's faith is, so will his courage and resolution be. If the first be weak and wavering, the second will have the same defects. Nothing good and great, no bold attempt, no suffering for the sake of truth, is to be expected from a person who is inconstant and irresolute. *Dr. Jortin.*

23. — *whosoever shall say unto this mountain,* &c.] He says, I have given that power to you, that if any of you in the fear of God, with full confidence of faith, without any mixture of doubting, shall attempt even the greatest difficulty, and assuredly believe that through the power of God in Christ it shall be done, he shall do whatsoever he will: but this is to be undertaken by you, (ver. 24,) not upon confidence of your own strength, but by humble prayer to God; and whatsoever ye thus pray for, believing that I will according to My promise grant it to you, ye shall undoubtedly receive from Me. *Dr. Hammond.*

25. — *forgive, if ye have ought*] Our Saviour had given the same injunction at Matt. vi. 14, 15. He implies, that whenever the Christian prays, he must not only have a steadfast faith in the power, wisdom, and goodness of God, but his heart must likewise be full of tenderness, compassion, and forgiveness, towards his fellow creatures. *Bp. Mann.*

Anno DOMINI 33. wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; [b] The stone which the builders rejected is become the head of the corner:

[b] Psal. 118. 22.

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

[c] Matt. 22. 15. 13 ¶ [c] And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me ‖ a penny, that I may see *it*.

‖ Valuing of our money seven pence halfpenny, *as* Matt. 18. 28.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

[d] Matt. 22. 23. 18 ¶ [d] Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed. Anno DOMINI 33.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

[e] Matt. 22. 35. 28 ¶ [e] And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art

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Chap. XII. ver. 28. — *the first*] The principal, "the great," Matt. xxii. 36.

31. — *There is none other commandment greater than these.*] That is, there is nothing in religion of a higher obligation than these two precepts. All the duties of religion must be governed by these two principles. Beyond them there is nothing greater, nothing to limit or restrain them: but by them must every thing else be limited and restrained. *Bp. Sherlock.*

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not far from the kingdom of God. And no man after that durst ask him *any question.*

[f] Matt. 22. 41.

35 ¶ [f] And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

[g] Matt. 23. 5.

38 ¶ And he said unto them in his doctrine, [g] Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

[h] Matt. 23. 14.

40 [h] Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

[i] Luke 21. 1.

41 ¶ [i] And Jesus sat over against the treasury, and beheld how the people cast ‖ money into the treasury: and many that were rich cast in much.

‖ *A piece of brass money:* See Matt. 10. 9.

42 And there came a certain poor widow, and she threw in two ‖ mites, which make a farthing.

‖ It is the seventh part of one piece of that brass money.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAP. XIII.

Anno DOMINI 33.

1 *Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND [a] as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

[a] Matt. 24. 1.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

[b] Matt. 24 3.

4 [b] Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of ‖ sorrows.

‖ The word in the original importeth *the pains of a woman in travail.*

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the

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36. — *said by the Holy Ghost,*] Here is a most clear and express proof that David wrote the Psalms under the influence of the Holy Ghost. *Dr. Whitby.*

From this passage also, compared with Luke i. 68, 70, it appears that the Holy Ghost is "the Lord God of Israel." For from Luke i. 68, 70, we find that the Lord God of Israel "spake by the mouth of His holy Prophets." But here we read, that David spake "by the Holy Ghost;" therefore the Holy Ghost is the Lord God of Israel.

38. — *love to go in long clothing,*] They "enlarged the borders of their garments," Matt. xxiii. 5, by which their clothing was longer. *Bp. Pearce.* That which is expressed in these three verses, 38, 39, 40, is set forth at large in the whole twenty-third chapter of St. Matthew.

40. — *for a pretence*] For the sake of outward appearance, and not with sincere piety. *Abp. Newcome.*

41. — *the treasury,*] The chest where the treasure arising from the offerings was kept. It appears from 2 Kings xii. 18, that this chest was placed in the temple, (that is, in one of the apartments of it, John viii. 20,) to receive the gifts of the worshippers for the repairs, the charge of sacrifices, and other uses of the temple and its service. *Bp. Pearce.*

42. — *two mites,*] This was the lowest denomination of Hebrew money.

44. — *even all her living.*] Her whole stock; all her means of living for that day. *Dr. Whitby.* Thus God judges of men's actions, not by the measure of the outward work, but by the inward disposition and affection of the heart. *Dr. S. Clarke.* Thus our offerings to God, and our alms of charity to the poor, are not rated by the largeness of the gift, but by the good intention of the giver. *Bp. Mann.*

Chap. XIII. ver. 1. — *see what manner of stones*] Respecting the stones of the temple, see note at Matt. xxiv. 2.

3. — *Peter and James* &c.] St. Matthew mentions in general terms that "the disciples" came to Him, Matt. xxiv. 3.

4. — *when shall these things be?*] It is clear that these words refer to the destruction of the temple, of which Jesus had just been discoursing. St. Matthew, chap. xxiv. 3, gives the expression, "What shall be the sign of Thy coming?" which has a parallel sense; and hence is derived an incontrovertible proof, that "the coming of Christ" in these passages has a distinct reference to the destruction of the Jewish temple and nation. *Dr. Hammond.*

5. — *Take heed lest any man* &c.] The account of this discourse, as given by St. Matthew, is larger and more regular, as to the order of it, than that here given by St. Mark. *Bp. Pearce.*

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synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

[c] Matt. 10. 19.

11 [c] But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

[d] Matt. 24. 15.

14 ¶ [d] But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

[e] Matt. 24. 23.

21 [e] And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

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23 But take ye heed: behold, I have foretold you all things.

[f] Matt. 24. 29.

24 ¶ [f] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

[g] Matt. 24. 42.

33 [g] Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

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11. — *take no thought beforehand*] See notes at Matt. x. 19.

32. — *of that day and that hour*] Of the precise time when the destruction now foretold was to happen. *Dr. Lightfoot.*

—— *knoweth no man, — not the angels — neither the Son,*] For the explanation of this, see what our blessed Saviour says at Acts i. 7: this was one of the times and the seasons which the Father put into His own power, and it formed no part of the revelation which the Son was to reveal unto the world. *Bp. Mann.* Our Saviour is pleased to tell them this, in order to preclude the curiosity of men, and to engage their vigilance. *Dr. Hammond.*

—— *neither the Son,*] That is, the Son of man, the Messiah, considered as the Servant and Messenger of the Father, and as receiving commands and authority from Him. The knowledge of Jesus, considered in His human capacity, was not infinite; and it appears from Luke ii. 52, that He "increased" in wisdom as in stature. *Dr. Lightfoot, Beausobre.*

Christ here speaks of Himself as the Son of man, who, as such, was ignorant of many things, and received by degrees all necessary knowledge. As it was after His resurrection that all power was given unto Him, so it was then that all knowledge was imparted to Him *Rosenmüller.*

33. *Take ye heed,*] Take heed that ye be not surprised and overtaken by that time, which is ever most uncertain. *Abp. Tillotson.*

34. — *gave authority to his servants,*] Gave to the chief and most trusty of his slaves power over the rest. *Abp. Newcome.*

35. — *at even, or at midnight,* &c.] As the Jews in our Saviour's time divided the night into four periods or watches, allusion is made to these, in the expressions here used by our Saviour; the evening watch, or nine o'clock; midnight; three o'clock in the morning; and six in the morning. *Bp. Pearce.*

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36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

CHAP. XIV.

1 *A conspiracy against Christ.* 3 *Precious ointment is poured on his head by a woman.* 10 *Judas selleth his Master for money.* 12 *Christ himself foretelleth how he shall be betrayed of one of his disciples:* 22 *after the passover prepared, and eaten, instituteth his supper:* 26 *declareth aforehand the flight of all his disciples, and Peter's denial.* 43 *Judas betrayeth him with a kiss.* 46 *He is apprehended in the garden,* 53 *falsely accused, and impiously condemned of the Jews' council:* 65 *shamefully abused by them:* 66 *and thrice denied of Peter.*

[a] Matt. 26. 2.

AFTER [a] two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

[b] Matt. 26. 6.

3 ¶ [b] And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of ‖ spikenard very precious; and she brake the box, and poured *it* on his head.

‖ Or, *pure nard, or, liquid nard.*

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred ‖ pence, and have been given to the poor. And they murmured against her.

‖ See Matt. 18. 28.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

[c] Matt. 26. 14.

10 ¶ [c] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

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11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

[d] Matt. 26. 17. ‖ Or, *sacrificed.*

12 ¶ [d] And the first day of unleavened bread, when they ‖ killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

[e] Matt. 26. 20.

18 [e] And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

[f] Matt. 26. 26.

22 ¶ [f] And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink

Chap. XIV. ver. 3. — *ointment of spikenard*] Respecting spikenard, see note at Cant. i. 12.

—— *she brake the box,*] It is probably meant, that she brake the cement with which the box was closed up. It is still usual in the East to send wine, rosewater, &c. to great distances, in bottles stopped with cotton and closed with wax. *Sir J. Chardin.*

5. — *three hundred pence,*] About £9. 13*s.* 9*d.* of our money. *Bp. Pearce.*

15. — *furnished*] The word thus translated seems probably to mean, having couches round the table spread with carpets or other coverings, for the reception of the guests. *Dr. Lightfoot.*

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THE LAST SUPPER.

Mark. ch.14.ve.18.

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no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

‖ Or, *psalm.*

26 ¶ And when they had sung an ‖hymn, they went out into the mount of Olives.

[e] Matt. 26. 31.

27 [e] And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

[h] Matt. 26. 33.

29 [h] But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

[i] Matt. 26. 36.

32 [i] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

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41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

[k] Matt. 26. 47.

43 ¶ [k] And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

[l] Matt. 26. 57.

53 ¶ [l] And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

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30. — *before the cock crow twice,*] See the note at Matthew xxvi. 34.

33. — *to be sore amazed,*] To be in great consternation and anguish of mind. *Dr. S. Clarke.*

36. — *Abba, Father,*] "Abba" is the Chaldee for father. The word "Father" seems here added to explain the meaning of Abba. *Dr. Lightfoot.*

41. — *it is enough,*] Meaning, I give you your acquittance; you need do no more; the hour is come when I am to be betrayed. *Dr. Hammond.*

51. — *a certain young man, having* &c.] This circumstance seems to be recorded to shew the consternation of our Lord's disciples; the young man choosing to quit his only covering in cold weather, rather than be detained by those officers. *Bp. Mann.*

—— *a linen cloth cast about his naked body;*] Bishop Pococke, describing the dresses of the people in Egypt, relates, that the Arabs in some parts wore nothing but a large blanket or sheet wrapped round them, especially young persons of the poorer sort. And other travellers remark the same of parts of Palestine. The young man here mentioned is described as being clothed in this manner. *Harmer.*

Or this may have been a thin upper garment. *Abp. Newcome.*

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55 [m] And the chief priests and all the council sought for witness against Jesus to put to death; and found none.

[m] Matt. 26. 59.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

[n] Matt. 24. 30.

62 And Jesus said, I am: [n] and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

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65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

[o] Matt. 26. 69.

66 ¶ [o] And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

[p] Matt. 26. 75.

72 [p] And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And ‖ when he thought thereon, he wept.

‖ Or, *he wept abundantly*, or, *he began to weep.*

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56. — *agreed not together.*] Were not sufficient for the purpose of capital conviction. *Abp. Newcome.*

58. — *made with hands,*] That is, the work of man. "Made without hands," the work of God.

61. — *Son of the Blessed?*] Son of the most high God. *Dr. S. Clarke.* The Jews, when they named God, generally added "Blessed for ever;" hence the title here used is that of God the Father. *Dr. Hammond.*

62. — *I am:*] I am He. At Matt. xxvi. 64, "Thou hast said." These two phrases have the same meaning in the Hebrew idiom. *Dr. Whitby.*

66. — *beneath in the palace,*] Below in the hall. See ver. 54. *Bp. Pearce.*

67. — *warming himself,*] See note at John xviii. 18.

72. — *And when he thought thereon, he wept.*] St. Peter, who was not only an Apostle, but one amongst them who was singled out as a companion of our Lord's privacies, admitted to the honour of His most intimate friendship, and who, on all occasions before this period, had expressed his sense of these uncommon favours, by all possible instances of gratitude, love, and more than ordinary zeal, now disowned and denied his Master; repeated that denial thrice; repeated it after sufficient space for recollection; and, at last, bound the lie upon his soul with solemn oaths and dreadful imprecations. Ah, where was now that gallant faith, which made so glorious a confession of this Jesus being the "Christ, the Son of the living God?" Where that eager courage, that did not fear to meet his Lord walking upon the sea? Where that bold promise, that though "all should be offended" and leave their dear Lord in His distress, yet would "he never be offended?" Where that becoming resolution, "Though I should die with Thee, yet will I not deny Thee in any wise?" Where all that fire and intrepidity, which but a very little while ago had singly engaged a whole band of armed men, in hope to rescue the Lord he now abjures?

What two men ever differed more from one another, than this man in an hour or two differed from himself; from what himself had oft been proved, and had been all along, till that very hour or two; from what he hoped, and believed he should, and no doubt intended fully to continue to the last moment of his life? But this fall of St. Peter, as it ought to be applied for a necessary mortification of our vanity, so may it likewise serve us for a support under our frailties and temptations. For, as his fault was sudden and surprising, so was his recovery speedy and effectual. Long it was not, before he was awakened into recollection, by a pitying look of his injured Master, and the crowing of the cock. Immediately upon the reflection he forsook the guilty scene of his foul offence, sought a convenient place for retired thoughts, melted away in tears for the horrour of his crime, and from thenceforward became again the same faithful, affectionate, undaunted St. Peter, he had been before. The book of the Acts informs us at large what noble reparations he afterwards made for this breach of faith: how vigorous and bold he was in preaching, how forward and even joyful in suffering for the Gospel of his once denied Lord. And the same Jesus, who foretold by what means he should offend, did shortly after let him understand "by what death he should glorify God." All which are testimonies of greater value, because these were the long and constant practice of a settled faith, the course of many years, the habit and the sense of the man: whereas his crime, though exceeding great, was however of short continuance, the effect of fear and infirmity in great measure, and not so much the act of the man, as the effect of violent passions and temptations, which had then almost unmanned him.

The same methods must we be sure to follow, when it shall

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CHAP. XV.

1 *Jesus brought bound, and accused before Pilate.* 15 *Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified.* 17 *He is crowned with thorns,* 19 *spit on, and mocked:* 21 *fainteth in bearing his cross:* 27 *hangeth between two thieves:* 29 *suffereth the triumphing reproaches of the Jews:* 39 *but confessed by the centurion to be the Son of God:* 43 *and is honourably buried by Joseph.*

[a] Matt. 27. 1.

AND [a] straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it.*

3 And the chief priests accused him of many things: but he answered nothing.

[b] Matt. 27. 12.

4 [b] And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him. Anno DOMINI 33.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him,* to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head,*

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

[c] Matt. 27. 32.

21 [c] And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

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please God to suffer any grievous temptation to overtake us. We must, upon the first sense of our fault, burst through and break our snare; afflict our souls with a sorrow that may carry some proportion to the sad occasion of it: nor tarry a moment in the way of temptation; never look back upon our misdemeanors without a just abhorrence; and, above all, use our utmost diligence to bring honour to virtue and religion by our future practice. It is true, indeed, we cannot do all or any part of this, without the assistance of Divine Grace. It is that alone can strengthen them that stand; it is that alone must raise up them that fall. But the same Jesus, who turned upon St. Peter, and brought him back to himself, will not leave us to perish in our folly, but will find out some happy, some awakening dispensation: and, provided we be as careful as St. Peter was, to observe, to strike in with, to improve, it He will convert even our temptations and past sins to His glory and our own profit. The same powerful Intercessor prays for every sincere though feeble servant, that his faith fail not: but they that are sincere, should remember they are feeble too; and should not, with this Apostle, sleep in the hour of danger; but watch and pray; watch constantly, pray fervently, that they enter not into temptation. As knowing by this example, and feeling by their own experience, that the willingness of the spirit is not preservative sufficient against the weakness of the flesh. *Dean Stanhope.*

Chap. XV. ver. 21. — *father of Alexander and Rufus,*] These persons were then probably living at Rome, as St. Paul salutes Rufus there. *Grotius.* We may suppose they were persons well known at the time when the Gospel was written.

25. — *it was the third hour.*] See note at John xix. 14.

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28 And the scripture was fulfilled, which saith, [d] And he was numbered with the transgressors.

[d] Isa. 53. 12.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

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34 And at the ninth hour Jesus cried with a loud voice, saying, [e] Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

[e] Matt. 27. 46.

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

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32. — *that we may see and believe.*] This they said, not that they either desired or would have yielded to further conviction, but merely for the purpose of insulting Him. *Dr. S. Clarke.*

The rejection of Christianity by the great bulk of the Jewish nation, assuredly forms no valid objection to the connexion and consistency of the Law and the Gospel. This rejection was not obscurely intimated by the Prophets, Is. xlix. 16; liii. 1—9; was expressly predicted by our Lord, Matt. xvi. 21; xxvi. 2; and was the natural consequence of that national ambition, that carnal and worldly temper, which induced the great bulk of the Jewish nation to misunderstand and misinterpret the prophecies; by directing their attention exclusively to those predictions which speak of the supremacy and extent of the Messiah's kingdom, and which they understood of a temporal instead of a spiritual reign, by which the Jewish nation, as they vainly imagined, was to be rescued from the Roman yoke, and exalted to the dominion of the world; while they wilfully overlooked the equally clear predictions of the same Messiah's humiliation and sufferings, and the express declarations, that the new dispensation should not be confined to one chosen people, like the old; but should embrace, without distinction, all nations, who, according to the original promise of God to the great Patriarch Abraham, were to "be blessed in his seed." But the true interpretation and application of the prophecies is not obscured, or the proof of Divine foreknowledge and cooperation in the establishment of the Gospel arising from them subverted, by the errours or the obstinacy of the Jews. The prophecies are open to our inspection as well as theirs: and, when by combining the temporal humiliation with the spiritual dominion of the Messiah, both which the Gospel attests, we perceive all the predictions respecting Him accomplished, however apparently opposite; the proof hence resulting is the more decisive, as it was more difficult for mere human sagacity to anticipate, or mere human agency to produce, so extraordinary a coincidence. *Dr. Graves.*

34. — *Eloi, Eloi,*] St. Matthew gives the words Eli, Eli, in the Hebrew, exactly the same as they occur at Ps. xxii. 1. St. Mark gives them according to the Syro-chaldaick dialect; which was in common use at the time of our Saviour. *Dr. Lightfoot.*

We should observe what calmness of mind is conspicuous in the unimpassioned but not unfeeling manner, in which the Evangelists relate the cruel sufferings of their Divine Lord, as well as the obstinacy, the perverseness, the insatiable malignity of His enemies; in all their narration, not one opprobrious epithet, not one severe expression escapes them. How completely does this distinguish them from fanaticks, whose fury and hatred generally burst forth, when roused by opposition of any kind, much more when such opposition inflicts the severest personal injuries, and pursues, with contempt and persecution, the most sacred objects of religious reverence. Calmness such as this, which is rarely attained by philosophick wisdom, is surely most inconsistent with every possible suspicion of fanaticism. *Dr. Graves.*

If we compare the particular predictions with the historical passages of our Lord's sufferings, if we join the Prophets and Evangelists together, it will most manifestly appear that the Messiah was to suffer nothing which Christ has not suffered. If Zechariah say, Zech. xi. 12, "they weighed for My price thirty pieces of silver," St. Matthew will shew, Matt. xxvi. 15, that Judas sold Jesus at the same rate; for the chief priests "covenanted with him for thirty pieces of silver." If Isaiah say, Is. liii. 5, that "He was wounded;" if Zechariah, Zech. xii. 10, "they shall look upon Me whom they have pierced;" if the Prophet David yet more particularly, Ps. xxii. 16, "they pierced My hands and My feet;" the Evangelists will shew how He was fastened to the cross; and Jesus Himself, John xx. 25, "the print of the nails." If the Psalmist tells us, Ps. xxii. 7, 8, they should "laugh Him to scorn, and shake their heads, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him;" St. Matthew will describe the same action and the same expressions: for, Matt. xxvii. 39, 43, "they that passed by reviled Him, wagging their heads;" the chief priests, &c. said, "He trusted in God, let Him deliver Him now, if He will have Him: for He said, I am the Son of God!" Let David say, Ps. xxii. 1, "My God, My God, why hast Thou forsaken Me?" and the Son of David will shew in whose person the words were spoken, "Eli, Eli, lama sabachthani?" Let Isaiah foretell, Is. liii. 12, "He was numbered with the transgressors," and you shall find Him, Mark xv. 27, crucified between two thieves, "one on His right hand, and the other on His left." Read in the Psalmist, Ps. lxix. 21, "in My thirst they gave Me vinegar to drink;" and you shall find in the Evangelists, John xix. 28, 29, and Matth. xxvii. 48, "Jesus, that the Scripture might be fulfilled, saith, I thirst; and they took a spunge, and filled it with vinegar, and put it on a reed, and gave Him to drink!" Read farther yet, Ps. xxii. 18, "they part My garments among them, and cast lots upon My vesture;" and, to fulfil the prediction, the soldiers shall make good the distinction, John xix. 23, 24, who "took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be." Lastly, let the Prophets teach us, Is. liii. 7, 8, that He shall be "brought as a lamb to the slaughter, and be cut off out of the land of the living;" all the Evangelists will declare how like a lamb He suffered, and the very Jews will acknowledge that He was cut off. *Bp. Pearson.*

36. — *saying,*] The rest saying, &c. See Matt. xxvii. 49.

37. — *and gave up the ghost.*] Our Lord appeared as great in His sufferings as in His actions, in His death as in His life; and exhibited a wonderful example of forgiveness and composure, of magnanimity and conscious dignity, of filial love and pious resignation, in the midst of the most horrible tortures which human nature is capable of sustaining. *Abp. Newcome.*

Painted by Raphael Menys.

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CHRIST APPEARING TO MARY MAGDALENE.

Mark ch.16.ve.9.

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Anno DOMINI 33.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, [f] followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

[f] Luke 8. 3.

42 ¶ [g] And now when the even was come, because it was the preparation, that is, the day before the sabbath,

[g] Matt. 27. 57.

43 Joseph of Arimathea, an honourable counseller, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAP. XVI.

1 *An angel declareth the resurrection of Christ to three women.* 9 *Christ himself appeareth to Mary Magdalene:* 12 *to two going into the country:* 14 *then to the apostles,* 15 *whom he sendeth forth to preach the gospel:* 19 *and ascendeth into heaven.*

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

Anno DOMINI 33.

2 [a] And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

[a] Luke 24. 1. John 20. 1.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 [b] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

[b] John 20. 11.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, [c] as he said unto you.

[c] Matt. 26. 32.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, [d] he appeared first to Mary Magdalene, [e] out of whom he had cast seven devils.

[d] John 20. 14.
[e] Luke 8. 2.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

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39. *And when the centurion,* &c.] What a marvellous concurrence was here of strong and irrefragable proofs! Meekness in suffering, prayer for His murderers, a faithful resignation of His soul into the hands of His heavenly Father, the sun eclipsed, the heavens darkened, the earth trembling, the graves open, the rocks rent, the vail of the temple torn! Who could say less than this, Truly this was the Son of God! He suffers patiently; this is through the power of grace; many good men have done so through His enabling: the frame of nature suffers with Him, this is proper to the God of nature, the Son of God. We wonder not that this centurion so confessed; we rather wonder that any spectator confessed it not. These proofs were sufficient to bring all the world upon their knees, and to make all mankind converts. But all hearts are not alike; no means can work on the wilfully obdurate. *Bp. Hall.*

42. — *the day before the sabbath,*] This explanation of the term "the preparation" is added by St. Mark, for the information of the Gentiles, for whom principally he wrote. *Grotius.*

Chap. XVI. ver. 1. — *had bought sweet spices,*] They had prepared their spices before, as is more fully related by St. Luke, and rested on the sabbath day. See Luke xxiii. 56, &c.

4. — *for it was very great.*] This is an elliptical form of expression: they were solicitous about removing the stone, and rejoiced to find it removed, "for it was very great." *Grotius.*

5. — *a young man*] An angel (Matt. xxviii. 2) in the shape of a young man. *Dr. S. Clarke.*

7. — *and Peter*] It has been thought that St. Peter is thus particularly mentioned, in order to give him consolation, and to shew that he had not forfeited his title to be one of Christ's disciples after his denial of Him. *Dr. Whitby.*

8. — *neither said they any thing*] They spake not to any one whom they met by the way, as they were going to tell the disciples. *Bp. Mann.*

9. — *first to Mary Magdalene,*] And to the other women before mentioned, as they went to tell the disciples what the angel had given them in charge. See Matt. xxviii. 9. It is probable that Mary Magdalene was the first who saw Him. *Dr. Wells, Bp. Pearce.*

10. — *them that had been with him,*] That is, the eleven Apostles.

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12 ¶ After that he appeared in another form [f] unto two of them, as they walked, and went into the country.

[f] Luke 24. 13.

13 And they went and told *it* unto the residue: neither believed they them.

[g] Luke 24. 36. John 20. 19. ‖ Or, *together.*

14 ¶ [g] Afterward he appeared unto the eleven as they sat ‖ at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

[h] Matt. 28. 19.

15 [h] And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; [i] but he that believeth not shall be damned.

[i] John 12. 48.

17 And these signs shall follow them that believe; [k] In my name shall they cast out devils; [l] they shall speak with new tongues;

[k] Acts 16. 18. [l] Acts 2. 4.

18 [m] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; [n] they shall lay hands on the sick, and they shall recover.

[m] Acts 28. 5. [n] Acts 28. 8.

19 ¶ So then after the Lord had spoken unto them, he was [o] received up into heaven, and sat on the right hand of God.

[o] Luke 24. 51.

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12. — *in another form*] In another dress, different from that in which the disciples had been used to see Him before His crucifixion. *Bp. Pearce.* This appearance to the two disciples going to Emmaus is more fully related by St. Luke, chap. xxiv. 13, &c.

14. — *appeared unto the eleven*] Of this appearance, St. Luke gives many further particulars, Luke xxiv. 36.

—— *their unbelief and hardness of heart,*] Their unbelief in not crediting those who had already seen Him after His resurrection, and their dulness in not remembering the promise which He had in His lifetime so often made to them, of rising again. *Dr. S. Clarke.*

15. — *to every creature.*] To all nations, to all men, Gentiles as well as Jews. See Matt. xxviii. 29; Luke xxiv. 47. *Dr. Whitby.*

16. *He that believeth* &c.] He that embraces My religion, and by baptism enters into an obligation to obey it, and lives accordingly, shall be saved; but he that rejects the Gospel, either by obstinate unbelief or impenitent disobedience, shall be condemned. *Dr. S. Clarke.*

—— *shall be saved;*] Shall be put in the way of salvation, by being a Christian. On the contrary, he that will not attend to the evidence of Christianity, but wilfully rejects it, renders himself unworthy of the Divine mercy. *Bp. Mann.*

By comparing together the accounts given by the different Evangelists, of the last instructions delivered by our Lord to His Apostles, it sufficiently appears that by the expression "believing and being baptized," St. Mark means, believing, repenting, and obeying the Gospel; all which there was no need to express at length, because it was perfectly well understood, in the customary acceptation of these words among Christians, that the part was always supposed to be put, in a brief way of speaking, for the whole. To believe, therefore, and to be baptized, is to believe the Gospel, and to enter into a solemn obligation to obey it. And as, under the Law, to him that transgressed the Law, his circumcision, as the Apostle says, was no circumcision; so, under the Gospel, to him that obeys not the Gospel, his baptism is no baptism to any effectual purpose. So, on the other side, the unbelief of those, who in Scripture are condemned for not believing, is not the bare negative unbelief of what men do not clearly know, or have not sufficient means of knowing; but it always means either an obstinate rejecting of what is distinctly proposed to them, and, through the love of vice, refusing to consider what is sufficiently proved to them, or else the disobedience of those who hypocritically profess to be believers. In either of these senses, "he that believeth not," saith our Saviour, "shall be damned." The full meaning therefore of these words is this: He that believes the doctrine of the Gospel when preached to him, and by baptism enters into an obligation to live suitably to that belief, and verifies that obligation by practice answering to it, the same shall be saved: but he that rejects the doctrine of the Gospel when duly and reasonably proposed to him, or, pretending to embrace it, yet obeys it not, the same shall be condemned. *Dr. S. Clarke.*

The chief ground, on which the necessity of faith is so much pressed in Scripture, appears to be this; namely, because it comprehends in it the great motives of action; it is the principle of life. "The just shall live by faith," saith the Apostle at the conclusion of the tenth chapter of the Epistle to the Hebrews: and whoever will at his leisure peruse the eleventh chapter, will there find a history of the great and wonderful works wrought by holy men in old time, from Abel downwards, through the power of this principle. In us, to whom more has been revealed than was revealed to them, it should not be less operative and effectual than it was in them. We shall constantly perceive the vigour of our practice to be proportionable to the steadiness and liveliness of our faith: what revives one will always quicken the other. From every doctrine in the Creed issues a commandment; and the doctrine stirs us up to keep the commandment.

When, by reciting the Creed, we declare our belief in God, the Father, the Son, and the Holy Ghost, with all that each has done for us; we should love "the Father" for His tender love, adore the "Almighty" for His infinite power, and commit our souls to Him in welldoing as to a faithful "Creator."

From "Jesus" we should seek salvation; from "Christ" the anointed, as a Prophet, instruction; as a Priest, atonement; as a King, protection; as the "only-begotten Son," the adoption of children. As "our Lord" we should serve Him, for His "conception," in faith; for His "nativity," in humility; for His "sufferings," in patience; for His "cross," in crucifying sin; for His "death," in mortifying the flesh; for His "burial," in burying the old man with his evil desires; for His "descent," in meditating on the other world; for His "resurrection," in newness of life; for His "ascension and inthronization," in setting our affection on things above, on the pleasures at God's right hand; for His "return," in awe of His second coming; for His "judgment," in judging ourselves, before we come to be judged by Him.

From the "Spirit" we should seek the breath of saving grace; that so in the "Church" we may partake of a high and heavenly calling; in the "Holy Church," of sanctification; in the "Catholick Church," of communion with our brethren in prayers and sacraments; and all this in order to a firm persuasion of "the remission of our sins," as well as a confident hope of "resurrection" and translation to "life eternal." Thus is the Creed at once a profession of faith, a manual of devotions, and a directory of practice: "The just shall live by faith." *Bp. Horne.*

17. *And these signs shall follow* &c.] For the more speedy and effectual propagation of the Gospel against all opposition, ye shall be endued with such great and extraordinary gifts of the Holy Ghost, as will enable you to work all kinds of miracles for the conviction of unbelievers, and for the establishment of the truth. *Dr. S. Clarke.*

18. *They shall take up serpents;* &c.] For instances of the completion of this promise, see the passages of the Acts, referred to in the margin.

19. *So then after the Lord had* &c.] Our Lord's ascension did not take place immediately after what has been just related; for He ascended from Bethany, near Jerusalem; so that at least a sufficient time must have intervened, to enable the eleven Apostles to come to that place from Galilee. *Bp. Pearce.* See Luke xxiv. 50, 51; Acts i. 4.

—— *he was received up into heaven,* &c.] What tongue of the

Anno DOMINI 33. 20 And they went forth, and preached every where, the Lord working with *them*, [p] and confirming the word with signs following. Amen. Anno DOMINI 33.

[p] Heb. 2. 4.

highest archangel of heaven can express the welcome of the King of Glory into those blessed regions of immortality! Certainly, if, when God brought His only begotten Son into the world, He said, "Let all the angels worship Him;" much more now, that He ascends on high, and hath led captivity captive, hath He given Him a name above all names, that at the name of Jesus all knees should bow. And, if the holy angels did so carol at His birth, in the very entrance into that estate of humiliation and infirmity, with what triumph did they receive Him, now returning from the perfect achievement of man's redemption! But how should our weakness have ever hoped to ascend into heaven, if our Saviour had not gone before, and made a way for us? It is for us that He the forerunner hath entered in. May He teach us to follow Him in the roughest ways of obedience, that we may at last overtake Him in those high steps of immortality! *Bp. Hall.*

20. — *the Lord working with them*, &c.] We have here an account of the means by which the preaching of the Apostles became so wonderfully operative and successful. It was not from any mighty talent of persuasion, any extraordinary faculty of reasoning with which they were endued; it was not merely by those intrinsick evidences of truth which the distinguishing doctrines they preached carried with them; nor by any other method purely human and natural; but by a Divine power and assistance which accompanied them in every step they took, and miraculously blessed their endeavours! *Bp. Atterbury.*

—— *with signs following.*] Miracles were the evidences of the Christian revelation, as they had before been of the Jewish. The proof of the Christian faith, built on these, is sound and satisfactory. Let us adhere then steadily to it, and devoutly adore the Divine wisdom and goodness which contrived it for our sakes. Let us not be moved by the little cavils and exceptions with which perverse and unreasonable men are too apt to assail it; but let us remember that, in this state of imperfection, there is scarcely any truth so bright and clear, but that one who industriously stirs up doubts, may do something towards clouding and darkening it. Let us not "walk in the counsel of those ungodly," who studiously undermine principles, and delight to affront the common sense of mankind; who set up for a repute by disbelieving every thing, and are resolved to pay regard to nothing, but their own deep penetration and sagacity. Let us preserve ourselves free from that sort of caution and reserve, which, lest it should be imposed upon by false grounds of belief, will close with none; and, for very fear of being deceived, takes the unavoidable course to be deceived, by equally suspecting every thing. For, far better were it to entertain some falsehood together with truth, than to be wise to such a degree as to esteem every thing a falsehood. *Bp. Atterbury.*

Whether we consider the number, the means of information, or the veracity of the witnesses, no testimony can surpass, in its degree of credibility, that which was borne by the Apostles to the fact of our Lord's resurrection. And it is a singular circumstance in this testimony, that it is such as no length of time can diminish. It is founded on the universal principles of human nature, upon maxims which are the same in all ages, and operate with equal strength on all mankind, under all the varieties of temper and habit of constitution. So long as it shall be contrary to the first principles of the human mind to delight in falsehood for its own sake; so long as it shall be true that no man willingly propagates a falsehood to his own detriment and to no purpose; so long it will be certain that the Apostles were serious and sincere in the assertion of our Lord's resurrection. So long as it shall be absurd to suppose that twelve men could all be deceived in the person of a friend with whom they had all lived three years; so long it will be certain that the Apostles were competent to judge of the truth and reality of the fact which they asserted. So long as it shall belong to the nature of man to prefer his own interest to that of another; so long it will be an absurdity to suppose that twelve men should persevere for years in the joint attestation of a falsehood, to the great detriment of every individual of the conspiracy, and without any joint or separate advantage; and so long will it be incredible, that the history of our Lord's resurrection was a fiction which the twelve men (to mention no greater number) conspired to support, with unparalleled fortitude, and with equal folly. So long, therefore, as the Evangelical history shall be preserved entire; that is, so long as the historical books of the New Testament shall be extant in the world, so long the credibility of the Apostles' testimony will remain whole and unimpaired. This preservation of the form and integrity of the Apostolick evidence argues, in the original propagation of the Gospel, that contrivance and forecast in the plan, that power in the execution, which are far beyond the natural abilities of the human mind, and declare that the whole work and counsel was of God.

It has sometimes been considered as an important objection to Christianity, that our Lord should have shewn Himself after His resurrection, not to the publick at large, but only "to witnesses chosen before of God," Acts x. 41. But the fact itself is not to be admitted without some limitation. St. Paul, in his first Epistle to the Corinthians, (chap. xv. 6,) tells us of an appearance of our Lord to more than five hundred brethren at once; and, as this is a larger company than, it is probable, could have been assembled in a house, or would have met by accident, we must suppose that they were called together for some express purpose; perhaps that of beholding with their own eyes, their crucified Lord restored to life; and this, probably, in some publick situation, from which those who were not "brethren," were not excluded. Still it is certain that our Lord's appearance after His resurrection was not publick, compared with what it had been during His ministry; and that He did not then maintain a familiar conversation with the world. This circumstance, however, is of no real weight, as an objection to the truth of our Lord's resurrection. The reality of any fact is always to be measured by the positive proof which we possess, on one side or on the other. If no proof is found but what is imperfect in itself, as when the witnesses seem to be few, or their reports contradictory, the fact is questionable. But, if any proof exists in itself unexceptionable, the thing is not to be questioned for the mere want of other proofs, which persons, living at a distance from the time and scene of the business, may imagine it might have had. Men are very apt to lose sight of this principle, which is of great importance in its application to the proofs of our Lord's resurrection. Again, the required proof would in this instance have afforded no addition to the evidence of the fact. For, to have seen our Lord ever so often after His resurrection, would have qualified no one to be a witness of the fact, who had not such a previous knowledge of His person, as might enable him to perceive and to attest its identity. As therefore it is probable they were not many, besides His constant followers, who knew Him previously well enough to identify His person, they were the only persons who could give a credible attestation to the fact of His resurrection. Thus the evidence of this fact, which we actually have, in the testimony of chosen witnesses, is the greatest of which the fact is naturally capable. No other could have been transmitted as original testimony to posterity, no other could have been satisfactory to the publick at the time. *Bp. Horsley.*

The following Chapters from St. Mark are appointed as Gospels on Sundays and Holydays:

Chap. VII. ver. 31–37, Twelfth Sunday after Trinity, Gospel.
—— VIII. — 1—9, Seventh Sunday after Trinity, Ditto.
—— XIV. — 1–72, Monday before Easter, - - Ditto.
Chap. XV. ver. 1—39, Tuesday before Easter, - - Gospel.
—— XVI. — 14—20, Ascension-day, - - - - Ditto.

THE GOSPEL

ACCORDING TO

S T. L U K E.

INTRODUCTION.

THE New Testament informs us of very few particulars respecting St. Luke, the writer of this Gospel. He is not once named in any of the Gospels. In the Acts of the Apostles, which were written by him, (see the Introduction to the Acts,) he uses the first person plural, when he is relating some of the travels of St. Paul; and thence it is inferred, that at those times he was himself with that Apostle. The first instance of this kind is in the eleventh verse of the sixteenth chapter; he there says, "Loosing from Troas, *we* came with a straight course to Samothracia." Thus we learn, that St. Luke accompanied St. Paul in this his first voyage to Macedonia. From Samothracia they went to Neapolis, and thence to Philippi. At this last place we conclude that St. Paul and St. Luke separated, because, in continuing the history of St. Paul, after he left Philippi, St. Luke uses the third person, saying, "Now when *they* had passed through Amphipolis," chap. xvii. 1, and he does not resume the first person till St. Paul was in Greece the second time. We have no account of St. Luke during this interval; it only appears that he was not with St. Paul. When St. Paul was about to go to Jerusalem from Greece, after his second visit into that country, St. Luke, mentioning certain persons, says, "These going before tarried for *us* at Troas; and *we* sailed away from Philippi," chap. xx. 5, 6. Thus again we learn, that St. Luke accompanied St. Paul out of Greece, through Macedonia to Troas; and the sequel of St. Paul's history in the Acts, and some passages in his Epistles, (2 Tim. iv. 11; Col. iv. 14; Philem. ver. 24,) written while he was a prisoner at Rome, inform us that St. Luke continued from that time with him, till he was released from his confinement at Rome, which was a space of about five years, and included a very interesting part of St. Paul's life. See the last nine chapters of the Acts. Here ends the certain account of St. Luke. It seems probable however, that he went from Rome into Achaia; and some authors have asserted that he afterwards preached the Gospel in Africa. None of the most ancient Fathers having mentioned that St. Luke suffered martyrdom, we may suppose that he died a natural death; but at what time, or in what place, is not known.

It is probable that St. Luke was by birth a Jew, and a native of Antioch in Syria; and there seems no reason to doubt that "Luke the beloved physician," mentioned in the Epistle to the Colossians, chap. iv. 14, was Luke the Evangelist. In the introduction to his Gospel, chap. i. 1, &c. St. Luke appears to intimate, that he was not himself an eyewitness of the things he was about to relate: however, some have thought that he was one of the seventy disciples; but there is no authority in the Scriptures for that opinion, and there are now no means of ascertaining whether he was or was not, unless the above-mentioned passage may be considered as conclusive against it.

There was among the ancients a difference of opinion respecting the priority of the two Gospels of St. Mark and St. Luke; and it must be acknowledged to be a very doubtful point. Upon the whole, we may be inclined to think that St. Luke wrote before St. Mark, and to place the publication of St. Luke's Gospel in the year 63, soon after St. Paul's release from imprisonment at Rome. There is also great doubt respecting the place where the Gospel was published. It seems, on the whole, most probable, that it was published in Greece, and for the use of Gentile converts. It has been observed, that the Evangelist has inserted many explanations, particularly concerning the Scribes and Pharisees, which he would have omitted if he had been writing for those who were acquainted with the customs and sects of the Jews.

We must conclude that the histories of our Saviour, referred to in the preface to this Gospel, were inaccurate and defective, or St. Luke would not have undertaken this work. It does not, however, appear that they were written with any bad design, but being merely human compositions, and perhaps put together in great haste, they were full of errours. They are now entirely lost, and the names of their authors are not known. When the four authentick Gospels were published, and came into general use, all other histories of our Divine Master were quickly disregarded and forgotten.

We have seen that St. Luke was for several years the companion of St. Paul, and many ancient writers consider this Gospel as having the sanction of St. Paul, in the same manner as St. Mark's had that of St. Peter. Whoever will examine the Evangelist's and the Apostle's account of the Eucharist in their respective original works, will observe a great coincidence of expression. Compare Luke xxii. 19, 20, with 1 Cor. xi. 23—25.

St. Luke seems to have had more learning than any other of the Evangelists, and his language is more various, copious, and pure. This superiority in style may perhaps be owing to his longer residence in Greece, and greater acquaintance with Gentiles of good education, than fell to the lot of the writers of the other three Gospels.

This Gospel contains many things which are not found in the other Gospels; among which are the following: the birth of John the Baptist; the Roman census in Judea; the circumstances attending Christ's birth at Bethlehem; the vision granted to the shepherds; the early testimony of Simeon and Anna; Christ's conversation with the doctors in the temple when He was twelve years old; the parables of the good Samaritan, of the prodigal son, of the rich man and Lazarus, of the wicked judge, and of the publican and Pharisee; the miraculous cure of the woman who had been bowed down by illness eighteen years; the cleansing of the ten lepers, and the restoring to life of the son of a widow at Nain; the account of Zaccheus, and of the penitent thief; and the particulars of the journey to Emmaus. *Bp. Tomline.*

CHAP. I.

1 *The preface of Luke to his whole gospel.* 5 *The conception of John the Baptist,* 26 *and of Christ.* 39 *The prophecy of Elisabeth, and of Mary, concerning Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zacharias, both of Christ,* 76 *and of John.*

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

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5 ¶ THERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

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8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 [a] And the whole multitude of the people were praying without at the time of incense.

[a] Exod. 30. 7. Lev. 16. 17.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him,* he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 [b] And many of the children of Israel shall he turn to the Lord their God.

[b] Mal. 4. 6.

17 And he shall go before him in the

Chap. I. ver. 1. *Forasmuch as many* &c.] It appears from these words, that before St. Luke wrote his Gospel, there had been many accounts of Jesus published, which were agreeable to the information received by the first Christians, from "the eyewitnesses, and ministers of the word," ver. 2. *Bp. Pearce.*

3. — *having had perfect understanding*] The literal translation of the words in the original is, "Having diligently traced out all things from the beginning;" that is, having gotten from eyewitnesses an exact account of all those things which happened, &c. *Bp. Pearce.*

—— *in order,*] We must refer this expression to all the main circumstances of the history, the conception, birth, circumcision, death, resurrection, &c; all which he truly details "in order." *Dr. Whitby.*

—— *most excellent Theophilus,*] Who this Theophilus was, to whom St. Luke addresses his Gospel, is wholly unknown.

4. — *wherein thou hast been instructed.*] The words may be more properly translated, "wherein thou hast been catechized;" which implies, that St. Luke's Gospel is an historical exposition of the catechism which Theophilus had learned when he was first made a Christian. We have more, then, than the mere testimony of St. Luke for the facts which he relates; we have the express information from him that these facts formed the catechetical instructions which were learnt by the early converts to Christianity. *Bp. Horsley.*

5. — *Herod, the king of Judea,*] Herod the Great. See note at Matt. ii. 1.

—— *of the course of Abia:*] Respecting the twenty courses of the priests appointed by David, see note at 1 Chron. xxiv. 1. Abia or Abijah is mentioned there, ver. 10, as the eighth in course.

—— *of the daughters of Aaron,*] It was lawful for a priest to marry into any of the tribes of Israel; see Ezra ii. 61; 2 Chron. xxii. 11; but more commendable to take one of the line of the priests. *Dr. Lightfoot.*

6. — *righteous before God,*] Eminent for their singular piety and integrity. *Dr. S. Clarke.*

9. — *his lot was to burn incense*] See note at 1 Chron. xxiv. 1, where it is stated that the priests in each course had their particular part in the temple service assigned to them by lot.

—— *into the temple of the Lord.*] Into the sanctuary where was the altar of incense, and where the law required that the priests should burn incense morning and evening, Exod. xxx. 6—8. When the priests went into the sanctuary to offer incense, notice was given by the sound of a small bell that it was the time of prayer, and then every one present offered up his prayers to God in silence. *Dr. Whitby.*

13. — *thy prayer is heard;*] Thy prayer for the delivery of thy people, for the coming of the Messiah, and the consolation of Israel and the remission of their sins, is now so graciously heard, that from thy very loins shall come the forerunner "to prepare His way." *Dr. Whitby.*

—— *his name John.*] This name signifies in Hebrew "the grace or mercy of God," and is used to express joy and rejoicing. The words which follow in the next verse have manifestly a reference to the peculiar import of this name. *Grotius.*

15. *For he shall be great* &c.] He shall be a very eminent person, abstaining from meats and drinks after the manner of the Nazarites; and the power of the Holy Ghost shall be discerned upon him very early. *Dr. Hammond.*

By a thorough mortification of the flesh, St. John gained a complete victory over the world; and herein consisted that greatness of his character foretold by the angel. *Bp. Horne.*

16. *And many* &c.] And being a preacher of repentance to the Jews, he shall work upon many of them, and bring them to repentance and a change of life. *Dr. Hammond.*

17. *And he shall go before him* &c.] "In the spirit and power of Elias," foretold by Malachi, chap. iv. 5, resembling that illustrious Prophet in his power of conversion and spirit of reproof:

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spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient ‖ to the wisdom of the just; to make ready a people prepared for the Lord.

‖ Or, *by.*

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

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26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* ‖ highly favoured, the Lord *is* with thee: blessed *art* thou among women.

‖ Or, *graciously accepted*, or, *much graced*: see verse 30.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 [c] And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

[c] Isa. 7. 14. Matt. 1. 21.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 [d] And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

[d] Dan. 7. 14. Mic. 4. 7.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon

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"to turn the hearts of the fathers," &c. by promoting peace and harmony among his countrymen, and "make ready a people" prepared for the reception of the Gospel. *Dr. Hales.*

—— *to turn the hearts* &c.] See note at Malachi iv. 6. The meaning seems to be, either, that men of every age and every disposition should be united in truth and charity; or, as some learned expositors understand the passage, that St. John should bring many of the Jews to have the same heart and mind which their fathers and progenitors had, who feared God, and believed His promises; that so their fathers might, as it were, rejoice in them, and own them again for their children; in other words, that he should convert them to the faith of that Christ in whom their fathers hoped, and for whom they looked; lest, all continuing obstinate in their unbelief, till the day when a rejected Saviour should visit an apostate people, the curse should be universal. *Bp. Horne.*

20. — *thou shalt be dumb,*] This temporary dumbness is an admonitory punishment to him for his unbelief; but it seems to have been intended also as a sign, and indeed was admirably calculated, by its continuance and publick remission, to fix the attention of the Jews on the Divine character of the promised child. *Grotius.*

22. — *they perceived*] By his not being able to speak, and probably by the effect which the vision had on his appearance. *Bp. Pearce.*

23. — *the days of his ministration*] The seven days, during which the ministration of each course continued.

24. — *hid herself five months,*] Lived retired, from devotion to God for so singular and unexpected a mercy. *Dr. Whitby.*

25. — *to take away my reproach*] Barrenness was esteemed a reproach among the Jews. See Gen. xxx. 23. *Bp. Pearce.* The hope of giving birth to the Messiah rendered the Jewish women extremely anxious for children, and made them, from the earliest time, consider barrenness as a sign of God's judgment or displeasure. *Dr. Lightfoot.*

26. — *in the sixth month*] The sixth month after Elisabeth's conception. *Dr. Hammond.*

—— *the angel Gabriel*] It is remarkable that this annunciation is made by the same archangel Gabriel, who had formerly appeared to the Prophet Daniel, chap. viii. 16; ix. 21; and probably to the Prophet Zechariah, chap. ii. 1—4, and described to both so circumstantially the coming of Christ, His rejection by the Jews, and the final establishment of His kingdom. *Dr. Hales.*

28. — *Hail, thou that art highly favoured,*] That is, who hast found favour from God, ver. 30. *Dr. Whitby.*

—— *blessed art thou among women.*] This whole expression is a form of salutation, denoting kindness, and not reverence; and no argument can be drawn from this passage for any religious worship paid to the Virgin Mary. *Bp. Mann.*

32. *He shall be great,* &c.] He shall be a great and glorious Person, even the expected Messiah, the Son of the Most High God; and God shall give Him an eternal and spiritual kingdom, of which that short and temporal one of David was but a type and representation. *Dr. S. Clarke.*

34. — *How shall this be,*] A question not arising from disbelief, but from wonder, and a desire to be satisfied how events so strange should be brought to pass. *Dean Stanhope.*

35. — *The Holy Ghost shall come upon thee,* &c.] It was necessary to the scheme of redemption, by the Redeemer's offering Himself up as an expiatory sacrifice, that the manner of our Lord's conception should be such that He should in no degree partake of the natural pollution of the fallen race, for whose guilt He came to atone, nor be included in the general condemnation

THE SALUTATION OF MARY AND ELIZABETH.

Luke i. ver. 41.

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thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

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42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she ‖ that believed: for there shall be a performance of those things which were told her from the Lord.

‖ Or, *which believed that there.*

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from

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of Adam's progeny. In order to reverse the universal sentence passed upon mankind, and to purge their universal corruption, a Redeemer was to be found, pure of every stain of inbred and contracted guilt. And, since every person, produced in the ordinary course of generation, could not but be of this contaminated race; the purity, requisite to the efficacy of the Redeemer's atonement, made it necessary that the manner of His conception should be supernatural. Thus the miraculous conception has a natural connexion with the other articles of our faith. Without it, it could not have been true, as St. John asserts, that "the Word was made flesh," John i. 14, and the atonement of the Redeemer would have been inadequate and ineffectual. *Bp. Horsley.*

—— *therefore also that holy thing — shall be called the Son of God.*] The glorious truth which is covered under this vail of words, is not, it must be acknowledged, clearly understood by us. Men have been styled the sons of God, as being the work of His hands, and being formed in His image. Spirits, superiour to man, have also been called the sons of God, and even His firstborn, for the same reasons, and because they were in being before us. But Jesus is the Son of God in a sense very different from all these; derived from the Supreme Father, in a superiour and more immediate manner, and not only among many brethren the firstborn, but, among them all, the only-begotten. *Dr. Ogden.*

The reason why "that holy thing" was to be called the Son of God is clear; namely, because the Holy Ghost is God: for, were He a creature, and not God Himself, by whom our Saviour was thus born of a virgin, He must have been the Son of a creature, not of God. *Bp. Pearson.*

36. *And, behold, thy cousin* &c.] To remove every doubt respecting the sure fulfilment of that which was now promised, the angel desires her to behold her cousin Elisabeth, who had been made to conceive a son when past the age of child-bearing, by the miraculous power of God. *Dr. S. Clarke.*

38. — *Behold the handmaid* &c.] In these words, Mary expresses her consent, her humility, her faith, and her rejoicing, in the gracious purpose of God. *Dean Stanhope.*

39. — *into the hill country, — into a city of Juda;*] The city here spoken of, it is supposed, is Hebron, this being one of the cities given to the priests in the tribe of Judah, Josh. xxi. 10, 13; and also said expressly to lie in the mountains or hills, Josh. xi. 21; xv. 48, 54: these hills, running across the middle of Judea from south to north, gave to the tract, along which they run, the name of the hill country. *Dr. Wells.*

41. — *was filled with the Holy Ghost:*] By this heavenly inspiration she knew that her cousin Mary had conceived; that the child conceived was to be her Lord, ver. 43; and that Mary had believed the angel who appeared to her; see ver. 45. *Bp. Pearce.*

43. *And whence is this to me,*] She says, And herein am I also greatly honoured, that I am visited by the mother of our Lord. *Dr. S. Clarke.*

46. — *My soul doth* &c.] On the decisive evidence now afforded to her, Mary gives full expression to all her mingled emotions of joy, gratitude, humility, and reliance on God's mercies, not only for herself, but for all those that fear Him, from generation to generation, or to the remotest ages, in this admirable hymn, which so strongly resembles, and furnishes the finest commentary on the hymn of Hannah, 1 Sam. ii. 1—10, in which the Blessed Seed was first celebrated, and by a woman, under the title of the Messiah, Christ (anointed) or King of Israel. *Dr. Hales.*

This hymn of the Blessed Virgin is appointed to be used in our Church service after the first lesson at evening prayer. It is called the Magnificat from the word with which it begins in Latin. It is the first hymn recorded in the New Testament; and, from its ancient use among the primitive Christians, has been continued in the offices of the Church in other countries as well as in ours. For, as the holy Virgin, when she reflected on the promises of the Old Testament, now about to be fulfilled in the mysterious conception and happy birth, of which God had designed her to be the instrument, expressed her joy in this form; so we, when we hear in the lessons like examples of His mercy, and are told of those prophecies and promises which were then fulfilled, may not improperly rejoice with her in the same words, as having a proportionable share of interest in the same blessings. *Wheatley.*

Most fitly has our Church appointed sacred hymns to be used, after the reading of the lessons from the Holy Scriptures. For who is there, that, hearing God speak from heaven to him for his soul's health, can do less than rise up and praise Him? And what hymns can be fitter to praise God with for our salvation, than those which formed the earliest gratulation, with which the advent of our Saviour to the world was hailed? *Bp. Sparrow.*

46—48. — *My soul doth magnify* &c.] All honour, glory, thanksgiving, and praise, be unto God, who is the Author of all blessings, and who has now filled my heart with exceeding great joy. For, though I was of low condition, and had no reason to expect that any extraordinary person would arise in my family; yet hath God, out of His infinite bounty, vouchsafed to exalt me to the highest dignity, and to make me the instrument of bringing the Messiah into the world, on whose account the generations of men through all ages to the end of the world shall call me blessed. *Dr. S. Clarke.*

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henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

[c] Isa. 51. 9. [f] Psal. 33. 10.

51 [c] He hath shewed strength with his arm; [f] he hath scattered the proud in the imagination of their hearts.

[g] 1 Sam. 2. 6.

52 [g] He hath put down the mighty from *their* seats, and exalted them of low degree.

[h] Psal. 34. 10.

53 [h] He hath filled the hungry with good things; and the rich he hath sent empty away.

[i] Jer. 31. 3, 20.

54 He hath holpen his servant Israel, [i] in remembrance of *his* mercy;

[k] Psal. 132. 11. Gen. 17. 19.

55 [k] As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

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59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these ‖ sayings were noised abroad throughout all the hill country of Judea.

‖ Or. *things.*

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

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48. — *all generations shall call me blessed.*] Because in her was to be accomplished the ancient prophecy, that "a virgin should conceive and bear a Son," Is. vii. 14; of her was to be born the Redeemer of Israel, the Saviour of the world, the Holy One, the mighty God, the Prince of Peace. Well therefore might all ages "call her blessed;" well might they celebrate her memory, the fruit of whose womb was the Author of eternal salvation; well might they admire her as a pattern of true meekness, and piety, and purity of manners: but farther than this we dare not go. To invoke her as the queen of heaven, to pray to her and worship her, as one having Divine power, is the height of profaneness and impiety; and a direct breach of the first and great commandment. How must her meek and humble spirit have been offended and shocked, could she have foreseen the idolatrous adoration of the Church of Rome, which not only "calls her blessed," but places her upon an equality with the blessed Lord of heaven and earth; nay, in some sense makes her superiour to our Saviour, by beseeching her to 'command her Son' to grant their requests. *Waldo.*

51. *He hath shewed strength* &c.] Thus, she proceeds, in old time God has frequently given remarkable instances of His power and wisdom, in confounding and bringing to nought the devices of proud and designing men, and turning things, beyond all expectation, to the advantage of the modest and humble. *Dr. S. Clarke.*

54, 55. *He hath holpen his servant* &c.] In particular, He hath all along preserved and blessed His peculiar people, the Jews, in an especial manner; in old time, by leading them through the greatest dangers, and delivering them from their most powerful enemies; and now, by sending to them the Messiah, their Saviour; according to the gracious promise which He made to our forefathers, and the rest of the Patriarchs, that He would shew extraordinary mercy to them and their posterity through all generations. *Dr. S. Clarke.*

57. — *and she brought forth a son.*] It is observable, that the Baptist's nativity is the only one (that of Christ excepted) which the Christian Church has thought proper to celebrate. The days appointed for the commemoration of other saints are generally those on which they respectively ceased from their labours, and entered into their everlasting rest; the day of a good man's death being indeed the day of his birth, and this world no more than the womb in which he is formed and matured for his admission where there is neither sorrow or pain. But the nativity of St. John being designed, by the remarkable incidents that accompanied it, to turn the eyes of men towards One that was far greater; One, the latchet of whose shoes he confessed himself not worthy to unloose; the Church keeps a day sacred to it, and directs us to begin our meditations by considering, as all Judea did when it happened, "what manner of child" that should be, which was so wonderfully born. *Bp. Horne.*

59. — *on the eighth day*] See Lev. xii. 1—3. They gave the name to the child at the time of the circumcision, the name of Abram having been changed at the first institution of this rite, Gen. xvii. 5, 10. *Dr. Lightfoot.*

62. — *they made signs to his father,*] This seems to shew that Zacharias was deaf, as well as dumb. *Bp. Pearce.*

63. — *they marvelled all.*] For the reason, at ver. 60, 61.

66. — *And the hand of the Lord was with him.*] The child grew and appeared to be blessed in a peculiar manner by the continual care of Divine Providence. *Dr. S. Clarke.*

67. — *and prophesied,*] Meaning, that, by Divine inspiration, he composed the following hymn, (*Dr. S. Clarke,*) in which he prophetically describes what will be done by his son, and the Messiah hereafter. *Dr. Whitby.*

The occasion on which the following hymn was composed was the birth of St. John; the subject of it is the covenant of grace in Jesus Christ; the speaker is a priest and a Prophet, "filled with the Holy Ghost." During a tedious interval of silence, Zacharias had beheld the accomplishment of the Divine promise to himself; and he likewise knew that the Saviour of mankind would soon be born of his relation, the virgin Mary. We may judge, therefore, what pain and grief he felt, while restrained from uttering that

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68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 [1] And hath raised up an horn of salvation for us in the house of his servant David;

[1] Psal. 132. 17.

[m] Jer. 23. 5. & 30. 9.

70 [m] As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

[n] Gen. 22. 16.

73 [n] The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

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75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people ‖ by the remission of their sins,

‖ Or, *for.*

78 Through the ‖ tender mercy of our God; whereby the ‖ dayspring from on high hath visited us,

‖ Or, *bowels of the mercy.*

‖ Or, *sunrising*, or, *branch*, Zech. 3. 8. Jer. 11. 1. Mal. 4. 2. Numb. 24. 17.

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed

"good matter," of which his heart was so full, that, when at length God saw fit to grant His permission, it burst forth at once in an impetuous and irresistible torrent of thanksgiving. *Bp. Horne.*

This hymn of Zacharias, containing a thanksgiving to God for the incarnation of our Saviour, and for those unspeakable mercies, which were soon afterwards the subject of the Church's praises, is one of those appointed to be used in our Church service after the second lesson at the morning service. The second lesson is always taken either from the Gospels or the Acts, which contain an historical account of the great work of our redemption: and therefore, as the angel that first published the glad tidings of salvation was joined by a multitude of the heavenly host, who all brake forth in praises to God; so, when the same tidings are rehearsed by the priest, it is most proper that both he and the people should unite in mutual gratulations, and in praising and blessing the name of God in the expressions of this Divine hymn. *Wheatley.*

68. — *hath visited*] Hath visited in mercy. So Ruth i. 6; Ps. lxxx. 14. *Dr. Whitby.*

It was no new thing for the God of Israel to visit and redeem His people. He had often done it when they were in captivity and affliction. But so to visit and redeem was not all that He intended to do for His chosen. Through things temporal He was desirous that they should look at things eternal, and carry on their views from a bodily to a spiritual redemption, in which all His counsels terminated; a redemption to be effected by His visiting mankind, dwelling among them in a tabernacle of flesh, and in that tabernacle offering up the true propitiatory sacrifice; a redemption that should extend to Gentiles as well as Jews, and of both make one people, a new Israel, of which He should be the Lord God for evermore. *Bp. Horne.*

69. — *an horn of salvation*] Meaning a great deliverance. *Dr. S. Clarke.* A strength and power sufficient to save us. *Bp. Pearce.* See note at 1 Sam. ii. 1.

70—72. *As he spake* &c.] According to the many gracious promises which He made and declared by the ancient Prophets; that He would send salvation to His people, and deliver them from the power of their greatest enemies; that He would certainly perform the covenant made with the patriarchs our forefathers, and extend His mercy to their posterity in all ages. *Dr. S. Clarke.*

70. — *since the world began*:] All the Prophets from Adam downwards spake of the salvation and deliverance from the power of Satan, to be accomplished by Christ, as foretold at Gen. iii. 15. *Dr. Lightfoot.*

73—75. *The oath which he sware*] And according to the oath which He sware to our forefather Abraham; that his posterity, being delivered from all the enemies of their religion and happiness, should worship God cheerfully and safely; and under the instruction of the Messiah, should live in sincere righteousness and holiness of heart and life, through all generations. *Dr. S. Clarke.*

76. — *shalt be called* &c.] Shalt be, in a peculiar and extraordinary manner, His Prophet and forerunner. *Dr. S. Clarke.*

—— *the Highest:* — *the Lord*] John is here said to be the Prophet of "the Highest," and to go before the face of "the Lord." But it was Christ, before whose face he was sent as a messenger, and whose Prophet he was. Therefore Christ is "the Highest." and "the Lord." *Jones of Nayland.*

77. *To give knowledge* &c.] To preach to the people repentance, as the condition, which the infinite mercy of God is pleased to offer them, of reconciliation and salvation. *Dr. S. Clarke.*

—— *by the remission of their sins,*] Remission of sins is the doctrine in which the Christian religion justly glorieth, as that most necessary and fundamental point in which every other religion fails. The heathen here confesses himself to be in the dark. The blood of bulls and goats cannot wash away the sins of the Jew; and his oblations, since the truth is come which they were intended to prefigure, are preposterous and impious. The doctrine of salvation by the remission of sins, through faith in a Redeemer, was, from the beginning, the sum and substance of true religion, which subsisted in promise, prophecy, and figure, till John preached their accomplishment in the person of Jesus. *Bp. Horne.*

78, 79. *Through the tender mercy* &c.] By that unspeakable compassion of God, who hath sent His Son from heaven, that, like the sun, He should disperse the darkness of ignorance and misery, and enlighten the minds of a blind world, to find the paths of knowledge and salvation. *Dean Stanhope.*

St. John was the morning star, that preceded the Sun of righteousness at His rising; an event, the glory of which is due to the tender mercy of God, since towards the production of it man can do no more, than he can do towards causing the natural sun to rise upon the earth. The blessed effects of the dayspring, which then dawned from on high, and gradually increased more and more unto the perfect day, were, the dispersion of ignorance, which is the darkness of the intellectual world; the awakening of men from sin, which is the sleep of the soul; and the conversion and direction of their hearts and inclinations into "the way of peace;" that is, of reconciliation to God by the blood of Christ, to themselves by the answer of a conscience cleansed from sin, and to one another by mutual love. *Bp. Horne.*

79. — *the shadow of death,*] Meaning, in a spiritual sense, a state of ignorance and sin, under the want of light and grace; the state of mankind, till Christ imparted to them salvation and light. *Dr. Hammond.*

Before the Account called Anno Domini the sixth Year.

strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAP. II.

1 *Augustus taxeth all the Roman empire.* 6 *The nativity of Christ.* 8 *One angel relateth it to the shepherds:* 13 *many sing praises to God for it.* 21 *Chris is circumcised.* 22 *Mary purified.* 28 *Simeon and Anna prophesy of Christ:* 40 *who increaseth in wisdom,* 46 *questioneth in the temple with the doctors,* 51 *and is obedient to his parents.*

Before the Account called Anno Domini the fifth Year.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be ‖ taxed.

‖ Or, *enrolled.*

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto [a] the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

Before the Account called Anno Domini the fifth Year.

[a] John 7. 42.

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping ‖ watch over their flock by night.

‖ Or, *the night-watches.*

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord

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80. — *waxed strong in spirit,*] Advanced in spiritual as well as natural accomplishments. *Dean Stanhope.*

—— *was in the deserts*] In the desert, apart from the world, and under the tuition of Heaven, St. John was instructed in the principles of Divine wisdom, initiated into the mystery of a holy life, and perfected in the discipline of selfdenial. *Bp. Horne.*

It is worthy of observation, that we have, for the proof of the very important doctrine of the miraculous conception, the express testimony of two out of the four Evangelists; of St. Matthew, whose Gospel was published in Judea within a few years of our Lord's ascension; and of St. Luke, whose narrative was composed, as may be collected from the author's short preface, to correct what was erroneous in some pretended histories of our Saviour's life, which had been antecedently published. It is very remarkable, that the fact of the miraculous conception should be found in the first of the four Gospels; written at a time when many of the near relations of the Holy Family must have been living, by whom the story, had it been false, would have been easily confuted; that it should be found again in St. Luke's Gospel, written for the peculiar use of the converted Gentiles, and for the express purpose of furnishing a summary of authentick facts, and of suppressing spurious narrations. It seems to have been ordered by some peculiar providence of God, that the two great branches of the primitive Church, the Hebrew congregations, for whom St. Matthew wrote, and the Greek congregations, for whom St. Luke wrote, should find an express record of the miraculous conception, each in their proper Gospel. *Bp. Horsley.*

Chap. II. ver. 1. — *that all the world should be taxed.*] That all persons in the Roman empire should have their names and conditions of life set down in court rolls, according to their families. The Roman empire was proudly called "the world;" and Augustus the emperour ordered the people to be registered, as is here stated, probably for the purpose of knowing what taxes he might raise. *Bp. Mann, Drs. Campbell* and *Hammond.*

2. — *was first made when Cyrenius* &c.] A difficulty has arisen respecting these words, from the circumstance of its appearing from other historical records, that Cyrenius was not made governour of Syria till ten or twelve years after the birth of Christ; and that at the beginning of his government an assessment was made in Judea. In order to meet this difficulty, it is to be stated that the words in the original admit of being translated, "This was the first assessment (or enrolment) of Cyrenius, the governour of Syria." Thus we may suppose that the assessment now spoken of was made under the superintendence of Cyrenius, who was afterwards governour of Syria; and that, as he was subsequently well known by this title of "governour of Syria," he is here by anticipation called by that title. It should be observed, that the assessment mentioned here is expressly said to be that "first made;" an expression which clearly has a reference to a second assessment; that is, to the assessment mentioned in history about twelve years afterwards, when Cyrenius was actual governour. An important confirmation of this mode of explaining the difficulty is, that Josephus mentions the fact of the whole Jewish nation having taken an oath to be faithful to Cesar, about the time of Christ's birth; and this may be the occasion of the very assessment, or enrolment, of which we read in this verse. *Archdeacon Paley, Dean Prideaux, Dr. Hammond.*

3. — *every one into his own city.*] By the wary policy of the Romans, to prevent insurrections, and to expedite the business, all were required to repair to their own cities. Even in Italy, the consular edict commanded the Latin citizens not to be enrolled at Rome, but all in their own cities. And this precaution was still more necessary in turbulent provinces, like Judea and Galilee. *Dr. Hales.*

4. — *unto the city of David,*] How admirable was the providence of God, in so ordering the course of events, that this enrolment should take place at the very time of the birth of our Saviour, and that thus the prophecy of Micah (chap. v. 2) respecting His being born at Bethlehem, should be fulfilled. *Dr. Whitby.*

Thus did "the fierceness of man turn to the praise of God," and to the fulfilment of prophecy, that Christ should be born at Bethlehem, so far from His mother's residence. *Dr. Hales.*

7. — *in a manger;*] The word in the original seems to mean, not literally what we call a manger, but a stable, or place where cattle stand. *Dr. Hammond.*

The Eastern people have no mangers for their horses, such as we have in England; but in their stables they have stone troughs, in which they lay their fodder. *Dr. Russell.*

How can we sufficiently wonder at the humility of the Son of God! He, for whom heaven is too narrow, whom the heaven of heavens cannot contain, is not allowed, when He comes into the world, even the room of an inn. The many mansions of heaven were at His disposal; the earth was His, and the fulness of it; yet He suffered Himself to be destitute of a mean cottage, and did not complain. How should we learn to want and to abound, from Him, who, abounding with the glories and riches of heaven, wanted a lodging on His first welcome to the earth. *Bp. Hall.*

9. — *the glory of the Lord*] Such a glorious splendour as was wont to represent the presence of God. *Dr. Whitby.* The same glorious light which attended the Divine Presence on several solemn occasions; which conducted the Israelites through the wil-

THE ADORATION OF THE SHEPHERDS.

Luke c. 2 v. 16

Before the Account called Anno Domini the fifth Year.

shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

Jesus is circumcised, called Jesus, Mary the mother.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Before the Account called Anno Domini the fourth Year.

21 ᵃ And when eight days were accomplished for the circumcising of the child, his name was called ᶜ JESUS, which was so named of the angel before he was conceived in the womb.

ᵃ Luke 1. 59.

ᶜ Matt. 1. 21.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

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derness; which shone round about our Lord when He was transfigured, and which struck St. Paul to the earth at his conversion. *Bp. Mann.*

10. — *good tidings of great joy, &c.*] The good tidings thus brought by the angel were of importance most universal and unlimited, reaching through all successions of time, and all extensions of place, filling all ages and all regions of the world with matter and with obligation of joy. In these tidings we are all concerned, and it is our duty to listen to them with reverent attention, seriously to weigh the purport of them, and diligently to contemplate the reasons of that great joy which should be effectually produced in us by them, as their proper and due result. *Dr. I. Barrow.*

13. — *a multitude of the heavenly host praising God.*] If the heavenly host so glorified God for the birth of the Redeemer of the world, what cause have men to adore the infinite love and mercy thus displayed towards them! It was for them that God gave His only begotten Son. He gave Him not for the angels, who therefore have no advantage from it, except that in the gracious event, as in a mirror, they behold the infinite love of God. How much more then should we rejoice that Almighty God has borne such love to us; that He has so loved us, His sinful creatures on earth, that He gave for our salvation His only begotten Son! *Bp. Sumner.*

No less than a whole chorus of angels are worthy to sing the hymn of "Glory to God" for the incarnation of his Son. What joy is enough for us whose nature He took, and whom He came to restore to salvation. If we had the tongues of angels we could not raise this note high enough to the praise of our gracious Redeemer. *Bp. Hall.*

14. *Glory to God &c.*] Great glory and honour be unto God in heaven, and great peace and happiness to men on earth, since, by the mercy of God, a Saviour is now sent unto them, by whom they may be instructed both to preserve peace among themselves, and to obtain reconciliation with God. *Dr. S. Clarke.*

Glory to God for this gracious dispensation of Divine love or goodwill to mankind; in which God's mercy and His truth or justice met together in unison by the all-sufficient atonement of Christ "becoming flesh" to die for our sakes, and in our stead, a mystery worthy to be celebrated by the tongues of angels and men, in and throughout the universe. *Dr. Hales.*

—— *in earth peace,*] It is worthy of observation, that this mode of celebrating the birth of our Redeemer was most remarkably adapted to the character of the Messiah, and the nature of the commission with which He was charged. The Jewish and Samaritan churches was inundated with the world with declarations of universal peace and good will. And to this the angels only spoke the sentiment universally prevailing concerning the Messiah. They spoke of Him in a manner in which it was usual to speak of Himself, in which the Prophets spoke of Him, before and the Apostles after Him. See among many other passages, John xiv. 27. ᵇ ᵃ ᵃ Rom. xv. 33. *Bp. Pearce.*

Our blessed Lord brought "peace on earth," not only in a spiritual sense, by reconciling man to his offended Maker, and thus imparting to him true comfort and peace and satisfaction of mind, but also in a temporal sense. That benevolence of disposition, and gentleness of behaviour which He so constantly and so warmly recommended both by His doctrine and by His example, were eminently calculated to promote the peace and happiness of mankind, and to unite them together in the strictest bond of love and affection. If ever peace was made visible in outward form, it was in the person of our blessed Lord. His whole life and conversation was one uniform representation of it, insomuch that a subject, even in this sense, be allowed of him, that "of his peace there was no end." *Bp. Sumner.*

20. — *glorifying and praising God &c.*] Full of gratitude to God, and rejoicing in the exact agreement which they found between what the angel had told them, and what themselves had seen. *Dean Stanhope.*

21. — *in the circumcising of the child.*] It was necessary that Jesus should be circumcised, that He might be "made under the law," to fulfil the promise of the Messiah, and "to redeem them that were under the law," Gal. iv. 4, 5. *Bp. Pearce.*

22. — *when the days of her purification*] That is, at the time set for her purification. See Lev. xii. 2 ᵇ

—— *they brought him — to present him to the Lord.*] The devout Virgin had received a greater favour than ever was bestowed on the daughters of Adam; and knowing that whatever gift she had received it was entirely the holy Jesus as a gift to God again, for she had nothing the world had nothing as precious as Himself, of which to make an oblation. Never was there before an act of adoration proportionable to the honour and majesty of the great God. But now there was; and it was made at the presentation of the child Jesus in the temple. *Bp. Jer. Taylor.*

We should ever bear in mind that He who was thus offered in the temple afterwards offered Himself a perfect sacrifice, and is still to appear in the presence of God for us. He it is whose

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23 (As it is written in the law of the Lord, [d] Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to [e] that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the [f] fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through

[d] Exod. 13. 2. Numb. 18. 15.
[e] Lev. 12. 2, 6.
[f] Isa. 8. 14. Rom. 9. 32.

infinite merits, whose prevailing satisfaction, the Church in her prayers presents daily to God, and through whom alone ourselves and all our oblations are accepted in the heavenly places. *Bp. Horne.*

24. — *A pair of turtledoves,*] This was the offering appointed for the poor; those who could afford the expense were to offer a lamb, Levit. xii. 8. Our Lord was born of poor parents, and was poor on earth, that He might advance the poor to the riches of His kingdom, and in the mean time render their condition here supportable, at least, if not pleasing, when they reflected that their Saviour was once as poor as they. *Bp. Horne.*

25. — *waiting for the consolation of Israel:*] Expecting the Messiah to appear about that time, who was to be the consolation, because the redemption, of Israel. *Bp. Pearce.* Simeon looked forward, while he lived on earth, to the life of heaven, and desired nothing more than that, before he died, he might behold Him, whom the Jews and all the world did look for, the promised Messiah, the consolation of afflicted Israel. *Bp. Horne.*

27. — *came by the Spirit*] By the guidance and direction of the Spirit. *Dr. Hammond.*

—— *to do for him after the custom*] In acknowledgment that God is the author and proprietor of life, and probably, likewise, in memory of the destruction of the firstborn in Egypt; the law required an offering to be made for the firstborn, Exod. xiii. 12, &c. In obedience to this law, Christ was presented in the temple. *Bp. Mann.*

29. *Lord, now lettest thou* &c.] Simeon truly departed in peace; for never from the creation was a more glorious event than the birth of the Son of God and the Redeemer of mankind. Well might he be content to close his eyes after having seen this salvation of God. *Dr. Jortin.*

God had performed His promise, had shewn him the Messiah, and filled his heart with joy, and made his old age honourable. Simeon had now gazed upon the Sun, and thenceforth became blind to the beauties of this lower world. Earth had no further charms for him; he desired to depart. Thus will it be with the just and devout Christian, whose heart is set upon the Lord's Christ, and the consolation of Israel; who is led by the Spirit into the temple, there to find, to behold, to embrace Him, by faith, in His holy ordinances. *Bp. Horne.*

This song of Simeon, called the Nunc Dimittis, from the words with which it begins in the Latin service, is appointed by our Church to be recited after the second lesson at evening service. The occasion of Simeon's uttering it was his meeting Christ in the temple, when He came to be there presented; at which time God fulfilled His promise to him, that he should not die till he had seen the Lord's Christ; and it is most proper to be used by us, who cannot indeed behold our Lord with our bodily eyes as Simeon did, but still may have Him daily presented to the eyes of our faith, in the writings of the Apostles. This hymn has been used in the services of all churches, Greek, Roman, and Reformed, and was formerly very frequently sung by saints and martyrs, before their deaths. *Wheatley.*

30. — *thy salvation,*] Salvation here means a Saviour: I have seen Him whom Thou hast sent, the Redeemer, who is to be the author of salvation: meaning, of a deliverance from the burden of the law, and the impositions of false teachers; from ignorance and errour, from sin and Satan, from death and the grave. *Dr. Jortin.*

31, 32. *Which thou hast prepared* &c.] Whom Thou hast sent into the world to be the great Deliverer and Saviour of mankind, both of Jews and Gentiles; of the Jews, whom He will more immediately honour with His presence and conversation; and of the Gentiles, whom He will convert by the efficacious spreading of His doctrine, from the darkness of ignorance, errour, and superstition, to the knowledge and worship of the true God. *Dr. S. Clarke.*

34, 35. — *Behold, this child is set* &c.] Behold, this Child is set for the fall of many through infidelity, and for the rising up of many in Israel through faith in Him, and for a sign that shall be spoken against by the scribes and Pharisees, and rulers of the people, who will blaspheme His person, contradict His doctrine, and set Him up as their mark to shoot at; (yea, a sword of affliction shall pierce through thy own soul also.) And this opposition to the Messiah God in His wisdom will permit, that the inward tempers and dispositions of many may be revealed. *Dr. Whitby.*

Simeon here foretells the ill usage which Christ should receive, and the sufferings which He should endure, in His own person, and in that of His friends and followers. He was set for a sign that should be spoken against; He should be exposed to contradiction and reproach, to censure and calumny, to malice and cruelty. For, though the design for which He came into the world was, that the world by Him might be saved; and though He did actually save multitudes, and cause them to rise, yet was He the innocent occasion that many should fall, should be scandalized at His person and doctrine, and prefer darkness to light, and sin to righteousness, unbelief to faith, and obstinacy to repentance. *Dr. Jortin.*

35. (*Yea, a sword shall pierce through* &c.] Some have inferred from this text, that the mother of our Lord suffered martyrdom and perished with the sword: but the sentence probably alludes to excessive grief, which pierces like a sword, and which she especially endured when she stood by the cross and beheld her dying Son. *Dr. Jortin.*

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thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in ‖ Jerusalem.

‖ Or, *Israel.*

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

[e] Deut. 16. 1.

41 Now his parents went to Jerusalem [e] every year at the feast of the passover.

Anno DOMINI 8.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

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36. — *with an husband seven years*] She had lived seven years in a married state, and had been a widow so long that she was now eighty-four years old. *Bp. Pearce.*

37. — *which departed not from the temple,*] Who continually attended the service of the temple with great devotion, fasting constantly at the accustomed season, and never failing to be present, early or late, at the time of prayer. *Dr. S. Clarke.*

38. — *and spake of him to all them* &c.] Declared Him to be the Messiah, and spake of Him to many then in Jerusalem, who were pious and devout persons, prepared for the acknowledgment of the truth, and expecters of the kingdom of the Messiah. *Dr. S. Clarke.*

On this history of Anna we may observe, that a life regularly and uniformly conducted, according to the discipline of religion and the ordinances of the Church, attracts the notice of heaven, and is thought worthy of being recorded by the Spirit of truth; that the returns of prayer and the blessings of piety, though not perhaps vouchsafed at the time we expect them, yet at the last will come and crown all our wishes with a sight of the Redeemer, and a participation of His joy. From this example of Anna we are taught what returns we should make to heaven for the knowledge of salvation communicated to us: we should glorify God and edify our neighbour, hoping at the end of our days to behold in the true temple the Lord's Christ, the consolation of Israel, the light and the glory of the Church universal. *Bp. Horne.*

41. *Now his parents went to Jerusalem* &c.] His parents diligently observed that law which expressly required the attendance of all the males at Jerusalem, to celebrate every year the three solemn festivals, of which the passover was one. See Exod. xxiii. 15, 17; Levit. xxiii; Deut. xvi. On which occasions the females, though not commanded, frequently attended; as did also the children, when capable of understanding the intent of those festivals. *Dean Stanhope.*

42. *And when he was twelve years* &c.] Mary and Joseph, in their punctual compliance with the ordinances of their religion, and in their bringing up their child Jesus to the same, have set an excellent example to parents of all ages and places. An example, which, grounded on the express command of God, should make them sensible of how great importance it is, that they who govern families should be conscientious in frequenting God's publick worship themselves; that they should season the tender years of their children with early notions of good and evil, and bring them to a right knowledge of religion by such methods and in such degrees as their years will bear. Particularly, that they should turn their childish curiosity to profit, by explaining to them the occasion of the Christian festivals, begetting in them an early reverence for the glorious mysteries of Christianity, and a becoming value for the inestimable benefits of our redemption. In short, that they should, from the first, make their children their companions in the service of God, and imprint upon their minds such strong and lasting characters of His majesty and goodness, such an habitual awe and love of Him and His commands, as may lay the foundation of a wise and holy life; may preserve their riper years from the contagion of irreligion and vice, direct their choice and secure their perseverance, by habits of goodness, and exemplary improvements in religious prudence, still aspiring nearer unto perfection, to the end of their days. *Dean Stanhope.*

43. — *fulfilled the days,*] The eight days, the day of the passover feast, and the seven following days of unleavened bread. *Bp. Pearce.*

44. — *in the company,*] The company must have been very great, as the males from every part of the country were required to appear at Jerusalem at the three great festivals. *Bp. Mann.*

They were accustomed, on these occasions, for their greater security against robbers on the road, to travel in large companies, carrying necessaries with them, and tents for their lodging by night. This account of their manner of travelling furnishes a ready answer to the question, How could Joseph and Mary make a day's journey without discovering before night that Jesus was not in the company? In the daytime, we may reasonably suppose that the travellers would, as occasion or inclination led them, mingle with different parties of their friends or acquaintance; but that, in the evening, when they were about to encamp, every one would join the family to which he belonged. As Jesus did not appear when it was growing late, they first sought Him where it was most probable He would be found, amongst His relations and acquaintance; and not finding Him, they returned to Jerusalem. *Dr. Campbell.*

46. — *sitting in the midst of the doctors,*] It was both lawful and customary for the disciples, or any who were present, publickly to inquire either of the doctor who was then reading, or indeed of all who were assembled in the synagogue, respecting any doubtful matter, in which he was not well satisfied. *Dr. Lightfoot.*

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49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and ‖ stature, and in favour with God and man.

‖ Or, *age.*

CHAP. III.

1 *The preaching and baptism of John:* 15 *his testimony of Christ.* 20 *Herod imprisoneth John.* 21 *Christ baptized, receiveth testimony from heaven.* 23 *The age, and genealogy of Christ from Joseph upwards.*

A. D. 26. NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

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2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 [a] And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

[a] Matt. 3. 1.

4 As it is written in the book of the words of Esaias the prophet, saying, [b] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[b] Isa. 40. 3.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that

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49. — *wist ye not*] Did ye not know, or consider? *Bp. Mann.* —— *about my Father's business?*] The words in the original admit of being translated, "In My Father's house," meaning, in the temple, the house of God, My proper home. *Drs. Hammond* and *Whitby.* He answers, Why should you be solicitous about Me? Where should I rather be, than in My Father's temple, and about the business for which I was sent by Him into the world? *Dr. S. Clarke.*

51. — *and was subject unto them:*] What a pattern has our Saviour set in this to all children, of humility, and submission, and reverence to their parents! How indispensable does it represent the dutifulness of children in general; how inexcusable their stubbornness and disobedience, when He, who was God as well as man, thought it became Him to submit to parental government; and in all His deportment was full of respect to them, whose Son He was in one capacity, while in another He was their Father, their Lord, their King, their Creator! How sacred must be the obligation of duty towards a natural parent, when even the name and character alone is deserving of respect, though the relation be wanting! for such our Lord has proved it, by that obedience paid, not to her only, of whose substance He was made flesh, but likewise to him who was no otherwise His father, than by reputation and acceptance. And most wisely did the inspired writer insert this passage in the history of our meek Redeemer's life, as a singular ornament and grace to it; an early but remarkable instance of His marvellous condescension, and such a motive to profound reverence and humble duty to parents, as no laboured arguments can supply. *Dean Stanhope.*

52. — *increased in wisdom and stature,*] Grew to maturity of judgment in the faculties of His mind, as in His body to the full proportion of a man; and became remarkably endued with those excellent qualifications which made Him acceptable to God, and beloved of men. *Dean Stanhope, Dr. S. Clarke.*

Chap. III. ver. 1. — *of Tiberius Cesar,*] The Roman emperour, who succeeded Cesar Augustus, chap. ii. 1, in whose reign our Saviour was born.

—— *Herod being tetrarch — and — Philip*] See notes at Matt. ii. 1; xiv. 1.

—— *Iturea — Trachonitis, — Abilene,*] See the position of these countries laid down in the map of Judea adapted to the time of our Saviour.

2. *Annas and Caiaphas being the high-priests,*] By the law of Moses, there was only one high priest among the Jews, whose office continued for life; but, since the conquest of Judea by the Romans, it appears that they appointed the high priest at their pleasure. It has been the subject of very considerable discussion, in what sense Annas and Caiaphas are here both called high priests. Annas, (who was the father in law of Caiaphas, John xviii. 13,) it appears from Josephus, had exercised the office during eleven years, but had been deposed by the Roman governour before the time here spoken of by St. Luke; and it is expressly stated that Caiaphas was the actual high priest at the time when our Saviour was crucified. See Matt. xxvi. 57; John xi. 49; xviii. 13. It has been variously conjectured that Annas is here called high priest together with Caiaphas, either because, having been deposed from the office by a heathen governour, he was still considered as high priest by the Jews; or because he was at this time the Sagan or deputy of the high priest; or, lastly, because he was the Nasi or chief of the Sanhedrim, thence called at Acts xxiii. 5, "ruler of thy people." *Drs. Hammond* and *Whitby, Bp. Pearce.*

The truth is, there is an indeterminateness in the use of the title of high priest in the Gospels; sometimes it is applied exclusively to the person who held the office at the time; sometimes to one or two more, who probably shared with him some of the powers or functions of the office; and sometimes to such of the priests as were eminent by their station and character, Mark xiv. 53. And the same indeterminateness is found in Josephus, who on one occasion mentions two high priests, Jonathan and Ananias; a case precisely similar to this of Annas and Caiaphas. *Archdeacon Paley.*

3. — *into all the country about Jordan,*] The towns on the banks of it, as Bethabara and Enon, John i. 28; iii. 23.

5. *Every valley* &c.] See notes at Is. xl. 3.

It is observable that St. Luke, who wrote his Gospel for the instruction of the Gentile converts, quotes here no less than three verses out of Isaiah; whereas the other Evangelists, St. Matthew and St. Mark, (Matt. iii. 3; Mark i. 3,) quote only the first of them. But it was necessary for St. Luke's purpose that he should thus extend the quotation, in order to assure the Gentiles, for whom he wrote, that they were destined to be partakers of the privileges of the Gospel, and to "see the salvation of God." *Dr. H. Owen.*

6. *And all flesh shall see* &c.] These words are cited from Is. lii. 10, in which chapter the ancient Jews allow that the Prophet is speaking of the Messiah. *Dr. Whitby.*

7. — *to the multitude* &c.] St. Matthew, at chap iii. 7, states that what St. John here said, to ver. 10, was addressed to the

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came forth to be baptized of him, [c] O generation of vipers, who hath warned you to flee from the wrath to come?

[c] Matt. 3. 7.

8 Bring forth therefore fruits ‖ worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

‖ Or, *meet for.*

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, [d] He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

[d] James 2. 15. 1 John 3. 17.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ‖ Do violence to no man, neither accuse *any* falsely; and be content with your ‖ wages.

‖ Or, *Put no man in fear.* ‖ Or, *allowance.*

15 And as the people were ‖ in expectation, and all men ‖ mused in their hearts of John, whether he were the Christ, or not;

‖ Or, *in suspence.* Anno DOMINI 26. ‖ Or, *reasoned, or, debated.*

16 John answered, saying unto *them* all, [e] I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

[e] Matt. 3. 11.

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 [f] But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

A. D. 30. [f] Matt. 14. 3.

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, [g] it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

A. D. 27. [g] Matt. 3. 13.

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Pharisees and Sadducees. It was spoken probably to them mixed with the multitude, and it was directed principally to them. *Dr. Whitby.*

10. — *saying, What shall we do then?*] With fear and trembling they applied to him with this question. The discourse they had heard occasioned great searchings in their hearts. They found all the vain opinions and presumptions, on which they had been so accustomed to rely, suddenly taken from them, and nothing left to them, but forthwith to place themselves under the direction of so holy and heavenly a preacher. *Bp. Horne.*

11. — *let him impart* &c.] That is, be merciful, kind and charitable to the needy and distressed. *Bp. Mann.* The Baptist here calls the Jews from a dependence on outward ceremonies to the practice of real virtues, of which the chief is mutual benevolence and charity. *Dr. Lightfoot.*

In his answer, he enjoins not legal but evangelical sacrifices; exhorting his converts to shew the sincerity of their conversion by loving their neighbours, and relieving their necessities, as God had loved and relieved them. *Bp. Horne.*

13. — *Exact no more* &c.] Be not unjust or vexatious in the exercise of your office: take no more tribute or custom than is due by law. *Bp. Mann.*

A wise preacher, like St. John, should distinguish the abuses of any state or condition of life from the condition itself; he should be so far from disturbing either the peace of private consciences, or the publick repose, by condemning necessary employments, that he ought carefully to promote both, by contenting himself with only retrenching the disorders and injustice of those who exercise them. To be exact in not permitting any abuses in employments of this nature, is to serve the state; and those loose casuists, who allow and authorize them, are pernicious to governments, by rendering these employments odious to the people, and thereby giving occasion for discontents. *Bp. Horne.*

—— *Do violence to no man,*] St. John, here regulating the conduct of military persons, shews that no condition is excluded from salvation. The business of war is not of itself unlawful, since there have been soldiers, who have not only been good Christians, but even great saints and generous martyrs. If all war had been contrary to the Gospel, St. John would not have allowed those who presented themselves before him to continue in that state. However, it is a state certainly full of difficulties and temptations. *Bp. Horne.*

—— *neither accuse any falsely;*] From the advice here given to the Roman soldiers and publicans, we learn what crimes of violence and extortion were usually committed by them: and it may be well for those who live in other times and countries, to compare their own condition with that of the Jews, who were exposed to all this injustice and wickedness, in order that they may fully know the value of an equal and just government, where the military power is subject to the law of the land, and is employed not for oppression, but for protection and security. *Bp. Mann.*

19, 20. *But Herod the tetrarch,*] This imprisonment of St. John happened some time after his beginning to preach repentance and to baptize; but St. Luke introduces the subject here, because he was speaking about St. John. Thus these two verses occur in a parenthesis, and the sense of ver. 18 is to be connected with that of ver. 21. *Bp. Pearce.*

21. — *Jesus also being baptized,*] He who knew no sin, but was to take away the sins of all other men, presented Himself in the crowd of sinners, as one of them, and solicited the "baptism of repentance;" not that water might sanctify Him, but that He might "sanctify water to the mystical washing away of sin." *Bp. Horne.*

22. — *in a bodily shape*] With a bodily appearance. It is not meant that the shape was like that of a dove, but that the light or glory, by which the Holy Spirit manifested Himself, had a bodily appearance, and descended upon Jesus, in the same manner as a dove descends to the earth. *Dr. Whitby, Bp. Pearce.*

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23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

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33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAP. IV.

1 *The temptation and fasting of Christ.* 13 *He overcometh the devil:* 14 *beginneth to preach.* 16 *The people of Nazareth admire his gracious words.* 33 *He cureth one possessed of a devil,* 38 *Peter's mother in law,* 40 *and divers other sick persons.* 41 *The devils acknowledge Christ, and are reproved for it.* 43 *He preacheth through the cities.*

AND [a] Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, [a] Matt. 4. 1.

23. — *began to be about* &c.] This expression does not necessarily imply that He was entering on His thirtieth year, but that He was about thirty years old. *Bp. Pearce, Dr. Hammond.* The Jewish priests were required to be thirty years old, before they were allowed to officiate in their ministry. *Bp. Pearce.*

—— *being* (*as was supposed*) *the son of Joseph, which was the son of Heli,* &c.] It is seen that the genealogy of our Saviour, here given by St. Luke, is entirely different, as far as David, from that given by St. Matthew, chap. i. Among the various methods of explaining this, which have been proposed, the most probable is, that whereas St. Matthew traced the genealogy through Joseph the husband of His mother, so St. Luke here traces it through Mary His mother. It is certain that Heli was not the natural father of Joseph, for St. Matthew expressly tells us, that "Jacob begat Joseph:" it is therefore inferred that Heli was the father of Mary, and only father in law of Joseph. But it was never usual with the Jews to mention the names of females in their genealogies; on this account, Mary is not mentioned here by St. Luke, but is only intimated or included, when the line is commenced from her father Heli. The true purport of this genealogy becomes more evident, if we consider, as seems to be intended, the word Jesus to be understood at every step. Thus it is to be supplied, *Jesus*, as was supposed, the son of Joseph, *Jesus* the son of Heli, *Jesus* the son of Matthat, &c.—*Jesus* the son of Seth, *Jesus* the son of Adam, *Jesus* the son of God. A style of genealogy precisely similar to this is used by Moses at Gen. xxxvi. 2, "Aholibamah the daughter of Anah, the daughter of Zibeon, &c." where, as Anah is the name of a man, the meaning must be "Aholibamah the daughter of Anah, Aholibamah the daughter of Zibeon, &c."

Thus it appears that St. Luke, composing his Gospel for the use of the Gentiles, and intending to prove that Christ was the Seed of the woman, necessarily reckons by the line of His mother, Mary the daughter of Heli. St. Matthew, on the other hand, intending to deduce His legal descent from David and Abraham, reckons by the line of Joseph the espoused husband of Mary, through whom the legal descent was to be carried. *Dr. Lightfoot.*

—— (*as was supposed*)] For Jesus was not really the son of Joseph, as St. Luke had before explained in his account of the miraculous conception. *Dr. Campbell.*

38. — *which was the son of Adam,*] St. Matthew had contented himself with shewing Jesus to be the son of Abraham, from whom the Scriptures had taught the Jews to expect that the Messiah would spring. St. Luke, on the contrary, traces this lineage up to Adam; and thus signifies, among other important truths, that He is the Seed of the woman promised to our first parents, as the common Saviour of them and of all their posterity, without distinction of Greek or Jew, bond or free; and that, "as in Adam all die, even so in Christ shall all be made alive." *Dr. Townson.*

Chap. IV. ver. 1. — *full of the Holy Ghost — was led by the Spirit*] He retired into the wilderness, by the direction of the

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2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

‖ Or, *fall down before me.*

7 If thou therefore wilt ‖ worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

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10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

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14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

A. D. 31.

16 ¶ And he came to [b] Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

[b] Matt. 13. 54.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

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Spirit of God, which dwelt in Him fully and beyond measure. *Dr. S. Clarke.* See Matt. iv. 1.

"Being full of the Holy Ghost," which came upon Him at His baptism. We here see the power of baptism and the blessings annexed to it, to which all are entitled who partake in the baptism of Christ. He was only born and baptized for our sakes, who, through faith, are heirs together with Him of the promises of God. *Bp. Sherlock.*

2. *Being forty days tempted* &c.] Perhaps, during the course of these forty days, Satan tempted Him invisibly, by presenting evil suggestions to His mind; and, after these failed in their effect, the tempter came to Him in an apparent and visible form. *Drs. Lightfoot* and *Whitby.*

Thus, for the space of forty days, was our Lord exposed to the art and cunning of the tempter, sifted in every part, exposed to the horrours of the desert, the necessities of hunger! But neither the necessities of hunger, nor the horrours of darkness, nor the forty days' temptation, could move Him from His steadfast confidence and trust in God. And who was it that was exposed to these cruel trials and temptations? Was it not He whom God, but just before, had, by a voice from heaven, declared to be "His beloved Son." And can we still think that our temptations are any sign that God has forsaken us, that He has at once withdrawn His Spirit and His love from us? Can we think the continuance of our temptations any just ground for despair, when Christ Himself was tempted forty days? Do then any amongst us complain that our life is full of anxious care and trouble, that every day brings its trial with it, and every night its temptation? Do we fear that God has withdrawn His Holy Spirit from us, and no longer regards us with the watchful eye of a tender Father, but has given us up to uncertain fears, to anguish and despair in this world, and to inevitable ruin in the next? Let us call to mind that, through all these dangers and difficulties, Christ has led the way; that He, like us, nay, more than us, was tempted and exposed; and then we must blush at our complaints, and, with confusion of face, confess that we have charged God foolishly, and say with the holy Psalmist, It is mine own infirmity. *Bp. Sherlock.*

13. — *departed from him for a season.*] A short time before our Saviour's crucifixion, Satan renewed his attempts upon Him; for he entered into Judas, and put it into his heart to betray Him, chap. xxii. 3; and when Jesus said, at John xiv. 30, "the prince of this world cometh," He seems to have meant that the devil was then about to tempt Him, by laying sufferings upon Him. *Bp. Pearce.* If this enemy of the human race omitted no opportunities of tempting Christ, what strong reason have we to believe that he will omit no convenient season for tempting us! *Dr. Whitby.*

From what is here recorded, that the devil departed from Him for a season only, we should observe, that, though at the first entrance into the course of a religious life, the greatest difficulties and temptations are generally to be expected; and, when once those are clearly overcome, the ways of virtue usually become pleasant; yet men ought never to look upon themselves as secure from the returns of temptation; for the evil one may again assault them under different forms and temptations, perhaps even assailing them by the very security which they possess. Wherefore "we ought to give the more earnest heed, lest at any time we should slip." *Dr. S. Clarke.*

14. — *in the power of the Spirit*] Under the powerful guidance of the Holy Spirit. *Dr. S. Clarke.*

15. — *being glorified of all.*] Such was the excellency of the doctrine which He taught, and such the greatness of the works by which He confirmed it, that all men were struck with admiration, and looked upon Him as an extraordinary Prophet. *Dr. S. Clarke.*

16. — *and stood up for to read.*] It was customary, when any grave person went to the synagogue, to invite him to read a portion of Scripture and expound it. See Acts xiii. 15. *Bp. Mann.*

A part of the synagogue service was the expounding of the Scriptures, and preaching them to the people. The first was performed at the time when they were read, and the other, after the reading both of the Law and the Prophets was concluded. On this occasion, Christ was called out, as a member of the synagogue at Nazareth, His own city, to read the section or lesson out of the Prophets appointed for that day; and, when He had stood up and read it, He sat down and expounded it, ver. 20. *Dean Prideaux.*

17. — *opened the book,*] Literally, "unrolled the book;" as the books of that day consisted of pieces of parchment rolled up.

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18 [c] The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

[c] Is. 61. 1.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

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22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No [d] prophet is accepted in his own country.

[d] Matt. 13. 57.

Dr. Hammond. See note at Is. viii. 1. It seems that each book of Scripture was in a separate roll, as it is stated in the next verse that they gave Him "the book of the Prophet Esaias." *Bp. Pearce.*

18. — *to the poor ;*] See note at Matt. xi. 5. That in the exposition of these prophecies the figurative sense of the expression is not to exclude the literal, is evident from this consideration, that the discoveries of the Christian revelation are in fact emphatically glad tidings to the poor, in the literal acceptation of the word, to those who are destitute of worldly riches. To those, who from their present condition might be likely to think themselves forsaken of their Maker, to doubt whether they existed for any other purpose than to minister to the superfluous enjoyments of the higher ranks of society, by the severity of their own toil; to persons in this low condition, and under these gloomy apprehensions, was it not glad tidings to be told that they had a hope, beyond the infidel's expectation, of a perpetual cessation of sorrow in the grave?—hope of a day, when all shall rise, to meet before the common Lord, high and low, rich and poor, one with another!—when, without regard to the distinctions of this transitory life, each man shall receive his proper portion of honour or shame, enjoyment or misery, according to the degree of his moral and religious worth!—that he, whose humble station excluded him, in this life, from the society and the pleasures of the great, (now fallen from their greatness,) shall become the companion and the fellow of angels and of glorified saints! shall stand for ever in the presence of his Redeemer and his God, and partake of the pleasures which are at God's right hand! *Bp. Horsley.*

—— *to heal the brokenhearted,*] The brokenhearted are sinners, not hardened in their sins, but desponding under a sense of guilt, without hope of expiation. These broken hearts the Redeemer healed, by making atonement for them, and by declaring the means and the terms of salvation. "The captives" are they who were in bondage to the law of sin, domineering in their members, and overpowering reason and conscience. *Bp. Horsley.*

We, who have no such prejudices and passions as the Jews had to mislead our judgment, know that our Lord most completely verified the words of the Prophet, both in their literal and their spiritual meaning. He preached the Gospel to the poor in fortune, the poor in spirit, and the poor in religious knowledge. He healed the brokenhearted; He raised and comforted those that were oppressed with calamity, disease, and sin. He gave sight also to the blind; He removed the film from the mental as well as the corporeal eye; and to those that sat in darkness He disclosed at once the cheerful light of day, and the still more glorious light of Divine truth. To the captives, to them that were bruised, He preached deliverance: He preached a doctrine, which not only released from spiritual bondage those that had been led captive by their sins, but so softened and subdued the most ferocious minds, and diffused throughout the earth such a spirit of mildness, gentleness, mercy, and humanity, that the heavy chains of personal slavery were gradually broken in most parts of the Christian world; and they, that had been for so many ages bruised by the cruel and oppressive hand of Pagan masters, were at length set free. *Bp. Porteus.*

—— *recovering of sight to the blind,*] In the Hebrew it is written, "And freedom to those bound in prison." The Greek version renders it as in this passage of the Gospel. The two renderings are closely connected, both conveying the idea of extreme misery; for in the East it was the custom to put out the eyes of prisoners, as of Samson, Judg. xvi. 21; and Zedekiah, 2 Kings xxv. 7. *Dr. Lightfoot.*

—— *are bruised,*] Meaning the Jews, bruised in their consciences by the galling fetters of a religion of external ordinances, whom our Lord released by the promulgation of His perfect law of liberty. *Bp. Horsley.*

19. *To preach the acceptable year* &c.] Alluding literally to the year of jubilee, when liberty was proclaimed throughout the land to all the inhabitants, Lev. xxv. 8, &c. debts being remitted, possessions restored, and slaves set free; which was typical of the spiritual redemption to be effected by Christ, and which the Jews themselves understood in that light. *Dr. Whitby.*

20. — *to the minister,*] To the person whose office it was to carry the book, as he was directed by the ruler of the synagogue. *Bp. Pearce.*

—— *and sat down.*] The Jewish doctors, to shew their reverence for the Scriptures, always stood while they read them; but when they taught the people, they sat down. See Matt. xxiii. 2. Thus we here find our Lord sitting down in the synagogue to preach, after He had read the passage in the Prophet, which He made the subject of His discourse. The custom of preaching from a text of Scripture, which now prevails throughout all the Christian churches, seems to have derived its origin from the authority of this example. *Dr. Macknight.*

21. *And he began to say* &c.] That is, He began by saying what is here expressed: this being but the preface to "the gracious words," (ver. 22,) by which He explained and applied that passage of the Prophet. *Bp. Mann.*

—— *This day — fulfilled in your ears.*] "This day," with reference to the whole time of our Lord's appearance in the flesh, or at least to the whole season of His publick ministry. "Your ears," addressed to all the inhabitants of Judea and Galilee, who then heard His doctrines and saw His miracles. Our Lord affirms, that, in His works, and in His daily preaching, His countrymen might discern the full completion of this prophetick text, inasmuch as He was the Person on whom the Spirit of Jehovah rested, whom Jehovah had anointed "to preach the Gospel to the poor, &c." *Bp. Horsley.*

22. — *and wondered at the gracious words* &c.] Were amazed at the power and wisdom with which Jesus spake, and wondered whence He obtained such excellencies; but, because they knew He was Joseph's reputed son, one brought up in an ordinary condition, they did not believe on Him. *Dr. Hammond.*

23. *And he said unto them,* &c.] Jesus therefore said unto them, I know ye are prejudiced against Me; and, though ye are convinced in your own consciences of the goodness and excellency of My doctrine, yet ye will pretend ye cannot believe Me, unless I work more miracles to satisfy your curiosity; and ye will say to Me, Surely, what You have done in Capernaum and other places, much more ought You to do here, in Your own country, for the satisfaction of Your relations and friends. *Dr. S. Clarke.*

24. — *No prophet is accepted* &c.] His meaning is, Though I should work more miracles among you, yet would you not be-

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25 But I tell you of a truth, [e] many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

[e] 1 Kings 17. 9.

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

[f] 2 Kings 5. 14.

27 [f] And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the ‖ brow of the hill whereon their city was built, that they might cast him down headlong.

‖ Or, *edge.*

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: [g] for his word was with power.

[g] Matt. 7. 29.

[h] Mark 1. 23.

33 ¶ [h] And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

‖ Or, *Away.*

34 Saying, ‖ Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

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37 And the fame of him went out into every place of the country round about.

38 ¶ [i] And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

[i] Matt. 8. 14.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 [k] And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not ‖ to speak: for they knew that he was Christ.

[k] Mark 1. 34.

‖ Or, *to say that they knew him to be Christ.*

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

1 *Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 eateth with sinners, as being the physician of souls: 34 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth fainthearted and weak disciples to old bottles and worn garments.*

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lieve Me: for, so long as ye will judge of things by outward and temporal considerations, no conviction can be strong enough to conquer your unreasonable prejudices. *Dr. S. Clarke.*

25. — *many widows were in Israel* &c.] These instances are quoted by our Lord, in order to prove that they who are nearest to the means of grace, and opportunities of conviction, are often least inclined to profit by them; on which account they are justly granted to others of a more humble and teachable disposition. The application to the people of Nazareth was so obvious and undeniable, that "they were filled with wrath," (ver. 28,) and prepared to destroy Him whom, just before, they had regarded with admiration; by which they sufficiently discovered their own unworthiness. *Bp. Mann.*

27. — *Eliseus*] Called Elisha in 2 Kings v. &c.

28. — *were filled with wrath,*] When they heard Christ declaring them unworthy of those miracles which He had wrought at Capernaum, and plainly intimating, by the instances He had just brought, that His Gospel should be chiefly received among the Gentiles. *Dr. Whitby.*

29. — *the brow of the hill*] They still shew this precipice at the distance of about half a league from the modern Nazareth, and even pretend to point out a stone at the brink of the precipice, as the very spot from which our Lord was to have been thrown. *Dr. Wells.*

30. — *passing through the midst of them*] Without being hurt by them. *Dr. Hammond.*

32. — *for his word was with power.*] He spake with authority, Matt. vii. 29; and added miracles also to confirm the truth of what He said. *Dr. Hammond.* See notes at Matt. vii. 28, 29.

38. — *into Simon's house.*] Simon Peter's house: see Matt. viii. 14.

41. — *rebuking them suffered them not to speak:*] Commanded them to hold their peace, and not to declare who He was. *Dr. S. Clarke.*

42. — *stayed him,*] Used all means to prevail with Him. *Dr. Hammond.*

43. — *I must preach* &c.] Ye are intent, Jesus says to them, on the cures which ye see Me work, and desire to detain Me for the sake of these temporal advantages: but the business for which I am sent into the world, is, to preach the Gospel, and declare the will of God to men; and this I must do, in other cities as well as yours. *Dr. S. Clarke.*

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AND [a] it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

[a] Matt. 4. 18.

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

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10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ [b] And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

[b] Matt. 8. 2.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

Chap. V. ver. 2. — *but the fishermen were gone out of them,* &c.] There are some minute differences between the account here given by St. Luke, and the accounts of the same transaction given by St. Matthew and St. Mark, Matt. iv. 18; Mark i. 16. But, in all passages of this nature, it is reasonable and necessary to make allowances for a slight variation of circumstances, as related by an historian who makes it his business to recount matters distinctly and at large, and another whose intention it is only to declare facts in general, without entering into the series and order of each action. And this is the case in the present instance. St. Matthew and St. Mark designed to give nothing more than a summary account of the call of the Apostles here mentioned, and of their compliance with it. But St. Luke, who purposes to shew the manner and whole process of this call, records the miracle at length, and mentions several circumstances of the four Apostles receiving such astonishing and convincing evidences of Christ's power, as disposed them with eminent readiness and zeal to devote themselves ever afterwards to His service. *Dean Stanhope.*

5. — *nevertheless at thy word* &c.] They were not discouraged by the weariness of a whole night's fruitless labour, but willingly renewed their toil at the instance of our Lord. A seasonable warning this to every servant of His, not to despond upon any unsuccessful trials in his Master's business; nor to sink his spirits for any disappointments in the way of his ordinary calling; when he contemplates this eminent example of such a blessing upon a mind ready to labour at His word, and so large amends made at once for so many fruitless experiments before. *Dean Stanhope.*

6. — *their net brake.*] Their net was breaking; was so near it, that, without help, it would have been broken. *Bp. Pearce.* This was a draught which nothing could have caused but the commanding power of Him, who has all creatures at His disposal, and calls them together at such seasons and places, as He sees fit. It was a significant emblem of the indefatigable industry and most amazing successes of these Apostles in aftertimes, when they became fishers of men. *Dean Stanhope.*

8. — *I am a sinful man, O Lord.*] And therefore unworthy of the presence of so Divine a Person as I perceive Thou art. *Dr. Whitby.* How strongly do these words express an awful acknowledgment of His Divine power and Person; a mixture of humility, surprise, and dread! Peter looked up first to the almighty Author of so signal a favour, and then reflected on himself, as altogether unworthy of it. All which behaviour seems to have proceeded from a notion so often inculcated by Moses, that "no man shall see God and live." *Dean Stanhope.*

10. — *thou shalt catch men.*] Thus our Saviour plainly gives him to understand what this miracle portended; that it was the figure of a richer and more plentiful prey; that he should be taken from that mean employment and exalted to one more high and honourable; that his net should enclose the minds of reasonable creatures, and bring them into captivity to the Gospel; that these should be caught, not to their destruction, but therefore caught, that they might live. O blessed captivity to the Gospel, which is the only instrument, the indispensable condition, of our happiness! *Dean Stanhope.*

12. — *when he was in a certain city,*] It was when He came down from the mount, Matt. viii. 1, and was about to enter into Capernaum. *Dr. Whitby.*

16. — *withdrew himself — and prayed.*] We should observe what a deep, fixed, and constant piety was displayed by Christ. Nor was He content to nourish such a feeling in His soul, but He thought fit, at sundry times, to draw it forth in actual prayer, to clothe it in words, to betake Himself to visible devotion, to retire to a mountain or wilderness for this express purpose. Let all who feel their hearts impregnated with religious fervour remember this example; remember that this disposition of the heart ought to vent itself in actual prayer; let them not be either ashamed or afraid, nor suffer any person, or any thing, to keep

Engraved by G Cooke

Painted by Raphael.

THE MIRACULOUS DRAUGHT OF FISHES.

Luke C.5.V.8.

Anno DOMINI 31. 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

[c] Matt. 9. 2. 18 ¶ [c] And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

[d] Matt. 9. 9. 27 ¶ [d] And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. Anno DOMINI 31.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

[e] Matt. 9. 14. 33 ¶ And they said unto him, [e] Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

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them from this holy exercise. They will find the devout dispositions of their souls strengthened, gratified, confirmed. If any one should think that outward expressions of piety are superfluous, it is enough to answer, that our blessed Lord did not so think. He had all the fulness of devotion in His soul: nevertheless, He thought it not superfluous to utter and pronounce audible prayer to God; and not only so, but to retire and withdraw Himself from other engagements; nay, even from His most intimate and favoured companions, expressly for this purpose. *Archdeacon Paley.*

17. *And it came to pass*] This was at Capernaum, in the house where He used to sojourn, Matt. ix. 1; Mark ii. 1. *Bp. Pearce.*

—— *and the power of the Lord was present to heal them.*] That is, Jesus confirmed His doctrine, and proved His Divine power, before all these witnesses, by many signal miracles of healing. *Dr. S. Clarke.*

20. — *thy sins are forgiven thee.* &c.] See notes at Matt. ix. 2, 5.

24. — *the Son of man hath power — to forgive sins,*] Our Lord was guilty of no blasphemy, when, either to this poor paralytick, or to that contrite woman, who washed His feet with her tears, He vouchsafed to pronounce these comfortable words, "Thy sins are forgiven." He was Himself vested with His Father's authority, was Himself God as well as man, the Maker and Governour of the world, John i. 3. *Dr. Ogden.*

27. — *named Levi,*] Called also Matthew, the Evangelist. See Matt. ix. 9.

30. — *their scribes and Pharisees*] That is, the scribes or lawyers of the Jews, who inhabited that place. *Dr. Hammond.*

39. *No man also having drunk* &c.] These words of our Saviour are recorded by St. Luke only. His meaning is, that at the setting up of a new institution, nothing burdensome or unnecessary ought by any means to be imposed, but with the greatest gentleness and moderation, that men may by degrees be prevailed upon to change their customs and amend their lives. *Dr. S. Clarke.*

Anno DOMINI 31.

CHAP. VI.

1 *Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle:* 13 *chooseth twelve apostles:* 17 *healeth the diseased:* 20 *preacheth to his disciples before the people of blessings and curses:* 27 *how we must love our enemies:* 46 *and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.*

[a] Matt. 12. 1.

AND [a] it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

[b] Matt. 12. 9.

6 [b] And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

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9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: [c] and of them he chose twelve, whom also he named apostles;

[c] Matt. 10. 1.

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas [d] *the brother* of James, and Judas Iscariot, which also was the traitor.

[d] Jude 1.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

Chap. VI. ver. 1. — *the second sabbath after the first,*] Considerable doubts have arisen respecting the meaning of the expression thus translated. In the original, it is literally "on the second-first sabbath." Perhaps the best supported opinion is that which supposes it to mean the sabbath day in the week of the passover. On the second day of the passover week took place the offering of the sheaf or of the firstfruits of harvest, Lev. xxiii. 10—16: and from this day they reckoned seven sabbaths, or fifty days, to the feast of Pentecost. Hence "the second-first sabbath" is the first sabbath from this second day of the passover feast; and so the sabbaths were probably reckoned in succession till the feast of Pentecost. *Drs. Lightfoot* and *Whitby, Lamy, Macknight.*

2. — *Why do ye* &c.] See notes at Matt. xii. 2, &c.

12. — *and continued all night in prayer to God.*] Our Saviour seems to have passed this night in prayer, preparatory to the office which He was about to execute, of appointing His Apostles: and surely an important office it was, important to Him, important to His religion, important to the whole world. Here then we have an example given us, which we both can imitate and ought to imitate. Nothing of singular importance, nothing of extraordinary moment, either to ourselves or others, ought to be resolved upon or undertaken, without prayer to God, without previous devotion. It is a natural operation of piety to carry the mind to God, whenever any thing presses and weighs upon it: they, who feel not this tendency, have reason to accuse and suspect themselves of a want of piety. Moreover, we have, as in this instance, the direct example for it of our Lord Himself; it may be added, we have the example and the practice of good men in all ages of the world. *Archdeacon Paley.* See notes on ch. v. 16, and Matt. xxvi. 39.

13. — *and of them he chose twelve,* &c.] See notes at Matt. x. 1, &c. Our Saviour, on entering on His ministry, chose for companions and disciples men who seem to have been in the main of an honest, sober, and inoffensive conversation, but who were of mean abilities and low stations, having neither worldly wisdom, nor eloquence, nor wealth, nor interest, nor friends amongst the great. And for this proceeding two reasons may be assigned: First, That the power of God might the more eminently appear in establishing a pure and holy religion by instruments so mean, and, as to all appearance, so utterly unqualified for the purpose. Secondly, That He might avoid giving any just offence to the civil government, and convince the publick that He was influenced by no temporal motives, and had no selfish ends to serve by the assistance of men who were few in number, and who could neither plead for Him nor fight for Him. *Dr. Jortin.*

15. — *Simon called Zelotes,*] See note at Matt. x. 4.

Anno DOMINI 31. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his [c] disciples, and said, [c] Blessed *be ye* poor: for your's is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

[f] Amos 6. 1. 24 [f] But woe unto you that are rich! for ye have received your consolation.

[g] Isa. 65. 13. 25 [g] Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

[h] Matt. 5. 44. 27 ¶ [h] But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

[i] Matt. 5. 39. 29 [i] And unto him that smiteth thee on the *one* cheek offer also the other; [k] and him that taketh away thy cloke forbid not *to take thy* coat also.

[k] 1 Cor. 6. 7.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

[l] Matt. 7. 12. Tobit 4. 15. 31 [l] And as ye would that men should do to you, do ye also to them likewise.

[m] Matt. 5. 46. 32 [m] For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

[n] Matt. 5. 42. 34 [n] And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

[o] Matt. 7. 1. 37 [o] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give

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20. — *ye poor:*] In spirit. See note at Matt. v. 3.

21. — *Blessed are ye that weep now:* &c.] Blessed are ye who lament seriously your sins and follies, and endure patiently, on account of religion, the afflictions and troubles of this mortal state; for the time will come when the present scene of things will be changed, when your pious desires will be fully satisfied, and all your sorrows turned into joy. *Dr. S. Clarke.*

22. — *shall separate you*] Shall excommunicate you, or cut you off from being members of their synagogues. See note at John ix. 22. *Bp. Pearce.*

—— *cast out your name as evil,*] Your name as My disciples. The names which they bore of Nazarenes and Christians were accounted names of reproach in the mouths of their enemies. See James ii. 7; Acts xxiv. 5; xviii. 6; 1 Pet. iv. 4. *Bp. Pearce.*

23. — *in that day,*] When these things come upon you. *Dr. S. Clarke.* See Matt. v. 12.

24. — *woe unto you*] Our Saviour speaks here, not in the character of a Judge, pronouncing sentence on the guilty, but in the character of a Prophet or Teacher, divinely enlightened as to the consequences of men's actions, and impelled by His zeal for their good to give them warning. *Dr. Campbell.*

—— *woe unto you that are rich!*] Who, having received your portion of good things in this life, live in voluptuousness, and place all your happiness in the enjoyments of the present world. So, in the next verse, "you that are full, — that laugh:" you who live in pleasure and jollity here, and never think of what is to come hereafter. *Dr. S. Clarke.*

26. *Woe unto you, when all men shall speak well* &c.] When, by propagating such doctrines as flatter and encourage men in their sins, ye gain the applause of the generality of men; for thus, in old time, false prophets and deceivers, who accommodated their doctrines to the lusts and passions of men, were more courted and better received than the true Prophets of God. *Dr. S. Clarke.* He says to them, If you falsely represent the nature of My religion, and countenance men in their wickedness, ye may gain their favour and good word, but ye will incur the displeasure of Almighty God. *Bp. Mann.*

30. — *of him that taketh away thy goods* &c.] Of him, whose necessities oblige him to borrow thy goods, be not rigorous to exact them again. *Dr. S. Clarke.*

35. — *hoping for nothing again;*] That is, "Do good," not only to those from whom you expect a temporal recompense, but to those also who will never return you any kindness, as your enemies, and those especially who never can make any recompense, as the poor and needy. *Dr. S. Clarke.*

36. *Be ye therefore merciful,* &c.] What degree and description of mercy is required of us by Christianity, is sufficiently explained by what is laid down here, and in the parallel passage of St. Matthew. It is that which does not restrain our affections and good offices to persons from whom we either have received, or reasonably may expect, the like: it is that which forgives our very enemies, forgives so as to love them, loves so as to do them good, liberally and cheerfully: it is that which conforms our practice to the example of that Father in heaven, who grudges not the daily returns of sun and rain, the blessings and conveniences of life, to those who daily provoke Him to anger, and forfeit all claim to those numberless benefits which are yet perpetually flowing from the fountain of all goodness. It is that mercy, in short, which renders us in this respect "perfect, even as our Father which is in heaven is perfect." *Dean Stanhope.*

38. — *good measure, — and running over,* &c.] That is, God will return the blessing upon you abundantly, and with great increase; for in what measure soever ye deal with others, in the same proportion will the Divine justice deal with you. *Dr. S. Clarke.*

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into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, [p] Can the blind lead the blind? shall they not both fall into the ditch?

[p] Matt. 15. 14.

40 [q] The disciple is not above his master: but every one ‖ that is perfect shall be as his master.

[q] Matt. 10. 24.

‖ Or, *shall be perfected as his master.*

41 [r] And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

[r] Matt. 7. 3.

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 [s] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

[s] Matt. 7. 16.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ [t] And why call ye me Lord, Lord, and do not the things which I say?

[t] Matt. 7. 21.

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

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CHAP. VII.

1 *Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews:* 10 *healeth his servant being absent:* 11 *raiseth from death the widow's son at Nain:* 19 *answereth John's messengers with the declaration of his miracles:* 24 *testifieth to the people what opinion he held of John:* 30 *inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won:* 36 *and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.*

NOW when he had ended all his sayings in the audience of the people, [a] he entered into Capernaum.

[a] Matt. 8. 5.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him,

—— *your bosom.*] See notes at Ps. lxxix. 12.

39. — *Can the blind lead the blind?*] By this parable or proverb, our Lord takes occasion to teach His disciples the necessity of carefully attending to the true nature of His religion, in order that they may rightly instruct others in it, and may set an example in their own practice of all those virtues which it is their duty to inculcate. *Bp. Mann.*

40. *The disciple is not above* &c.] If any of these My commandments seem harsh to you, remember that I your Master have submitted to them before you. *Dean Stanhope.*

48. — *and when the flood arose,*] The rains in Judea being often extremely violent, and the country very hilly, considerable inundations frequently occur, which are dangerous to buildings that happen to be placed within their reach, by washing away the soil from under them, and thus occasioning their fall. *Harmer.*

Chap. VII. ver. 3. — *he sent unto him the elders of the Jews,*] Meaning probably the elders of the synagogue, which the centurion had built (ver. 5) at Capernaum. *Bp. Pearce.* It is stated by St. Matthew, chap. viii. 5, that the centurion came to Jesus; but it is a very usual and common form of expression, to represent a person as doing that himself which he does by means of others. See similar instances, Exod. xviii. 6; 1 Kings v. 7; Mark. x. 35, compared with Matt. xx. 20. *Dr. Whitby.*

Anno DOMINI 31. I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

‖ Or, *coffin.* 14 And he came and touched the ‖ bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

[b] Matt. 11. 2. 18 [b] And the disciples of John shewed him of all these things.

19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? Anno DOMINI 31.

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

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11. — *a city called Nain;*] Situated in Galilee, not far from mount Tabor. *Dr. Wells.*

12. — *carried out,*] Carried out of the city. As all dead bodies were unclean by the law of the Jews, they were not permitted to bury their dead within their cities.

14. — *I say unto thee, Arise.*] Here our Lord spake by that Divine power which He had over all things, animate and inanimate. *Dr. Whitby.*

15. — *And he delivered him to his mother.*] As the miracles of our blessed Lord were generally works of mercy and compassion, so this was of that description in an eminent degree: as there are few, if any, instances which the Evangelists have represented in circumstances more fitted to move compassion. Here was a woman in a state of widowhood, a state friendless and forlorn, and frequently therefore mentioned in Scripture, as one which God receives under His special protection: the young man was her only son, no remnant being left, when he was gone, to mitigate or supply the loss; and at a time of life when, beginning to shew forth the promises of youth, he was about to repay his mother's past tenderness and trouble, by becoming the stay and support of her age and infirmities. Her quiver was empty, her arrows broken or spent, and she stood naked and childless, without any help or sanctuary, except in that kind and tender God, who is a never-failing friend to the unfriended. This complication of miseries the merciful Jesus saw, and felt, and relieved, by turning her tears into joy; and in an instant, by one commanding word, delivered the young man, both healthful and strong, to his mother. *Dean Stanhope.*

16. — *That God hath visited his people.*] That God hath now indeed sent His Messiah. See Luke i. 68. *Dean Stanhope.*

21. *And in the same hour he cured* &c.] Thus the messengers themselves were eyewitnesses of His powers and gifts and mighty works; and to this evidence He refers them, and a more decisive or dignified answer could not possibly have been given. He neither says that He was, nor that He was not, the person they inquired after, but bids them take notice and tell John of what they saw, and draw their own conclusion from it. *Archdeacon Paley.*

29. *And all the people that heard him,* &c.] Our Saviour proceeds to say, All the common people that heard him, publicans and sinners, men of humble dispositions and sensible of the greatness of their sins, were convinced by his preaching, and brought to repentance; thankfully accepting that condition of pardon and mercy, which God graciously offered them, and being gladly baptized by John. *Dr. S. Clarke.*

—— *justified God,*] Approved the wisdom and justice of His counsel, in calling them by the Baptist to repentance. *Dr. Whitby.*

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30 But the Pharisees and lawyers ‖ rejected the counsel of God ‖ against themselves, being not baptized of him.

‖ Or, *frustrated.*
‖ Or, *within themselves.*

31 ¶ And the Lord said, [c] Whereunto then shall I liken the men of this generation? and to what are they like?

[c] Matt. 11. 16.

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

[d] Mark 14. 3.

36 ¶ [d] And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

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39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred ‖ pence, and the other fifty.

‖ See Matt. 18. 28.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

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30. — *rejected the counsel of God* &c.] Neglected those gracious offers of mercy, which God made to them by him, and rejected his preaching. *Dr. S. Clarke.* It is observable, that, in rejecting the baptism of St. John, they are said to reject the counsel of God towards them; that is, His gracious design of calling them to Him by that repentance, which alone could exempt them from the wrath to come; and by that refusal declared they approved not of His counsel, as just and righteous. *Dr. Whitby.*

31. *And the Lord said,*] After He had ended the former discourse, He said further, as follows. *Bp. Pearce.*

36. — *one of the Pharisees*] Whose name was Simon, ver. 40.

37. *And, behold, a woman* &c.] A narrative, similar in many particulars to this, is given by St. Matthew, chap. xxvi. 7, and St. Mark, chap. xiv. 3; but it seems probable, from a difference in some of the circumstances related, and from other considerations, that the history here given by St. Luke is not the same with that given by the other Evangelists. *Dr. Whitby.*

—— *in the city,*] Probably Nain or Capernaum, the only cities which have been mentioned here. *Dr. Whitby.*

—— *which was a sinner,*] One who had lived in a sinful course. *Dr. Hammond.*

She *was* a sinner, now she is not; her very appearing in our Lord's presence argues she is not. Had she continued in her evil courses, she would not have endured the sight of Christ. *Bp. Hall.*

38. — *stood at his feet behind him*] The Jews did not sit on chairs at their meals, but lay on their side on couches, their feet either resting on the couch, or hanging down a little beyond the edge of it; and in either of these positions, a person standing behind, and leaning a little forward, might easily handle them. See John xiii. 23. *Bp. Mann.*

The expression in our translation, being accommodated to the modern custom of sitting at meals, instead of reclining or lying down, as did the ancients, is not very intelligible, because it is impossible that Jesus could have sat at meat, and that the woman could have stood at His feet behind Him. The account however is perfectly clear, from knowing the custom that then subsisted of reclining during meals with the feet drawn back on the couch. *Fragments to Calmet.*

—— *to wash his feet with tears,*] It was customary for the Jews to wash the feet after they had been walking, and before they went to their meals. They wore no stockings; and before they reclined on their couches, they put off their sandals or shoes which had no upper leather. *Bp. Pearce.*

Together with shame and bashfulness arising from the consciousness of her former wickedness, this woman exhibits sorrow; a sorrow testified by tears, and tears in such abundance, that she washes our Lord's feet with those streams of penitence. *Bp. Hall.*

39. — *who and what manner of woman* &c.] The Pharisee judged of her, according to the notions of his sect, not by her present humility and contrition, but by her past character. *Dr. S. Clarke.*

40. *And Jesus answering said*] The Pharisee had only spoken within himself; but Jesus answers him. Thus it is that, when we speak to our hearts, we speak to God who knoweth our hearts. He, who hears our thoughts, judges of them as if they were clothed with words. *Bp. Hall.*

43. — *he, to whom he forgave most.*] God is our creditor, our sins our debts; we are all debtors, but some more deeply than others. No man can pay his debt; remission alone can discharge it. God in mercy forgives as well the greatest as the least sins; our love to God is proportional to our sense of His forgiveness. Thus the Pharisee cannot but confess that, the more and greater the sin is, the greater mercy in the forgiveness; and the greater mercy in the forgiver, the greater sense of obligation in him who is forgiven. *Bp. Hall.*

44. — *gavest me no water for my feet:*] Which was a customary mark of respect to a stranger. This custom yet remains in the East among the Arabs, where the master of the family presents himself to welcome a stranger, and to wash his feet. *Dr. Shaw.*

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45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAP. VIII.

3 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle: 21 declareth who are his mother, and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus' daughter.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary [a] called Magdalene, [a] out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

[b] 4 ¶ [b] And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 [c] Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart,

[a] Mark 16. 9.

[b] Matt. 13. 2.

[c] Matt. 13. 18.

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45. — *gavest me no kiss:*] Which was the ordinary salutation and expression of kindness. *Dr. S. Clarke.* See note at Matt. xxvi. 48.

47. *Wherefore I say unto thee,* &c.] Assuredly therefore I tell thee, so far is this woman from being unworthy to come near Me by reason of her sins, which are indeed great and many, that, on the contrary, God having forgiven her those many and great sins on her sincere repentance, the sense of that mercy hath filled her heart with such ardent love and gratitude, as expresses itself in far more signal instances of humble and devout thankfulness, than thou, who thinkest thou hast but little forgiven thee, dost or canst express, or than she, if less had been forgiven her, would have testified. And this renders her more worthy of My company, than those who think themselves so holy as to need no forgiveness. *Dr. S. Clarke.*

50. — *Thy faith hath saved thee;*] Thy great faith hath procured for thee proportionably great mercy and pardon: go and enjoy that peace and satisfaction of mind, which the sense of the love and favour of God will continually afford thee. *Dr. S. Clarke.*

—— *go in peace.*] What can be wished by any mortal creature, but remission, safety, faith, peace? Yet all these are here met to make a contrite soul happy; remission, the ground of her safety; faith, the ground of her peace; safety and salvation, the issue of her remission; peace, the blessed fruit of her faith. *Bp. Hall.*

Chap. VIII. ver. 1. — *every city and village,*] Literally, in the original, "through town and village."

10. — *Unto you it is given* &c.] As a reward of your diligence, and desire to be informed, these things shall be explained unto you; but the rest shall be left in darkness, and shall have their voluntary ignorance punished with judicial ignorance. See Matt. xiii. 11—15; Mark iv. 11, 12. *Dean Stanhope.*

15. — *in an honest and good heart,*] From this expression we learn, not to vilify or defame human nature in the gross, as bad, totally degenerate, and altogether devilish, as is done by some gloomy sectaries. Though unhappily "the heart of man is — desperately wicked" (Jer. xvii. 9) in too many instances, yet He who knew it best, kindly and consolingly admits that "an honest and good heart" may still be found amongst the lost sheep of the house of Israel, amidst the prevailing errours and corruptions of the world. *Dr. Hales.*

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having heard the word, keep *it*, and bring forth fruit with patience.

[d] Matt. 5. 15.

16 ¶ [d] No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

[e] Matt. 10. 26.

17 [e] For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: [f] Matt. 13. 12. [f] for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ‖ seemeth to have.

‖ Or, *thinketh that he hath.*

19 ¶ [g] Then came to him *his* mother and his brethren, and could not come at him for the press. [g] Matt. 12. 46.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

[h] Matt. 8. 23.

22 ¶ [h] Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

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25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

[i] Matt. 8. 28.

26 ¶ [i] And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

—— *bring forth fruit with patience.*] By constancy in suffering, and perseverance in doing well. *Dean Stanhope.*

As the result of this instructive parable, all Christians should learn, that they should endeavour to fix the important truths of religion on their minds by serious application of thought, careful remembrance, and frequent reflection. They should therefore come to the publick worship of God, and all other hearing and reading of His blessed word, with due reverence and earnest attention. They should bear in mind that this word ought to influence all the powers of their souls, and bring them forth into action; that it is therefore called the seed, because it is the first and common principle whence all our virtue springs; that the end of it therefore is never answered, but by bringing forth fruit, and that fruit is no other than a holy conversation. If all men were deeply impressed with these considerations, especially at seasons of devotion and publick instruction, they would learn to check all loose wanderings, to awaken all their faculties, and so to fix what they hear firmly in their hearts, as to rise to the character of those who keep the word in an honest and good heart, and bring forth fruit with patience. *Dean Stanhope.*

16. *No man, when he hath lighted* &c.] Meaning, that every thing is to be put to its proper use. The use of hearing and reading the word of God, is to improve by what we learn; and, if our hearts and lives be not improved thereby, we shall be condemned for neglecting the opportunities which God is pleased to afford us for that purpose. *Bp. Mann.*

17. *For nothing is secret,* &c.] See note at Matt. x. 26. The meaning here seems, There is nothing which I teach you secretly, which shall not in due time be published openly to all the world; and nothing which I now speak obscurely and in parables, that shall not in time be declared plainly, and with all freedom to all men. *Dr. S. Clarke.*

18. *Take heed therefore how ye hear:*] If it was needful for Him who spake as never man did, who confirmed His discourses by miracles, and adorned both by a life of perfect holiness, to bid His Apostles themselves "take heed" how they heard; much more ought the ministers of His Gospel in succeeding times to convey to all Christians the same caution, and no less are they bound to observe it; for to them, as well as to the Apostles, the following words are addressed, "whosoever hath, to him shall be given, &c." implying, that God will bless with further improvements those who are careful to improve by the instructions they receive, but will leave in His just judgment to grow worse and worse, those who are not so disposed. *Abp. Secker.*

—— *whosoever hath*] See note at Matt. xiii. 12.

23. — *they were filled with water,*] The ship was filled with water, Matt. viii. 24.

27. — *out of the city a certain man,*] A certain man belonging to the city, or an inhabitant of it, though now dwelling among the tombs. *Grotius.*

Anno DOMINI 31. 34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

[k] Matt. 9. 18. 41 ¶ [k] And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

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48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAP. IX.

1 *Christ sendeth his apostles to work miracles, and to preach.* 7 *Herod desired to see Christ.* 17 *Christ feedeth five thousand:* 18 *enquireth what opinion the world had of him: foretelleth his passion:* 23 *proposeth to all the pattern of his patience.* 28 *The transfiguration.* 37 *He healeth the lunatick:* 43 *again forewarneth his disciples of his passion:* 46 *commendeth humility:* 51 *biddeth them to shew mildness towards all, without desire of revenge.* 57 *Divers would follow him, but upon conditions.*

THEN [a] he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. [a] Matt. 10. 1.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the

40. — *was returned,*] To Capernaum, Matt. ix. 1.

Chap. IX. ver. 4. — *there abide,* &c.] That is, abide in that house till ye depart from the city. See the note at Mark vi. 10.

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very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

A. D. 32. [b] Matt. 14. 1.

7 ¶ [b] Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. [c] And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

[c] Matt. 14. 13.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

[d] Matt. 14. 15.

12 [d] And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

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18 ¶ [e] And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

[e] Matt. 16. 13.

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [f] The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

[f] Matt. 17. 22.

23 ¶ [g] And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

[g] Matt. 10. 38.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [h] For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

[h] Matt. 16. 26. Mark 8. 36.

26 [i] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

[i] Matt. 10. 33.

27 [k] But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

[k] Matt. 16. 28.

28 ¶ [l] And it came to pass about an eight days after these ‖ sayings, he took Peter and John and James, and went up into a mountain to pray.

[l] Matt. 17. 1. ‖ Or, *things.*

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

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5. — *for a testimony against them.*] Thereby signifying and declaring, that, since God has by you offered to them the gracious means of salvation, and they have wilfully rejected it, and judged themselves unworthy of it, ye can have nothing more to do with them, but must leave them to His just judgments. *Dr. S. Clarke.*

18. — *as he was alone praying,* &c.] When He was apart from the multitude, and attended only by His disciples; or else it is meant, that He prayed alone, and that His disciples afterwards joined Him. *Dr. Whitby.*

23. — *take up his cross*] See note at Matt. x. 38. In the parallel passage at Matt. xvi. 22, it is related that St. Peter "began to rebuke Him;" which led to these remarks of our Lord.

28. — *went up into a mountain to pray.*] Behold how our Lord entered on all His great works with prayer in His mouth! When He was to enter on that great work of His humiliation in His passion, He went into the garden to pray: when He was to enter on this great work of His exaltation in His transfiguration, He went up into the mountain to pray. He was taken up from His knees to both. What a noble example is this to us of piety and devotion! *Bp. Hall.*

31. — *in glory,*] In a glorious form. *Dr. S. Clarke.*

—— *and spake of his decease* &c.] Talked with Jesus concerning the sufferings and death which He was to undergo at Jerusalem; and concerning the strange and glorious effects which the wisdom of God designed to bring about, by that great and wonderful dispensation. *Dr. S. Clarke.*

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32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

[m] Matt. 17. 14.

37 ¶ [m] And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

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43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

[n] Matt. 17. 22.

44 [n] Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

[o] Matt. 18. 1. Mark 9. 34.

46 ¶ [o] Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

[p] Mark 9. 38.

49 ¶ [p] And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from

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44. *Let these sayings sink down* &c.] Jesus continued repeatedly to charge His disciples not to suffer themselves to be elated with expectations of power and glory, but frequently to call to mind and meditate upon what He now forewarned them, to the end that they might be duly prepared for so severe a trial, and not be surprised and terrified at the time of His suffering. *Dr. S. Clarke.*

45. — *they understood not this saying,* &c.] They understood the words, but knew not how to reconcile them with their own traditions, that the Messiah should live for ever; or with the great things, in a temporal view, which they expected from Him. *Dr. Whitby.*

51. — *when the time was come* &c.] When the time was drawing near, at which, having fulfilled His prophetical office, He was to finish His ministry and to leave this world; He positively resolved, notwithstanding the known malice of His enemies, to go up to Jerusalem; this being absolutely necessary, in order to fulfil the other great purposes for which He came into the world. *Dr. S. Clarke.*

53. — *they did not receive him, because his face was* &c.] It by no means appears that the inhabitants of Samaria were thus inhospitable at all times, and to all Jews: but it seems more probable that there was on the present occasion something peculiar in the circumstances, which disposed them to this conduct. Our Saviour was now removing from those parts of Galilee which for more than two years had been the chief scene of His miracles and preaching, into Judea, with the intent of employing there the remainder of His life before His passion. This journey is the same with that mentioned at John vii, when He followed His relations privately to the feast of tabernacles. But the Samaritans had also their solemn feasts in opposition to those held at Jerusalem. To travel therefore into Judea, with the declared purpose of there solemnizing this festival, was held to be an affront to the Samaritan modes of worship, and argued our Lord's judgment to be, that Jerusalem was the only place where these feasts should be celebrated. And it must have been especially a matter of great importance, that a person so eminent as Jesus should declare against them. *Dean Stanhope.*

54. — *wilt thou that we command fire* &c.] The disciples here acted under an impulse which bespoke the highest veneration for

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[q] 2 Kings 1. 10.

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them.* And they went to another village.

[r] Matt. 8. 19.

57 ¶ [r] And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

[s] Matt. 8. 21.

59 [s] And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

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61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

1 *Christ sendeth out at once seventy disciples to work miracles, and to preach:* 17 *admonisheth them to be humble, and wherein to rejoice:* 21 *thanketh his Father for his grace:* 23 *magnifieth the happy estate of his church:* 25 *teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy:* 41 *reprehendeth Martha, and commendeth Mary her sister.*

AFTER [a] these things the Lord appointed other seventy also, and sent

[a] Matt. 10. 1.

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their Master, and zeal for His interest. In the instance of Elijah indeed, 2 Kings i. 10, the safety of his person was attempted; but, though this was not the case with our Saviour here, yet His dignity was so far superiour, that, they conceived, the persons who were guilty of similar insolence towards Him, might justly be exposed to Divine punishment, equally severe and miraculous: they concluded that God, who was so careful to vindicate His servant Elijah, would be much more jealous of the honour of His Son; that Son, to whom they had so lately seen that very servant pay homage, at His transfiguration in the mount. Still, in their well-meant zeal, they did not presume to make their petition to God, till they had first consulted our Lord respecting the fitness of it; and, on His forbidding it, they immediately acquiesced, and patiently took the rebuke of their ignorance and rash resentment. *Dean Stanhope.*

55. — *Ye know not what manner* &c.] That is, Ye own yourselves to be My disciples; but do ye consider what spirit now actuates and governs you; not that, surely, to which My doctrines design to mould and fashion you; which is not a furious, persecuting, and destructive spirit, but mild, gentle, and saving; tender of the lives and interests of men, even of those who are our greatest enemies; ye ought to consider that ye are not now under the hard and severe dispensation of the Law, but the calm and peaceable institution of the Gospel. Under it He commands universal love and peace and goodwill: and now no difference of religion, no pretence of zeal for God and Christ, can warrant and justify this passionate, vindictive, and exterminating spirit. *Abp. Tillotson.*

Our Saviour's rebuke completely repels the feeling under which the Apostles acted. As the Gospel is a dispensation of compassion and love; an institution good to mankind in all their interests and capacities; to promote this Gospel by methods of vigour and revenge, would be to employ means most unsuited to the end. In uncommon emergencies, it is true, God has not been wanting to exert His vindictive power, (Acts v. 1—11; xiii. 6—12.) But these are very rare and peculiar cases; not to be drawn into consequence and practice, because it is scarcely possible that the same occasions should occur again, or that the same assurances should be obtained, of acting in them by the dictate of the Holy Spirit. The governours therefore of the Church, in the ordinary course of their ministry, and private Christians in their demeanour towards each other, are to follow those great standing rules, which He, who best understood the temper and design, the interest and honour, of His religion, has exemplified in His practice, and inculcated in His doctrine. *Dean Stanhope.*

He says to them, You think yourselves actuated by a religious zeal for God and for your Master: but you are much mistaken. Yours is a zeal without knowledge and without discretion, a mere human passion carried to excess. I am not sent for such deeds, nor are My character and kingdom to be thus supported and defended. I am not come to distress men or to shorten their days, but to spread among them blessings of every description. Thus we evidently see, in the words and the behaviour of Christ, a direct condemnation of all violence and persecution on account of difference in religious opinion. *Dr. Jortin.*

56. — *is not come to destroy men's lives,* &c.] When we look upon the sacred acts and monuments of our Saviour's life, we find many a life which He preserved from perishing; some that had perished, by Him recalled; never any by Him destroyed. Only one poor fig tree, as the real emblem of His severity to the unfruitful, was blasted and withered by His curse. But to man, how was He ever favourable and indulgent! So repelled, as He was, so persecuted, reviled, betrayed, condemned, crucified; yet not one did He strike dead for these heinous indignities. How can we enough love and praise Thy mercy, O Thou preserver of men! How should we imitate Thy saving and beneficent disposition towards mankind; as knowing that, the more we can help and save our fellow creatures, the nearer we come to Thee, who camest to save all mankind! *Bp. Hall.*

62. — *No man, having put his hand* &c.] As no man is fit to manage a plough who is not intent on his work, so no man must think of taking upon himself the profession of the Gospel, who allows worldly considerations to be uppermost in his mind. *Bp. Mann.*

The ancient ploughs, being much more rude and simple than those in modern use, required peculiar attention in the person who had the guidance of them, in order to make them penetrate the ground and to direct them straight. *Fragments to Calmet.*

The first member of this sentence is a proverbial expression for the character of a person, who, when he is engaged in a work of importance, allows his attention to be distracted by things foreign to his business. *Dr. Campbell.*

Chap. X. ver. 1. *After these things* &c.] It appears that Jesus was still on His journey towards Jerusalem, but made short stages, preaching in many places as He went. *Bp. Pearce.*

—— *other seventy also,*] Seventy, other than the Apostles whom He had before sent. This appointment of the seventy disciples is not mentioned by the three other Evangelists. *Bp. Pearce.*

These seventy, having the charge committed to them of preaching the Gospel, were of higher authority than private disciples, but were still inferiour to the Apostles in authority. As our

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them two and two before his face into every city and place, whither he himself would come.

[b] Matt. 9. 37.

2 Therefore said he unto them, [b] The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

[c] Matt. 10. 16.

3 Go your ways: [c] behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

[d] Matt. 10. 11.

5 [d] And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

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12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

[e] Matt. 11. 21.

13 [e] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

[f] Matt. 10. 40.

16 [f] He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast

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Lord seems to have chosen the number of His Apostles, corresponding to the twelve patriarchs, so He may have appointed these seventy, with reference to the seventy elders of Israel, Exod. xxiv. 9. *Beausobre.*

—— *two and two*] They were thus sent for mutual assistance, and the more certain testimony of their miracles. Thus two disciples were sent by the Baptist to Christ, and thus Barnabas and Paul were sent by the Church. *Grotius.* Our Saviour sent them "before His face," that they might prepare beforehand for the reception of His doctrines the minds of the people in the several cities through which He was to pass. *Dr. S. Clarke.* He sent them as His immediate harbingers to proclaim His approach to the several cities and places which He intended to visit. *Dr. Hales.*

4. — *salute no man*] Let not matters of mere compliment detain you. *Dr. Campbell.* See note at 2 Kings iv. 29, respecting ceremonious salutations of passengers in the East.

6. — *if the son of peace be there,*] If the persons in the house be pious and well-disposed, unprejudiced, and prepared to receive whatever truths God shall please to discover to them, God in answer to your prayers will accordingly bless and prosper them. *Dr. S. Clarke.* "Son of peace;" a Hebrew phrase, which means a person, disposed to receive the blessing of the Gospel. So Judas is called "the son of perdition," John xvii. 12; *Dr. Hammond, Bp. Pearce.*

17. — *through thy name.*] There was this constant and evident distinction between the miracles of Christ and those of His disciples; that Christ wrought them by His own intrinsick power; the disciples "in the name" and by the power of Christ. As therefore demons were ejected in the name of the God of Israel, so they were now cast out in the name of Jesus. *Grotius.*

18. — *I beheld Satan* &c.] Wonder not, our Lord says, that the evil spirits are subject to you: for God has already begun to destroy their power; and I now behold the kingdom of Satan diminishing, and the doctrine of truth and righteousness spreading in its stead, over the world, with incredible swiftness. *Dr. S. Clarke.* Our Lord in this expression anticipates the future triumph of the Gospel over the powers of darkness. *Dr. Hales.*

19. — *to tread on serpents* &c.] See Acts xxviii. 5.

20. — *because your names are written in heaven.*] That ye are the children and heirs of God, set in that right way, the continuance in which will lead to everlasting life. *Dr. Hammond.*

The disciples returned, ver. 17, rejoicing that "the devils were subject unto them;" inasmuch as that tended to promote the glory of God and the establishment of the Gospel; but because, to be worthy of salvation by God, and, through faith in Christ, to have a present claim to an inheritance in heaven, was a blessing peculiar to the saints, tending to the eternal welfare of their souls, therefore Christ bids them rejoice the "rather," (or the more,) on that account. *Dr. Whitby.*

Allusion is made to the custom of writing in a register the names of the inhabitants of a district or city. See Exod. xxx. 12; Dan. xii. 1; Phil. iv. 3. *Beausobre.*

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hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

‖ Many ancient copies add these words, *And turning to his disciples, he said.*

22 ‖ All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him.*

[g] Matt. 13. 16.

23 ¶ And he turned him unto *his* disciples, and said privately, [g] Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

[h] Matt. 22. 35.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, [h] Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

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27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him,* and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

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23. — *Blessed are the eyes* &c.] It is remarkable, that our blessed Lord broke forth into the same rapturous expression of praise and thanksgiving to God, on the former occasion also of the return of the twelve Apostles from executing their commission, Matt. xi. 25—27. And well may Christians of the present day, "blessed" with the glorious light of the Gospel, who "have not seen, but yet have believed" in Christ, as their "Lord and their God," express their exultation and gratitude to God and Christ in similar language of exultation. *Dr. Hales.*

28. — *thou shalt live.*] Thou shalt "inherit eternal life," ver. 25. *Bp. Pearce.*

29. — *willing to justify himself,*] That is, to represent himself a just and righteous man. *Bp. Pearce.* He probably expected that Christ would describe his neighbour according to the Jewish idea of those of His own religion, and thus that he could justify himself by replying, that he had always conducted himself with charity towards them. See Lev. xix. 15—18, 33, 36. *Le Clerc.*

—— *And who is my neighbour?*] This person well knew how this precept, in particular, of loving our neighbours, had been loaded with exceptions and limitations by the Jewish doctors; and that he himself had never esteemed any one to be his neighbour, who was not of the same blood, and who did not profess the same religion with himself; for which reason he hated many who, according to the letter, were his neighbours, as the Samaritans were, who dwelt very near, but were held in aversion by every Jew, being esteemed the corrupters of the faith and true religion. Since therefore eternal life depended on his obedience to the law, as he had heard from our Saviour, in order to his own justification he very properly puts the question, "And who is my neighbour?" for, as this question should be resolved, he would be found either to have fulfilled or transgressed the commandment. *Bp. Sherlock.*

30. — *A certain man* &c.] Our Lord's first design, in relating this parable, was to prove to the person with whom He was discoursing, that true charity required more than he imagined. His other and main intention was, to teach all persons the nature and extent of benevolence and brotherly love. In this, as in some other of our Lord's occasional discourses, may be observed a wonderful art of persuasion, and a masterly way of gaining a controverted point, by setting examples and facts before prejudiced or doubting persons, and making them draw the conclusion themselves. By this method a person is surprised into concessions, which at first he did not intend to make. *Dr. Jortin.*

Our Lord, wishing to convince him of his errour, chose, instead of giving a direct and severe reproof, to do it in a mild insinuating manner. He was fully sensible that this mistake of the Jew was a very pernicious mistake, most destructive of common charity, most opposite to human nature, to true religion, and to the mild spirit of the Gospel; yet it was necessary to temper zeal with discretion; and since the Jews would not bear a plain and open reproof from Him, He conveys His precept by a parable, and forces them to condemn themselves. *Abp. Herring.*

—— *from Jerusalem to Jericho,*] Jericho was a considerable place in the days of our Saviour. The road to it from Jerusalem was much frequented, as it was the high road over Jordan to Perea; also for purposes of traffick, and on account of the changes of the courses of the priests ministering in the temple; for a large number of priests appear to have lived at Jericho. From the latter circumstance appears the peculiar propriety of mentioning the priest and Levite as passing on this road. The road was principally through a wild and rocky country, and much infested with robbers, and from the frequency of the murders committed there was called 'the bloody way.' *Dr. Lightfoot.*

It has been thought by some judicious commentators, that what is here related, was not mere fiction, but real history. If this was the case, the instruction conveyed by it must have come with additional force, when no imaginary character was presented, adorned with fictitious embellishments, but a faithful portrait drawn from the life, with the real behaviour of a real person. *Dr. Jortin.*

—— *leaving him half dead.*] Our Saviour purposely describes, in the most affecting terms, the distress of this poor man, that He might inspire the Jews with a greater abhorrence of that vile principle which could so far change the natural tempers of men, as to make them void of compassion towards an object so completely miserable. A more striking case could hardly be imagined; and, if their notions were such as could steel their hearts and shut up their bowels of compassion, when so much misery called for their relief, there needed no other argument to expose their baseness and inhumanity. *Abp. Herring.*

31. — *a certain priest*] The priest, and the Levite, ver. 32, should have acted suitably to their education, station, and character, and should have thought it their duty to distinguish themselves above others in piety and humanity on this pressing occasion, especially towards a Jew. *Dr. Jortin.*

—— *he passed by*] Strange corruption of human nature! that an excellent precept, given by God Himself, to maintain and keep alive mutual affection and benevolence amongst men, should prove the very means of stifling it; that the effect of God's commanding His people to love their neighbours as themselves, should be, in the first instance, confining it absurdly to their own kindred and nation, and at last, in their practice, denying it even there. *Abp. Herring.*

Painted by Le Sueur. *Engraved by H. Moses.*

MARTHA AND MARY BEFORE CHRIST.

Luke ch. x. v. 38.

Published by the Society for promoting Christian Knowledge, July 1, 1845.

Anno DOMINI 32.

32 And likewise a Levite, when he was at the place, came and looked *on him,* and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him,*

34 And went to *him,* and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two ‖ pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

‖ See Matt. 20. 2.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Anno DOMINI 32.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

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33. *But a certain Samaritan,* &c.] Observe how our Lord sometimes makes His parables a vehicle for reproof, but with Divine gentleness, where charity could hope that offenders might be so reclaimed. Thus He here reproves the narrowminded antipathy which the Jews bore to strangers, not by direct censure and publick accusation of their behaviour, but by opposing to it an example of humanity and mercy, which, by gaining their admiration, might excite them to imitate; an example the more noble and affecting, as "the Jews have no dealings with the Samaritans," John iv. 9. *Dr. Townson.*

The wounded traveller was indeed an object proper to excite compassion; but he was a Jew, an enemy to the Samaritan, one who perhaps would not have done him a good office, had he been in the like condition, and from whom he had little reason to expect so much as bare thanks. But the Samaritan, not moved by fear, or self-interest, or resentment, or misguided zeal, came immediately to his relief, and bestowed his time, his money, and his labour, in performing charitable offices towards him. *Dr. Jortin.*

34. — *pouring in oil and wine,*] The Samaritan supplied these from the stores which he carried with him in travelling. It was the constant custom in the East to carry provisions on a journey. See Judg. xix. 19; Matt. xv. 32. The inn here mentioned seems to have been a place where nothing was provided but room and shelter. *Dr. Macknight.*

35. — *two pence,*] Two Roman pence, or denarii; a sum equal to about 15½*d.* of our money, and which would probably go much farther in that country than in ours. *Bp. Pearce.*

37. — *Go, and do thou likewise.*] That is, Since thou commendest the Samaritan for acting like a neighbour to the Jew, do thou learn to act like a neighbour towards the Samaritans, and all thy fellowcreatures who have need of thy assistance. *Bp. Sherlock.*

We learn from hence, that we ought to account every man our neighbour, though a stranger, an enemy, a sinner, or one of a different sect and persuasion. Let him be what he will, he is a human creature; and, as such, he is entitled to humanity and courtesy in common intercourse, to direction and instruction if he asks it and stands in need of it, and to relief and assistance if he is in distress. *Dr. Jortin.*

From this admirable parable we learn the true, enlarged, and Christian import of the word "neighbour;" any person with whom we have any concern or dealings in the usual intercourse of society, however different he may be from country or tribe, religion or sect. *Dr. Hales.*

Our Lord extorts the frank confession even from a Jew, that the Samaritans, though of a different country and religion, and though for the most part hated by the Jews, were nevertheless to be considered as neighbours, whenever there should be occasion or room for any good offices between them. Thus we are to learn, that no difference of nation or religion, no distinction of party, nor division of interests or affections, should ever restrain us from owning one as our neighbour, whom we are capable of serving in a neighbourly way, by any kind offices whatsoever. *Dr. Waterland.*

39. — *sat at Jesus' feet,*] As was customary for disciples. See notes at Deut. xxxiii. 3; Ezek. viii. 1.

40. — *was cumbered about much serving,*] Was wearied and fatigued with preparing for Christ's entertainment. *Bp. Mann.*

42. *But one thing is needful:*] Absolutely needful to make men truly, perfectly, and eternally happy. This "one thing needful," He here gives us to understand, is true piety and holiness, which is so absolutely needful to salvation, that no man ever was or can be saved without it; whereas they who attain to true holiness cannot but be saved, God Himself having engaged that they shall. *Bp. Beveridge.*

—— *Mary hath chosen that good part, which* &c.] That is, She has chosen to take care of her salvation, which is infinitely more valuable than any thing else. Our Saviour does not altogether blame Martha for her respectful care of Him, but commends her sister for her greater care of her soul, which made her either wholly to forget, or unwilling to mind, other things at that time. So that, on the whole, He highly approves her wise choice in preferring an attentive regard to His doctrine, even before that which might be thought a necessary civility to His person. *Abp. Tillotson.*

Martha, like many others engaged in the bustle of active life, was so overwhelmed with family cares and embarrassments, and so immoderately anxious to provide an entertainment worthy of her illustrious guest, that she fancied every thing else ought to give way to it, and that her sister Mary was most miserably wasting her time by sitting at the feet of Jesus, and listening to His heavenly discourses. How astonished then and mortified must she have been, when, on calling to her sister to help her, she received from our Lord the reproof here related, mingled however with the most affectionate and salutary advice to her, and to all those who happen to entertain similar sentiments, and to be in similar circumstances with herself. The "one thing needful" is an earnest desire of spiritual instruction and improvement; or, in other words, a serious and constant regard to our everlasting welfare. But how few are there among all Christians, who uniformly act with a view to this needful thing; and what multitudes, so entangled in the various occupations of a busy and tumultuous life, that, like Martha, they are more disposed to call in the help of others to their worldly employments, than to take away any portion of their attention from them, to bestow them on the concerns of another life. *Bp. Porteus.*

Anno DOMINI 33.

CHAP. XI.

1 *Christ teacheth to pray, and that instantly:* 11 *assuring that God so will give us good things.* 14 *He, casting out a dumb devil, rebuketh the blasphemous Pharisees:* 28 *and sheweth who are blessed:* 29 *preacheth to the people,* 37 *and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.*

A. D. 33. AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, [a] Matt. 6. 9. say, [a] Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

‖ Or, *for the day.* 3 Give us ‖ day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

‖ Or, *out of his way.* 6 For a friend of mine ‖ in his journey is come to me, and I have nothing to set before him?

Anno DOMINI 33.

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 [b] And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. [b] Matt. 7. 7.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 [c] If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? [c] Matt. 7. 9.

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Chap. XI. ver. 1. — *Lord, teach us to pray,*] Of all the requests made to our Saviour, which are recorded in the New Testament, this may be accounted among the most just and judicious. The imperfection of the best, and the ignorance of the wisest, is such, that, if left to themselves, they would be uncertain concerning the things to be asked, and the effects to be expected, from their petitions. Therefore this disciple is greatly to be commended, who neglected not the opportunity of obtaining instruction in so important a point, from the mouth of Divine Wisdom itself. *Dr. Jortin.*

2. — *When ye pray,* &c.] This passage affords an indisputable authority for praying by a set form, and for using the same words on different occasions, private and publick; since this form, which our Saviour gives at the particular request of one disciple, is the same with that which He delivered to the multitude in His sermon on the mount. See Matt. vi. 9. *Bp. Mann.*

As the ten commandments are a sum of all duty, or what is to be done, so this prayer is a sum of all things to be desired. As the ten commandments contain our duty towards God and towards our neighbour, so in this prayer are petitions for God's honour, for ourselves, and for others. He gave both the commandments and the prayer that we might see our duty, and pray for ability to perform it. The ten commandments were twice rehearsed, and so this prayer was twice delivered, first in the sermon on the mount, and afterwards, in this text, about a year later. *Dr. Lightfoot.*

4. — *that is indebted to us.*] That commits an offence against us. *Dr. Whitby.*

—— *but deliver us from evil.*] The doxology, "For thine is the kingdom, &c." is here omitted, because our Lord at this time gave them only a petitionary form of prayer; and for this reason also, the Amen is omitted, which was usually preceded, even in prayers of supplication, by a sentence of praise or benediction. See Ps. xli, lxxii, &c. *Dr. Lightfoot.*

5. — *shall go unto him at midnight,*] In the East, journeys are very frequently performed in the night, on account of the heat; and this is the time when caravans generally travel. Thus the arrival of a friend at midnight, as here described, was not an improbable circumstance. *Harmer.*

7. — *my children are with me in bed;*] It is usual in the East, among persons in the lower ranks of life, for the whole family to sleep in the same room, on separate beds or mattresses laid on the ground. *Harmer.* But, as has been shewn by many writers, the original expression may simply mean, that his children, as well as himself, were gone to bed. *Dr. Campbell.*

8. — *yet because of his importunity* &c.] Our Saviour, having before warned His disciples against a multiplicity of words and vain repetitions in prayer, which are often the effect of hypocrisy, instructs them by this parable that they ought to be frequent and importunate in their prayers, which is an evidence of a pious and devout mind, and will much prevail with God. *Dr. S. Clarke.*

12. — *will he offer him a scorpion?*] Bochart tells us, that the body of a white scorpion is like an egg: and in Judea the size is not very different from that of an egg, as the scorpions about Jerusalem, and indeed throughout all Syria, are particularly large. *Bp. Pearce.*

13. — *shall your heavenly Father give the Holy Spirit* &c.] It is true, that, in a primary sense, this was a peculiar promise of the Holy Ghost to the Apostles and Christians of the first ages, which is not now to be expected, conveying an extraordinary and miraculous power; but yet the Spirit of God does still concur with the Gospel, and work upon the minds of men, to excite and assist them to that which is good. And though this operation be secret, so that we cannot give an account of the manner of its operation, yet the effects are very sensible, and this influence of God's Holy Spirit is common to all Christians in all ages of the world. *Abp. Tillotson.*

—— *the Holy Spirit*] That is, the continual presence and influence of it to all the purposes of guidance and direction, of grace and assistance, of comfort and support, in our Christian course. *Abp. Tillotson.*

This promise implies, that God is ever ready to forward our progress and continuance in well-doing, through the powerful, though invisible, operation of His Spirit. If we cherish our good dispositions, and feel a sincere desire to be virtuous, we may rest assured that He will, by the communication of His grace, help our infirmities, invigorate our resolutions, and supply our defects. *Bp. Tomline.*

Anno DOMINI 33.

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

[d] Matt. 9. 34. & 12. 24.

15 But some of them said, [d] He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

[e] Matt. 12. 43.

24 [e] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

Anno DOMINI 33.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

[f] Matt. 12. 38.

29 ¶ [f] And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

[g] Matt. 5. 15. [‖] See Matt. 5. 15.

33 [g] No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a [‖] bushel, but on a candlestick, that they which come in may see the light.

[h] Matt. 6. 22.

34 [h] The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when

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17. *But he, knowing their thoughts,* &c.] Jesus proceeds here to answer the first objection, ver. 15. To the other (ver. 16) He replies at ver. 29. *Dean Stanhope.*

20. — *with the finger of God*] By the power (and Spirit, Matt. xii. 28,) of God. *Dr. Hammond.*

26. — *and the last state* &c.] See notes at Matt. xii. 43—45, &c.

27. — *a certain woman — lifted up her voice,*] So full and convincing were our Saviour's arguments, so just and striking the judgment He passed on those obstinate wretches, that, though we are not told of any great impression made on their hearts, yet one of the standers by, who heard them without prejudice, and considered the weight and power of what had been said, was impelled to exclaim with rapture and admiration, "Blessed is the &c." *Dean Stanhope.*

28. — *Yea rather, blessed* &c.] It was no doubt a distinguished favour to be the mother of our Lord; but, though this could be the lot of only one person, yet, as our Saviour here declares, there is a far superiour happiness, even that of heaven, open to every one that will attend to obey the will of God. *Bp. Mann.*

Our Saviour denies not the blessedness of her who bare Him, but informs us, that even this is low and little, when compared with the blessedness which flows from obedience to the commands of God. By hearing the word of God is meant, no doubt, all that reverence and attention of mind, all that teachable disposition of the will, which prepares and inclines men to receive it effectually. And, by keeping this word, is meant the continuance in what we have heard, and the making it the rule and standard of our lives; the believing all those mysterious truths, and the observing, and profiting from, those most holy precepts, which He has taught us in His Gospel. And this our Lord declares to be a happy state indeed; a privilege, infinitely exceeding any of the prerogatives of this present world, in which one man excels another. *Dean Stanhope.*

29. — *they seek a sign;*] A sign from heaven. This is an answer to the request made to Him, as related at ver. 16. *Bp. Pearce.*

30. *For as Jonas was a sign* &c.] As the preaching of Jonah to Nineveh, accompanied by the miracle of his being three days in the whale's belly, and then cast upon the shore, was an assurance to them that without repentance they would speedily be destroyed: so shall the preaching of Christ to the men of this age, accompanied with His death and resurrection after three days, be a certain forerunner of destruction to those that believe not. *Dr. Hammond.*

Anno DOMINI 33. *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

[i] Matt. 23. 25. 39 [i] And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

‖ Or, *as you are able.* 41 But rather give alms ‖ of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

[k] Matt. 23. 6. 43 [k] Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. Anno DOMINI 33.

[l] Matt. 23. 4. 46 [l] And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

[m] Matt. 23. 29. 47 [m] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

[n] Gen. 4. 51 [n] From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

[o] Matt. 23. 13. 52 [o] Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye ‖ hindered.

‖ Or, *forbad.*

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

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35. *Take heed — that the light which is in thee* &c.] That is, Let every man above all things consider and take care, that the moral judgment of his mind and understanding be not corrupted with blind unreasonable prejudices, and with vicious and wilfully indulged affections; for, in that case, his very guide becomes his seducer, and his light itself is darkness. *Dr. S. Clarke.*

37. — *to dine with him:*] The word here used in the original signifies the first meal in the day. The Jews were accustomed to have only two meals; the breakfast, (or dinner,) which was the slightest, about twelve o'clock; and the supper, which was the principal meal, after the heat of the day was past. *Bp. Pearce.*

40. — *did not he that made* &c.] And ought ye not therefore to be as careful to keep clean "that which is within," as ye do the outward man by frequent washings. *Dr. Whitby.*

41. *But rather give alms* &c.] If ye would be really holy and religious, be careful in the first place to be exact and conscientious in the performance of those duties, which are of moral and eternal obligation, and ye need be less solicitous about outward and ritual observances, which do not really make a man clean or unclean, holy or unholy, in the sight of God. *Dr. S. Clarke.*

45. — *one of the lawyers,*] The lawyers (called, in Matt. xxiii. 13, "scribes and Pharisees") were they who undertook to instruct the people in their duty according to the law of Moses, as divines do now according to the law of Christ. *Bp. Mann.*

49. *Therefore also said the wisdom of God,* &c.] Therefore God, in the all-wise dispensations of His providence, determined to send, &c. *Dr. S. Clarke.*

52. — *ye have taken away the key of knowledge:* &c.] By which the kingdom of God should be opened to men, and they be enabled to enter into it. Ye obscure and hide, by your traditions and false interpretations, those Scriptures which relate to the Messiah; pretending that other men, for want of knowledge of the law, are not able to judge of these matters, but must be guided by your judgment, John vii. 48, 49. Thus you believe not the Messiah yourselves, nor enter into the kingdom of God, which is now come to you and preached among you, and have obstructed the faith of those who otherwise would have believed and entered into it. *Dr. Whitby.*

This metaphor of the key of knowledge is undoubtedly an allusion to the custom among the Jews in the admission of their doctors: for those, to whom they gave authority to interpret the law and the Prophets, were solemnly admitted into that office by delivering to them a key and a table book. So that by the key of knowledge is here meant the interpretation and understanding of the Scriptures; and by taking away the key of knowledge is meant, not only that they arrogated to themselves alone the true understanding of the Scriptures, but likewise that they had conveyed away this key of knowledge, and, as it were, hid it out of the way, neither using it themselves, as they ought, nor suffering others to make use of it. *Abp. Tillotson.*

Painted by P.P.Rubens.

Engraved by H.Moses.

CHRIST RAISETH LAZARUS.

Luke ch.xi.ve.44.

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Anno DOMINI 33.

CHAP. XII.

1 *Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine:* 13 *warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns.* 22 *We must not be over careful of earthly things,* 31 *but seek the kingdom of God,* 33 *give alms,* 36 *be ready at a knock to open to our Lord whensoever he cometh.* 41 *Christ's ministers are to see to their charge,* 49 *and look for persecution.* 54 *The people must take this time of grace,* 58 *because it is a fearful thing to die without reconciliation.*

[a] Matt. 16. 6.

IN [a] the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

[b] Matt. 10. 26.

2 [b] For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

[c] Matt. 10. 28.

4 [c] And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

[‖] See Matt. 10. 29.

6 Are not five sparrows sold for two [‖] farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

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[d] Matt. 10. 32. 2 Tim. 2. 12.

8 [d] Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

[e] Matt. 10. 19.

11 [e] And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

Chap. XII. ver. 2. *For there is nothing — hid,* &c.] See Matt. x. 26.

3. *Therefore whatsoever ye have* &c.] Our Lord here commands them, when they are teaching others, to speak not for the applause of men, to conceal none of the things in which they were instructed, whether acceptable to men or not, but with courage and constancy to proclaim His doctrine; and to preach from henceforward in the most publick places, and proclaim openly to all the world what they had hitherto learned and discoursed only privately among themselves. *Dr. S. Clarke.* "In darkness;" that is, in private: "In the light;" that is, in publick. *Bp. Pearce.*

4. — *Be not afraid of them that kill the body,* &c.] The expression has a comparative sense; Fear not men so much as God; fear Him infinitely more. It is very lawful for us to fear men, and to stand in awe of their power: but, when the power of man comes in competition with Omnipotency, and when what man can do to the body in this world is compared with what God can do to the body and soul in the other, there is no comparison between the terrour of the one and the other. *Abp. Tillotson.*

He commands His disciples to subdue the slavish fear of mortal men, which they are too apt to entertain, by opposing to it a stronger and a juster fear, a fear of that all-seeing and almighty Being, from whose presence we cannot flee, and from whose power even the grave cannot shelter us, and who can make death be to us, not the end, but the beginning of woe. *Dr. Jortin.*

6. — *five sparrows* &c.] It is thought that sparrows were the birds used in the temple for cleansing the lepers, Lev. xiv. 4; and therefore sold for that purpose. *Dr. Lightfoot.*

—— *not one of them is forgotten before God?*] If the meanest and most inconsiderable creatures be thus under the Divine protection, let us hence observe, that every act of cruelty towards any of them, and more especially towards such animals as are serviceable to man, must be highly displeasing to the Almighty, who formed both us and them from the dust of the earth. *Bp. Mann.*

8. — *shall confess me*] Shall persevere resolutely in the profession and practice of the truth, notwithstanding the terrours of persecution. *Dr. S. Clarke.*

—— *before the angels of God:*] When He shall come to judgment, attended by the holy angels, Mark viii. 38. *Bp. Mann.*

14. — *who made me a judge or a divider* &c.] His meaning is, I was sent as a teacher of truth; I have no authority (not being a judge or magistrate) to decide quarrels, which is the office of those legally appointed to it.

15. *And he said unto them, Take heed,* &c.] From the incident just related, our Saviour takes occasion to warn His disciples and all the people of the evil of covetousness: Take heed that ye set not your heart on riches, as your principal source of happiness; for they are so far from being really such, that, on the contrary, the true enjoyment and comfort of life does not at all depend on a man's having many and great possessions. For the illustration of this truth, He addressed to them the parable which follows. *Dr. S. Clarke.*

16. — *The ground of a certain rich man* &c.] The purport of this parable is to shew that wealth is no security to its possessors; that it is folly to pretend to arm ourselves against the accidents or casualties of life by heaping up treasures, for nothing can protect us against them, but the good providence and care of our heavenly Father. In this point all the circumstances of the parable meet; the rich man is represented as flowing in plenty; this plenty made him forget God, and vainly imagine that he had

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17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night ‖ thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

‖ Or, *do they require thy soul.*

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [f] Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

[f] Matt. 6. 25.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

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28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, ‖ neither be ye of doubtful mind.

‖ Or, *live not in careful suspense.*

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; [g] provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

[g] Matt. 6. 20.

34 For where your treasure is, there will your heart be also.

35 [h] Let your loins be girded about, and *your* lights burning;

[h] 1 Pet. 1. 13.

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

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a security in his own hands against all the calamities of life. His riches made him promise himself many happy days and years, but God reproves him for his folly, and checks him in his presumptuous security. *Bp. Sherlock.*

20. *But God said unto him,* &c.] But now, said Jesus, mark the event, and observe the extreme folly of this man, and how fatally he deceived himself. For at the very instant that he was applauding himself in his own mind, promising himself much pleasure, and calling himself a happy man, God suddenly struck him with a mortal disease, and all his contrivances perished in a moment. *Dr. S. Clarke.*

—— *Thou fool, this night* &c.] The truth suggested by these words lies level to every capacity; that the impenitent sinner is liable to be surprised by death every day, every hour, every moment, and in a thousand different ways. And then what becomes of this unhappy man? If under a danger of this nature he can be easy, careless, cheerful, in good humour, and given up to mirth and joy, what name can be bestowed on this indolent security? None will suit it, except folly or frenzy. *Dr. Jortin.*

21. *So is he* &c.] This is directly the case of every man who never thinks of employing the plenty which he possesses to the relief of the poor, or otherwise to the service of God. *Dr. Hammond.* See Prov. xix. 17. Who is anxious about the things of this life, and neglects to provide for eternity. *Bp. Mann.*

22. — *Take no thought*] Be not anxious. See note at Matt. vi. 25.

29. — *neither be ye of doubtful mind.*] Indulge not an anxious unsettled temper. *Bp. Mann.* The expression seems to denote a distracting unstable fluctuation of the mind about provision for the body; which Christ would remove from the children of God, as being well assured that His wisdom knoweth, and His fatherly care will provide, what is needful for them. *Dr. Whitby.*

32. *Fear not, little flock; for* &c.] "Little flock;" an expression of tenderness. *Dr. Campbell.* Blessed and thrice happy are that little flock, that have such a Father, who will give them such a kingdom as is here promised, an everlasting kingdom in the heavens. What need they fear, if all the kingdoms of the earth be destroyed? Their almighty Father hath promised that He will give them this eternal kingdom, and therefore they may be certain that nothing can keep them from it, nothing can happen that will not help to bring them nearer to it. And what are all the kingdoms of the world, compared to that? *Bp. Beveridge.*

33. *Sell that ye have,* &c.] That is, Be ever ready so to do, when God calls, and the exigencies of Christ's members require it. *Dr. Whitby.*

—— *bags which wax not old,*] With what satisfaction does the good man look over into the other world, where he has provided for himself "bags which wax not old!" For, though our wealth will not follow us beyond the grave, our good works will; works of mercy and charity will comfort us at the hour of death, and plead for us at the day of judgment, and procure for us, through the merits of our Redeemer, at the hands of God, a glorious recompense at the resurrection of the just. *Abp. Tillotson.*

35. *Let your loins be girded about,*] The Jews wore loose garments, which they were obliged to gird about them when they were preparing for any business. Our blessed Lord means, that we should be prepared and ready to receive Him at His coming to judgment; as diligent servants are when they wait to receive their master, at whatsoever hour he may come. *Bp. Mann.*

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37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

[i] Matt. 24. 43.

39 And [i] this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his houshold, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will ‖ cut him in sunder, and will appoint him his portion with the unbelievers.

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47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

‖ Or, *cut him off.*

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I ‖ straitened till it be accomplished!

‖ Or, *pained.*

[k] Matt. 10. 34.

51 [k] Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

[l] Matt. 16. 2.

54 ¶ And he said also to the people, [l] When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

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37. *Blessed are those servants,* &c.] Assuredly, I tell you, as an earthly master rewards such faithful and diligent servants with great honour and preferment in his family, so Christ shall reward the watchfulness of those disciples with a peculiar share of His own honour and glory in His kingdom, whom He shall find at all times prepared to receive Him when He comes. *Dr. S. Clarke.*

Vigilance is most frequently enjoined upon Christians, and comprehends under it the whole care of a Christian life; all that watchfulness and preparation which we ought to use, that we be not surprised by that terrible day of judgment; that we be not found in the condition of slothful and negligent servants, when their lord comes suddenly upon them, and finds all things in confusion and disorder. *Abp. Tillotson.*

—— *shall gird himself,* &c.] The expression alludes to the honours paid to guests at a marriage feast, and implies, that, as a reward to the diligence of the servants, the bridegroom will entertain them, place them at his table, and wait on them himself. *Dr. Hammond.*

38. — *in the second — or — third watch,*] At midnight, or at three in the morning.

39. — *the goodman of the house*] The master of the house. See note at Prov. vii. 19.

42. — *Who then is that faithful* &c.] Our Saviour answers, I speak to every faithful and wise servant, who wishes to recommend himself to his master's favour. *Bp. Mann.*

—— *to give them their portion of meat*] The highest office in the family was to distribute to the other servants their respective daily allowance. *Bp. Mann.*

46. — *cut him in sunder,*] See note at Matt. xxiv. 51.

47, 48. *And that servant, which knew* &c.] Our Saviour here affirms, that, according to the degree of knowledge which God has afforded to men, so will their crimes receive aggravation of guilt, and be visited with increase of punishment. And the more light and grace He bestows on any, the greater and more perfect Christian performances He will require of them. *Dr. Hammond.*

48. — *unto whomsoever much is given, of him* &c.] When we come into the other world, no consideration will sting us more than this, that we did wickedly, when we understood to do better; that we chose to make ourselves miserable, when we knew so well the way to make ourselves happy. *Abp. Tillotson.*

49. *I am come to send fire* &c.] See Matt. x. 34. I am come to publish that doctrine which will kindle great contentions in the world; yet so profitable is it to the world, that I wish it had already taken place, although attended with this disagreeable consequence. "What will I, if it be;" a phrase that signifies, I wish that it were, &c. *Dr. Whitby, Bp. Pearce.*

The fire of persecution, he says, will first break out at My destruction: and, seeing that the will of God and the salvation of men can no otherwise be accomplished, great is My desire that this fire were already kindled. *Bp. Mann.*

50. — *I have a baptism*] See note at Matt. xx. 22. I Myself must undergo the first effects of the persecution which will ensue, in suffering a cruel and ignominious death: and I am uneasy and straitened in My own mind with an earnest desire of having this great work finished. *Dr. S. Clarke.*

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55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

[m] Matt. 5. 25. 58 ¶ [m] When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last

[‖] See Mark 12. 42. [‖] mite.

CHAP. XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans, and others.* 6 *The fruitless fig tree may not stand.* 11 *He healeth the crooked woman:* 18 *sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard seed, and of leaven:* 24 *exhorteth to enter in at the strait gate,* 31 *and reproveth Herod and Jerusalem.*

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THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ‖ sinners above all men that dwelt in Jerusalem?

‖ Or, *debtors.*

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come

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56. — *ye do not discern this time?*] Ye do not, from the predictions of the ancient Prophets, and from the present circumstances of things compared together, know the times and Person of the Messiah? *Dr. S. Clarke.*

57. *Yea, and why even of yourselves* &c.] Nay, though ye had none of these tokens to assist and direct you, why can ye not, even from your own consciences, and by the reason and equity of things, learn to judge what is fit and right? *Dr. S. Clarke.*

58. *When thou goest with thine* &c.] As when you see a legal action coming against you, in which you will certainly be cast, you set yourselves presently to reconcile the adversary; so now endeavour to make your peace with God by repentance, and to escape the danger of His wrath? *Dr. Hammond.*

59. *I tell thee, thou shalt not depart* &c.] As it is too late for a man to escape punishment when sentence is passed upon him, so will it be with those who die in a state of impenitence. Sentence will then be past, and it will be impossible to escape. Trust not then to the deceitful inventions of those who pretend to have power to control and set aside the just judgment of God; but repent in time, as the only way to avoid the Divine wrath. *Bp. Mann.*

Chap. XIII. ver. 1. — *of the Galileans, whose blood* &c.] Who these Galileans were, is uncertain. It may be inferred from the expressions, that Pilate surprised them as they were offering sacrifices, fell upon them suddenly, and slew them. It is probable that they were the followers of Judas of Galilee, (Acts v. 37,) who taught the people that they were to acknowledge the Lord only as their king, and were not to pay tribute to Cesar, and thus spread sedition against the Roman government. *Drs. Whitby, Hammond,* and *S. Clarke.*

It seems that the slaughter of these Galileans, while they were performing the solemn offices of their religion, was thought to have the appearance of something extraordinary, different from common providences, and so gave occasion to a suspicion that the dreadful usage they had experienced was a judgment of God upon them for some great impieties. But our blessed Lord, having more humanity as well as a more true and exact judgment of things, took occasion to reprove their uncharitableness, and to correct their gross mistakes. He does not indeed deny that the Galileans were sinners, or that their sufferings were brought upon them for their sins: but He condemns those that censured them, yet more hardly for their groundless and ill-natured conclusion, that the suffering Galileans had been sinners above all the Galileans: and He further tacitly reproves their fond and partial conceits in their own favour, as if they were comparatively innocent and righteous, only because no such calamity had as yet befallen them. *Dr. Waterland.*

2. — *Suppose ye that these Galileans* &c.] Our Saviour here instructs His hearers not to judge harshly of those who suffer by the common accidents and misfortunes of life; but to let such examples teach them to amend their own lives, knowing how fearful a thing it is to die in their sins, and to fall into the hands of the living God. *Bp. Mann.*

3. *I tell you, Nay:* &c.] The wisdom of Providence doomed these men to perish, for an example to others, altogether as great sinners as they, to bring them to repentance: and assuredly, unless you do repent, you shall all, even your whole nation, be destroyed by as sore a calamity, and by as dreadful a slaughter, as these men were. *Dr. S. Clarke.*

4. — *the tower in Siloam*] A tower in the wall of Jerusalem, (Neh. iii. 15,) near a pool of the same name, John v. 2; ix. 7. See the plan of Jerusalem.

5. — *ye shall all likewise perish.*] It has been considered that our Lord had here probably a very particular reference to those temporal calamities which were to come upon the Jewish nation; and so were spoken by Him in the way of prediction, foretelling the fate of the Jews who should continue impenitent; that they should "all likewise perish." And thus indeed the event occurred about forty years after. *Dr. Waterland.*

6. — *A certain man had* &c.] In this parable are represented in a striking manner the longsuffering and forbearance of Almighty God. Let it teach us, not only to reverence and glorify the Divine mercy, but to imitate it, by shewing compassion and tenderness, on every occasion, to each other. *Bp. Mann.*

—— *and found none.*] Thus God chose the nation of the Jews to be His peculiar people, expecting that they should serve and obey Him with fidelity; but they revolted from Him, and degenerated into a wicked and impenitent people: thus likewise individuals, when God expects from them the fruits of virtue and righteousness, bring forth, on the contrary, sin and folly. *Dr. S. Clarke.*

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seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

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17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ [a] Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? [a] Matt. 13. 31.

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three ‖ measures of meal, till the whole was leavened. ‖ See Matt. 13. 33.

22 [b] And he went through the cities and villages, teaching, and journeying toward Jerusalem. [b] Matt. 9. 35.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ [c] Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. [c] Matt. 7. 13.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

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8. — *Lord, let it alone* &c.] Thus God, by sending Christ and His Apostles to preach the Gospel to the Jews, made them one offer of mercy more; and gave them one further space for repentance: after which, if they rejected it, He irreversibly determined to destroy them without mercy. And thus, likewise, to every obstinate sinner God offers means and time for repentance; but at last, if he continue impenitent, cuts him off and destroys him irrecoverably. *Dr. S. Clarke.*

11. — *a spirit of infirmity*] A sore disease inflicted on her by the power of Satan (ver. 16) for eighteen years. *Dr. Hammond.* It is sufficiently clear from several parts of Scripture history, that many diseases were by Divine permission brought upon men by evil spirits, sometimes concurring with natural causes, and sometimes, perhaps, acting without them. *Dr. Whitby.*

15. — *Thou hypocrite,*] He so calls him, as pretending a regard for religion which he did not feel.

16. — *being a daughter of Abraham,*] A title which the Jews highly valued, Matt. iii. 9; Luke iii. 8; John viii. 33; Acts xiii. 26. *Grotius.*

23. — *are there few that be saved?*] This question seems to be propounded agreeably to the opinion of the Jews, that all Israelites should have their portion in the world to come. This matter was much disputed among their doctors; so that perhaps the question was not captiously proposed, but for the real satisfaction of the inquirer. *Drs. Whitby* and *Lightfoot.*

—— *And he said unto them,*] Our Lord reproves the inquisitiveness of the person who asked the question, by a silence towards him personally, that expressed at once dignity and mildness, and addresses Himself to all who are present, acquainting them with all which it was necessary for them to know and remember, in relation to the subject. *Abp. Secker.*

24. *Strive to enter in* &c.] Christ here shews, that the number of those who may be saved is not defined by any decree of God; but that all may obtain salvation who display constancy, diligence, and courage, in conflicting with the world, the flesh, and the devil. *Dr. Whitby.*

He cautions us too, in this answer, against unnecessary curiosity about the salvation of others; but teaches us to be careful in working out our own "with fear and trembling," (Phil. ii. 12;) that is, with diligence and humility, not trusting to our own merits, but to God's mercy. *Bp. Mann.* He signifies, that it was not the business of mankind to pry into what God has hid, but to mind what He has revealed, and to master another difficulty, that of fulfilling His commands; that multitudes, indeed, who professed His religion, would finally appear to have professed it in vain; but that all this was not to be matter of idle speculation amongst men: they are each to take care and practise their own duties; whatever number may be saved, great or small, they knew the way, and but one way there was, to become part of that number. *Abp. Secker.*

—— *and shall not be able.*] It is not meant that any Christian will ever sincerely do his best to enter into life eternal, and fail in it; but that many imagine God has marked out other ways to happiness than obeying His laws; and many too, who are fully sensible there is no other way, use so little diligence in following this, that their progress is insufficient to make them arrive at eternal felicity. *Abp. Secker.*

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26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

[d] Matt. 7. 23.

27 [d] But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

[e] Matt. 19. 30.

30 [e] And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

[f] Matt. 23. 37.

34 [f] O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

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35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAP. XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 15 under the parable of the great supper, sheweth how worldly minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

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26. — *We have eaten and drunk* &c.] Thus the means of grace, which God is pleased to vouchsafe to us, will prove our condemnation, unless we make a right use of them. *Bp. Mann.*

29. — *they shall come from the east,* &c.] Many others, just and righteous persons, shall come from all parts of the world, from remote nations, strangers to the law and covenant, of which you boast, and shall be received into the kingdom of God. *Dr. S. Clarke.*

30. — *there are last which shall be first,*] The Gentiles, who now enjoy the fewest advantages, will be most distinguished; whereas the Jews, by not making a right use of the benefits they enjoy, will be left far behind. *Bp. Mann.*

31. — *depart hence: for Herod will kill thee.*] Depart from Galilee, over which the jurisdiction of Herod extends. It seems probable that the Pharisees suggested this danger with the design of terrifying Christ, being unwilling that the people should further see His miracles, and learn His doctrines, from the fear of the effect which they might have upon their minds. *Dr. Hammond.*

32, 33. — *Go ye, and tell that fox,* &c.] Tell that crafty and wicked prince, that I am employed in the business for which I was sent by God into the world: and that, when I have finished this business, and the time appointed by Divine Wisdom is come, I shall indeed at last be perfected by suffering death. But that, (ver. 33,) in the mean time, till this season (determined by God Himself only) shall come, I must continue preaching and working miracles; the power of Herod cannot hinder Me, neither can I suffer at any other time, or in any other place, than that which the wisdom of God has from the beginning appointed. *Dr. S. Clarke.*

—— *I shall be perfected.*] By suffering death, Heb. ii. 10. *Dr. S. Clarke.*

33. — *it cannot be that a prophet* &c.] Because, as appears from the Jewish writings, a Prophet was only to be judged by the great Sanhedrim; and they were only to pass judgment on him at Jerusalem. *Drs. Whitby* and *Lightfoot.*

35. — *until the time come* &c.] Until your calamities shall oblige you to acknowledge that I act by the authority of God. *Bp. Mann.*

Chap. XIV. ver. 1. — *one of the chief Pharisees*] One of the rulers, who was of the sect of the Pharisees. *Dr. Whitby.*

—— *they watched him.*] To see whether He would heal on the sabbath day, that they might have a ground of accusation against Him, Mark iii. 2. *Dr. Whitby.*

2. — *there was a certain man before him* &c.] From the circumstances in which our Saviour was now placed, arose this difficulty; that, either by forbearing to heal at that time, He would betray His fear, and strengthen their superstition as to ritual observances; or else, by doing it, He must incur the censure of being a sabbathbreaker, and contemner of the law. But He, who was well aware what spies He had upon Him, adopted that prudent management, that He accomplished His purpose, without giving any opening to His enemies to blame His conduct. *Dean Stanhope.*

5. — *an ass or an ox*] These were the most useful animals in Judea. Our Lord implies, that they were sufficiently ready to dispense with their scruples when their interests were concerned.

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7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

[a] Prov. 25. 6, 7.

10 [a] But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

[b] Matt. 23. 12.

11 [b] For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call

[c] Tobit 4. 7.

[c] the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

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15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [d] Blessed *is* he that shall eat bread in the kingdom of God.

[d] Rev. 19. 9.

16 [e] Then said he unto him, A certain man made a great supper, and bade many:

[e] Matt. 22. 2.

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and

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7—10. — *the chief rooms;*] See notes at Matt. xxiii. 6. We are here instructed that Christian humility ought to extend to the most ordinary occasions. *Bp. Mann.*

10. — *shalt thou have worship*] Thou shalt have respect and reverence shewn to thee. *Bp. Pearce.*

12. — *When thou makest a dinner* &c.] It is not to be supposed that Christ here forbids His disciples to invite their kinsfolk and friends in participation of mutual charity and friendship: He only forbids them to do so from the prospect of a compensation, and instructs them to prefer the exercise of charity towards those, from whom no recompense can be expected. *Dr. Whitby.* The expressions here are to be understood in a comparative, not an absolute, sense. The rich are not forbidden to make entertainments on proper occasions, suited to their rank and circumstances; but they are cautioned against acting from motives of vanity and ostentation, or self interest; and are exhorted, on the contrary, to take pity on the poor, and relieve their wants. *Bp. Mann.*

13. — *when thou makest a feast, call the poor,* &c.] Allusion may here be made to the religious feasts which the Jews were in the habit of giving on the sabbath day. The sense will then be, When thou makest a religious feast, let it be of a truly religious character; ask not the rich as to a common entertainment, but the poor, who cannot repay thee. *Michaelis.*

14. — *shalt be recompensed at the resurrection of the just.*] Shalt receive the recompense of thy charity, at the great and general resurrection, with all other holy, and just, and charitable men, in the eternal kingdom of God. *Dr. S. Clarke.*

15. — *Blessed is he that shall* &c.] That shall partake of the pleasures and enjoyments of the kingdom of the Messiah. *Dr. Whitby.*

16. — *A certain man made* &c.] See the notes on the parable at Matt. xxii. 2, &c. which has a close affinity with this. The Gospel dispensation, as ministering true plenty and pleasure, all that men can want, all that they can wish, to render them perfectly happy, is compared to a supper. The first bidding denotes all the previous notices of the Messiah, by which the Law and the Prophets were intended to prepare the Jews for receiving Him and His doctrine. The second bidding, when all things were ready, seems to import all that Jesus did and taught, and suffered, for their conversion and salvation; and all the testimonies and importunate exhortations of His Apostles and Disciples to the same purpose. The excuses sent for their absence, are those prejudices and passions and worldly interests, which did not only hinder those Jews from coming into the faith, but disposed them to treat all attempts to win them over with the most inflexible obstinacy and utmost contempt. The guests brought in from abroad to supply their places, are the Gentile world, to whom, after the Jews had thrust it from them, the subsequent tender of this grace and salvation was made. And the declaring, "that none of those men which were bidden should taste of this supper," implies the giving those Jews over to a reprobate sense, and leaving them under that infidelity and perverseness, in which they continue hardened to this very day. *Dean Stanhope.*

18. — *they all — began to make excuse.*] This always was, still is, and, it may be feared, ever will be, the practice of the world. Though men be invited to the greatest feast that can be made up of all the joys and pleasures that heaven can afford, they all slight it on some frivolous pretence or other. These have their ambition, those their covetousness, a third sort their revenge, a fourth their luxury, to gratify and indulge. They have the cares of this life upon their hands, and in their hearts too; with which they are so occupied, that there is no room left for the thoughts of another life to come. *Bp. Beveridge.*

23. — *the highways and hedges,*] It is common in the East

Anno DOMINI 33. compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

[f] Matt. 10. 37. 26 [f] If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Anno DOMINI 33.

[g] Matt. 5. 13. 34 ¶ [g] Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghil; *but* men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

1 *The parable of the lost sheep:* 8 *of the piece of silver:* 11 *of the prodigal son.*

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

[a] Matt. 18. 12. 4 [a] What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

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for travellers, who do not intend to stay long in a place, to refresh themselves under a hedge, by the road side; and it was such as these that were here invited. *Bp. Mann.*

—— *compel them to come in,*] Press and urge them to come in. *Dr. S. Clarke.* Invite them, entreat them, persuade, press, be importunate to them. The "compelling" here spoken of was an act of kindness, not of rigour, towards those who had no reason to expect so great a favour from the lord. *Dr. Jortin.* This expression cannot be understood to signify any thing more than the use of such pressing invitations as could scarcely be refused. So the word "constrained" is used, chap. xxiv. 29, in a similar sense. This passage therefore gives no countenance to persecution in the cause of religion. *Bp. Mann.*

26. — *and hate not his father,* &c.] St. Matthew, at chap. x. 37, expresses the true meaning, when he says, "Loveth father or mother more than Me." *Bp. Pearce.* Our Saviour's meaning is to be extended no further than to a readiness and willingness, whenever God shall call us to it, to quit all our temporal interests and enjoyments, and even life itself, the dearest of all other things to us, and to submit to any temporal inconvenience and suffering for His sake. *Abp. Tillotson.*

If any man be not willing to hazard the loss of his father and mother, &c. that is, postpone not the consideration of them, love them not in a less degree than the favour of God, and the interests of My religion; let him not be one of My followers, who must benefit others by their instructions and example, and who, if they fall away in the approaching time of trial, will fall away to perdition. *Abp. Newcome.*

27. — *whosoever doth not*] See note at Matt. x. 38.

28—32. *For which of you,* &c.] By these similitudes, Christ cautioned those whom He addressed seriously to weigh and consider matters beforehand, to form the most steady resolutions of perseverance, and to arm themselves with fortitude and patience against persecution, that so they might not be induced to swerve from their Christian course. *Dr. Whitby.*

28. — *intending to build a tower,*] Probably alluding to the elegant turrets often erected in the gardens of the East, where persons of rank and fortune spend a considerable portion of their time. *Harmer.*

34. — *if the salt have lost his savour,*] See notes at Matt. v. 13. As salt, when it has lost its savour, becomes of no use, so the Christian professor, who lives not according to the precepts of the Gospel, can do no good to himself or to others. *Dr. Whitby.*

Chap. XV. ver. 2. — *the Pharisees and scribes murmured,* &c.] It appears that the Pharisees and scribes deemed publicans, gross sinners, and heathens, unfit to be conversed with, even if it were for the purpose of reforming them from their evil courses, as they thought that God had cast off all care of them, and had no design of granting them repentance unto life. *Dr. Whitby.*

3. *And he spake this parable*] Our Lord proceeds to vindicate His conduct in this particular, by the two following parables. The design of which is to shew, that the conversion of sinners is highly acceptable to God, and therefore that the embracing of every opportunity for effecting this important purpose ought not to be displeasing to men. *Dean Stanhope.*

6. — *for I have found my sheep which was lost.*] As men are more sensibly affected with joy on the recovery of any possession which had been lost, than in the continued enjoyment of what is incomparably more valuable therefore the Scripture makes use

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7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten ‖ pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

‖ *Drachma*, here translated *a piece of silver*, is the eighth part of an ounce, which cometh to seven pence half-penny, and is equal to the Roman penny, Matt. 18. 28.

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

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13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

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of this comparison to give comfort and encouragement to sinners, who, however vile in their own eyes, may be sure of reconciliation and favour with God on true repentance. *Bp. Mann.*

7. — *likewise joy shall be in heaven* &c.] See note at Matt. xviii. 13. This expression is not to be understood too rigorously, but as spoken after the manner of men. Sickness, pain, and danger, give a more lively relish for safety, ease, and health. The surprise of an escape which we did not expect, and the regaining of a treasure which we supposed to be lost, are entertained with transport and rapture; because they seem to make a new accession to our fortunes. And such, in the sight of God, is the case of men immersed in a dissolute and abandoned life; it is an ample subject of satisfaction, and even of wonder, when they are recovered from the snare of the devil, who have long been used to be taken captive at his will. This is a new conquest, an enlarging of Christ's dominion, an addition made to the number of the blessed, and an example of noble influence for encouraging others to shake off the dominion of their sins. *Dean Stanhope.*

A person who has followed righteousness from his youth, is not lost to God because he has always been in His ways; but he who has never been in the ways of God, and has always wandered from them, is as yet lost to God; he is lost in Adam and in himself; in both is lost to God. When therefore such an one as this repents and turns into the ways of God, how well pleased is that merciful Being to see such a conversion! Not but that He values the soul of a just person, as much as that of the penitent. But the greater the danger of the penitent was, so much the more, to speak after the manner of men, is God pleased with his deliverance, by which His grace and word are more gloriously magnified. *Dr. Lightfoot.*

What an argument and encouragement to repentance is here held out, even to the greatest of sinners! Though, like the prodigal son, they have deserted their Father, and wasted their estate in lewd and riotous courses; yet, whenever they are willing to return to Him, to acknowledge their folly and to repent of it, He is ready to receive them, and to embrace them with as much kindness as if they never had offended. To this degree does the great God condescend to encourage our repentance; representing Himself, and all the blessed company of heaven, as transported with joy at the conversion of a sinner, and almost setting a greater value on true repentance, than on innocence itself. And, if our heavenly Father, who has been so infinitely offended, and so highly provoked by us, be so ready, so forward, so glad, to receive us; is it possible that we can be such enemies to ourselves, as to be backward to our own happiness? All of us, the best of us, have too much cause for repentance, and too many of us stand in need of that repentance which is intended by our Saviour in this text, consisting in the entire change and amendment of our lives. *Abp. Tillotson.*

—— *which need no repentance.*] It is certain that there are no persons in the world, who, in the strict sense of the word, need no repentance; for there never was a person, besides our Saviour, who did righteousness, and sinned not. It should be observed therefore, that the repentance here meant is not that godly sorrow for particular failings and infirmities, committed through surprise and sudden temptations, which is necessary for the best of men in this state of imperfection; but that entire change of the whole course of life, from the service of sin to the service of God, which is required in confirmed sinners: and in this sense it is, that the righteous person is said to need no repentance. *Dr. Whitby.*

11. — *A certain man had two sons:*] This parable of the prodigal son is remarkably beautiful, even in the letter of it, for the variety of its incidents, and the affecting manner in which they are related. *Bp. Horne.* In this parable the elder son represents the Jews, who murmured and were angry that the Gentiles, who before were far off from God, Ephes. ii. 13, were under the Christian covenant brought nigh unto Him, and made partakers of the same privileges with themselves. The younger son represents the Gentiles, who depraved, by gross idolatries, the knowledge they had received from tradition of the true God, serving them which by nature were no gods, and giving themselves to all uncleanness; but now had through Christ access unto the Father, being adorned with the garment of faith and the robe of righteousness, and invited to become partakers of the banquet prepared for all. *Dr. Whitby.*

In this parable, as in some others, our Lord vails the mysteries of the kingdom of heaven with a certain degree of present obscurity. The prodigal son represents not only a repenting individual, but the Gentile world converted and reconciled to God. They had long strayed from their heavenly Father, and wasted what He had distributed to them, reason, conscience, all the primitive religion of mankind, by spiritual fornication and sensual impurities; but at length would come to themselves, be humbled before Him, pardoned by Him, and restored to the same degree of favour as the elder brother, the Israelite. This was an event, the notion of which that elder brother (representing the Jewish nation) was then too much blinded with prejudice to endure. It was therefore vailed in a parable, but in a parable of immediate use and edification. Though in the book of grace, as in the book of nature, are treasures of wisdom imperfectly known till the appointed time of disclosing them; yet enough of both is plain and legible at sight, to declare the glory of the great Author: as in this parable His goodness and mercy to sinful man are openly proclaimed, as well as mystically predicted. *Dr. Townson.*

15. — *to feed swine.*] An employment which must, in the notions of a Jew, have been peculiarly degrading. *Bp. Pearce.*

16. *And he would fain have filled* &c.] He is represented as receiving from his employers so scanty a payment, that, in the time of famine, it would not provide him with food. *Dr. Macknight.*

—— *with the husks*] The word in the original seems to mean the pod or fruit of the carob tree, which in southern countries is

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17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

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25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

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still used for the feeding of swine, and is eaten by the poorer sort of people. It is called St. John's bread, from the opinion that the Baptist used it in the wilderness. *Dr. Campbell.* "And no man gave unto him." He had fallen so low, that even this miserable supply was refused to his necessity.

17. — *when he came to himself,*] It was when he was ready to perish with hunger that he came to himself. So, when men approch the goal of life, they will think of their ways with sufficien trouble and vexation: and how glad would they then be if they had time to consider and reform them. But, too probably, while they are wishing for more time, eternity will swallow them p. *Abp. Tillotson.* A sense of sin is the beginning of repentane, and a sense of misery begets a sense of sin. *Bp. Horne.*

18. *I will arise and go to my father,* &c.] This beautiful parable sets before us a lively image of a sinner; first, in his wilful and ungateful degeneracy and revolt from God, his Father both by creation and preservation, in departing from his known duty to comply with his vicious affections; then, in the disappointment and dissatisfaction which he found in his evil courses, and in the trechery of a deceitful and wicked world; thirdly, in the strong coviction of his faults and follies, which struck him to the heart on sber consideration; and lastly, in the resolution he takes up to declare his repentance and his return no longer, to arise instantly an go to his Father, and humble himself before Him. *Dr. Jortin.*

—— *and will say unto him, Father, I have sinned* &c.] It is most necessary indeed for every offender against God to perform the good resolution here set by the returning prodigal. The sooner this is done the better, and God has promised to concur with us in the undertaking. If we arise and go to Him, He, like the father in the parable, will come forth to meet us. Our Father worketh, and we work; and with such a helper nothing need be despaired of. If once a right resolution is formed to be serious and vigorous, earnest and active, temptations grow weak by being baffled, the task becomes easy, virtue appears amiable, and vice detestable, and the soul feels by experience, that one day employed in the service of God gives more satisfaction than a thousand spent in the gay follies and the vile practices of a wicked world. *Dr. Jortin.*

20. — *his father — had compassion,* &c.] What shall we say of the tenderness and compassion of God towards penitent sinners? It cannot be set forth more pathetically and affectionately than in this parable. On the one hand, we have the description of a graceless youth, unthankful, stubborn, disobedient, wilful, who had no cause for complaint, and would have had none to blame but himself, if he had been left to perish. But, as soon as he repented, and turned his face homewards, we see, on the other hand, the affectionate father, who could not contain himself so much as to stay at home, and wait there for his son's submission; but, while he was yet afar off, ran to meet him, and fell upon his neck, and kissed him. What conceptions ought we to have of God's compassion to penitent sinners answerable to this description! *Dr. Jortin.*

Here let all sinners, and sinners we all are, behold the loving-kindness of our heavenly Father, to those who truly repent and turn to Him, as it was displayed towards the Gentiles on their conversion. The bowels of His mercy yearned towards them in their lost estate; and He longed for their return, as a father for that of his child gone from him. *Bp. Horne.*

22. — *a ring on his hand,*] A peculiar mark of distinction. See Gen. xli. 42. *Grotius.*

25. — *he heard musick and dancing.*] It is still the custom in the East, on occasions of great rejoicing, to hire not only bands of musick, but also bands of dancers, as a token of joy, and for the entertainment of those present. *Fragments to Calmet.*

28. *And he was angry,* &c.] This is a striking image, and an exact representation of the perverse behaviour of the Jews, when the mystery of the calling of the Gentiles began to be revealed, and the Gospel to be preached to them. The unbelieving Jews were incensed at it beyond measure, and became on this very account the more hardened and averse from Christianity; and they hated St. Paul implacably, because he was more particularly the patron of the Gentiles, and, as they supposed, the adversary of the law. *Dr. Jortin.*

Our Lord here finely reproves the unjust anger of the Jews against the Gentiles, on account of their admission to the same privileges with themselves under the Christian covenant. *Abp. Newcome.*

31. — *Son, thou art ever with me,*] He tells him that he was sensible of his constant duty and obedience, which were most ac-

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32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

1 *The parable of the unjust steward.* 14 *Christ reproveth the hypocrisy of the covetous Pharisees.* 19 *The rich glutton, and Lazarus the beggar.*

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

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4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred ‖measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

‖ The word *Batus* in the original containeth nine gallons three quarts.

7 Then said he to another, And how much owest thou? And he said, An hundred ‖measures of wheat. And he said unto him, Take thy bill, and write fourscore.

‖ The word here interpreted *a measure* in the original containeth about fourteen bushels and a pottle.

8 And the lord commended the unjust steward, because he had done wisely: for

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ceptable to him, and which could not lose their reward: but the return of his other son, after he had given over all hopes of him, and looked upon his case as desperate, was indeed a marvellous surprise, and a happiness beyond expectation, and therefore a most natural cause of joy and gladness, on which it was very meet to make merry and be glad. *Abp. Tillotson.*

It were a great mistake to suppose that a constant obedience is not to be preferred even to the most sincere and active repentance, and that God will more love and reward the latter than the former. The contrary to this is clearly implied in the parable; "Son, thou art ever with me, and all that I have is thine." The father, who rejoiced so greatly at the return of the prodigal, yet in his sedate judgment makes a wide difference between the penitent and the innocent son. The greater the obedience, the greater will be the reward with God; the more has been done and suffered for the sake of God, the more honour will be the consequence. The penitent son will then find rest and peace to his soul, and receive his reward, but not a reward equal to that of the son who never departed from his father. *Dr. Jortin.*

32. —*for this thy brother*] The elder son had spoken of his brother to the father in the angry language of "this thy son," at ver. 30; the father here endeavours to raise the most tender sensations in him, by changing it into "this thy brother." *Abp. Newcome.*

—— *was dead,*] Was as if he had been dead. So Scripture represents one who was desperately engaged in a wicked course. *Dr. Hammond.*

The ungodly and impenitent, if they be disposed to hear and attend, may learn a most comfortable lesson from the doctrine of this text; namely this, that though they are for the present, through their own default, shut out from the kingdom of heaven, yet a door stands open for repentance, whensoever they shall think it their duty and their interest to look up to heaven and to return to God. For their further encouragement, our Lord has been pleased to hint, that the angels themselves stand, in a manner, waiting for their conversion, (ver. 7, 10,) and will not only be content, but even joyful to receive them, when they shake off their evil habits, and become new men, thoroughly reclaimed both in heart and life. In the mean time, they are considered as lost and undone, dead in trespasses and sins; and that is the very reason given why the joy in heaven will be greater on their recovery, if ever they shall recover, because it is doubtful and almost desperate. "Thy brother was dead," says the kind father in the parable, "and is alive again; and was lost, and is found." He therefore judged it meet to make a solemn rejoicing for a recovery of so extraordinary a nature, somewhat resembling even a resurrection from the grave. *Dr. Waterland.*

Beholding the sad consequences of departing from our Father's house, let us take up the resolution of the holy Psalmist, "I will dwell in the house of the Lord for ever." Let the sinner, whom the chastising hand of God has brought to himself, whose eyes have been opened by affliction to behold his real state and condition; who has felt the truth which he refused to believe, that the world is vanity, and sin, and folly; let such an one listen to the admonitions of conscience, and cherish the first dawnings of Divine grace in his heart; that so the Sun of righteousness, there arising, may disperse every cloud, and cause every shadow to flee away. For, however darkness may at present cover the transgressor, and gross darkness overwhelm his soul, as it once did the Gentile world, yet let him know, to his great and endless comfort, that, upon his sincere repentance, the Lord shall arise likewise upon him, and His glory shall be seen upon him. Let him only follow the example of the returning prodigal, and he will not fail of his reward, even reconciliation, and peace, and love, and joy, and rejoicing, in the house of his heavenly Father. *Bp. Horne.*

Chap. XVI. ver. 5. —*his lord's debtors*] Meaning probably his tenants, who paid their rent not in money, but in kind; being a certain proportion of the produce of their lands. See ver. 6, 7. *Bp. Mann.*

8. *And the lord commended* &c.] The very lord, at whose expense this fraudulent project took effect, could not but acknowledge the wisdom of him who projected it. The steward is called "unjust," which is a direct reprehension of his dishonest conduct: but as that part of his character did not fall within our Lord's design in propounding the parable, He passes it without further notice. Accordingly, He dwells upon the foresight and worldly wisdom of this steward, as a just reproach to the inconsideration and remissness, of which even they who profess to be earnestly seeking the blessings of eternity, are too often guilty, in the pursuit of them. *Dean Stanhope.*

The steward is not only expressly called "unjust," but his injustice was branded by his dismission. What his master praised was his wisdom and foresight, his subtle and ingenious management in securing to himself friends. He punished his dishonesty, but acknowledged his art and cunning. *Abp. Newcome.*

—— *because he had done wisely:*] That is, discreetly, according to the wisdom of the men of this world, whose concern is only for the good things of the present life. He commends him, not absolutely, as an example fit to be followed, in his injustice, fraud, and waste of his master's goods; but comparatively, as being so far worthy to be imitated by "the children of light," that they ought to make it their principal concern here, to provide for their reception into everlasting habitations, when they shall be by death removed from their stewardships. *Dr. Whitby.*

A parable like this seemed to require an explanation, as many

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the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the ‖ mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

‖ Or, *riches.*

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous ‖ mammon, who will commit to your trust the true *riches?*

‖ Or, *riches.*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ [a] No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

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[a] Matt. 6. 24.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 [b] The law and the prophets *were* until John: since that time the kingdom of

[b] Matt. 11. 12.

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of the hearers might have drawn improper inferences from it: our Lord therefore did not leave it in obscurity as He did some other parables delivered to the multitude, but immediately pointed out Himself the uses and observations which were to be made from it. *Dr. Jortin.* Indeed, He is unusually large in explaining the uses of this parable, and guarding it from misconstruction. *Abp. Newcome.*

—— *for the children of this world* &c.] Our Saviour, applying the parable to His disciples, says, Ye see how provident and industrious are the men of the world, to secure to themselves a portion in the fading and uncertain enjoyments of this life. If pious and good men would shew any approach to the same diligence in obtaining the happiness of eternity, which worldly men exert in providing present possessions, they could not possibly miss their reward. *Dr. S. Clarke.* Our Saviour's observation here is a mournful one, founded on a thorough knowledge of human nature, and verified by constant experience; but it is very useful and important, a lesson of humility and caution to the good, of reproof and terrour to the wicked, whose *wisdom* serves only to make them the greatest fools, and the greatest sufferers. By "the children of this world," are meant they who mind earthly things, and steadily pursue them, disregarding religion and religious concerns: by "the children of light," those who acknowledge that future happiness is the great end of man, and obedience to God the only way to attain it; who live under this persuasion, and act suitably to it. The point in which these two sorts of persons are compared, is prudence or wisdom, and the preference is given to the children of this world, as pursuing their worldly interest with more dexterity and steadiness, than the others usually exert in securing the end and the recompense they have in view. The children of this world have, for the most part, a steady regard to the end which they pursue, be it wealth, or power, or honours, or pleasure; they are wise in choosing proper means, and finding out the nearest way to compass their end; they are vigilant and active, constant and resolute in their pursuits. On the other hand, the children of light sometimes quite overlook and forget their great concern, have intervals of remissness and indifference, are easily deterred and unsettled, and drawn aside by every impediment and discouragement. *Dr. Jortin.*

9. — *Make to yourselves friends* &c.] Imitate this steward's *wisdom* in so managing the perishing possessions of this world, that they may secure to you a future subsistence when your present trust shall end. The steward was aware that his life was not to end with his stewardship, and that therefore, when that source of livelihood failed, some other means must be devised. Our case in this respect is the same as his. Death deprives us of all further use of our worldly advantages; but death itself does not close our existence. There is a future and eternal state, for which we are reserved; to which it is our greatest prudence to direct our aims at present, to the end that all which we now have, and all which we now do, may then tend to our blessing. How this is to be done, the Scriptures abundantly inform us. Our wealth is not to be wasted in pomp and vanity, in luxury and excess, but to be expended in works of piety, charity, and publick good. Our talents and learning are to be employed in promoting virtue, religion, and truth; in practices, examples, and persuasions, proportioned to the measure of these advantages. They who use the blessings of this life faithfully for the service of their Lord, will hereafter, according as He has promised, enter into His joys. *Dean Stanhope.* Our Saviour means to say, Learn from the unjust steward this wisdom at least, the wisdom of consideration and forecast, and of providing for a time of necessity: what he was, that you all are, in one respect; you are in an office of trust. Every man is a steward; he has talents, knowledge, power, worldly possessions, entrusted to his care by the great Lord and Householder. Make to yourselves friends of deceitful riches, that when ye depart hence, ye may be received into everlasting habitations. As the steward in the parable so employed the revenues committed to his care as to purchase friends and protectors, do you the same in an honest way. Use your possessions in such a manner as to acquire to yourselves friends both in heaven and in earth; promote the honour and the service of God here below, and do good to your fellow creatures, and thus you will secure the prayers and blessings of those whom you oblige, and the favour and approbation of good angels in heaven, of the Holy Spirit, of Jesus Christ, and of the God and Father of all. *Dr. Jortin.*

—— *the mammon of unrighteousness;*] Not meaning riches unjustly gotten, but riches in general, the false, uncertain, transitory riches of the present world. *Dr. S. Clarke.*

10. — *he that is unjust in the least* &c.] He that is an unjust steward in the management of a thing so vile as earthly wealth, is not fit to be entrusted with true riches.

11. *If therefore ye have not been* &c.] If ye employ not the transitory and fading riches of this world to those purposes for which God committed them to your charge; ye can never expect that God should bestow upon you a greater and more lasting treasure. *Dr. S. Clarke.*

—— *the unrighteous mammon,*] See note at ver. 9; the false riches of this world, as placed in opposition to the true riches of the next. *Bp. Mann.*

12. — *who shall give you that which is your own?*] The meaning of this verse is, You will never obtain the true riches which are to be expected in the next world, unless you make a right use of those advantages with which you are now entrusted: it is your behaviour here that will determine what your state shall be hereafter. *Bp. Mann.*

13. *No servant* &c.] See Matt. vi. 24.

15. — *which justify yourselves* &c.] Which endeavour to approve yourselves to men, and expect to be owned by them, as righteous persons: but God knoweth the falsehood of your hearts: for that fair outside, which is highly esteemed among men, who see no farther, is an abomination in the sight of God, who seeth the hypocrisy of your hearts. *Dr. Whitby.*

16. — *since that time* &c.] Since the preaching of John, another state of religion is begun, and the Gospel covenant, on the terms of repentance, is offered to all men, without the distinction of Jew or Gentile. *Bp. Mann.*

Anno DOMINI 33. God is preached, and every man presseth into it.

[c] Matt. 5. 18. 17 [c] And it is easier for heaven and earth to pass, than one tittle of the law to fail.

[d] Matt. 5. 32. 18 [d] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. Anno DOMINI 33.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember

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19. *There was a certain rich man,* &c.] Jesus, having rebuked the Pharisees for their hypocrisy and covetousness, returns to His discourse concerning the true use of riches, and the great evil of a worldly and voluptuous life. To which purpose He adds the following parable. *Dr. S. Clarke.*

As this person was rich, he had leisure hours to spend in the study of religious truths, and of the duties incumbent on a person of his high rank; he had pressing motives to gratitude towards God, had power and opportunity of doing great service to his fellow creatures, of relieving the distressed, of rewarding the meritorious, of encouraging virtue by his example. What use did he make of these advantages? He lived entirely to himself, and did no good to others; his heart was set on worldly objects, and he removed religion far from his thoughts. *Dr. Jortin.*

—— *which was clothed in purple, and fine linen,* &c.] Observe, that the rich man is not censured by our Saviour for enjoying what he had, for wearing rich apparel, and keeping a great table: his fault was this, that he made every thing subservient to his sensuality and luxury, without any consideration of the wants and necessities of others. *Abp. Tillotson.*

20. — *a certain beggar named Lazarus,*] As if our Saviour had said, For instance, poor Lazarus, whom ye all knew. He would not name any rich man, because that would have been invidious, and would have given provocation. *Abp. Tillotson.*

—— *was laid at his gate,* &c.] Here are mentioned three circumstances which aggravate the rich man's uncharitableness; the object was presented to him at his very gate; such an object as would have moved any one's pity, a fellow creature reduced to extreme misery and necessity; and a very little relief would have contented him. *Abp. Tillotson.*

22. — *was carried by the angels into Abraham's bosom:*] This is expressed according to the Jewish mode of thinking and speaking; and the meaning is in general, that he was received into a state of happiness, and admitted to a place of peculiar honour. The phrase of lying in Abraham's bosom bears allusion to the custom at Jewish feasts of several guests lying on one couch, the head of one being placed near the bosom of another. See John xiii. 25; and note at chap. vii. 38. *Bp. Pearce.* The Jews had deservedly a great veneration for Abraham on account of his eminent faith and obedience, and they assigned to him the first place in the state of the blessed. *Abp. Tillotson.*

23. — *in hell he lift up his eyes,*] As if he had never once considered or bethought himself till that time. But alas! it was then too late for him to consider, and so will it be for us when we are surprised by death: consideration will then do us no good; it will serve no other purpose than to aggravate our misery, and to multiply our stings, and to give new life and rage to those vultures that will perpetually prey upon our hearts. But how much wiser a course would it be to consider these things in time, in order to our eternal peace and comfort; to think of them while we may redress them, and avoid the dismal consequences of them, rather than to delay when our case is desperate and past all remedy. *Abp. Tillotson.*

He who before dwelt at his ease is delivered over to remorse, sorrow, and pain. The remembrance of his former happiness makes his present state more wretched; and his misery is aggravated by the bitter reflection, that he had brought himself into this sad state entirely by his own fault. *Dr. Jortin.*

—— *seeth Abraham afar off,*] Our Saviour here conforms to the popular notion of the Jews, that the places where the good were to remain in happiness, and the wicked in torment, were adjoining to each other. *Le Clerc.*

—— *and Lazarus in his bosom.*] Since the rich man is here described as seeing Lazarus in Abraham's bosom, we are taught that the wicked will in the next world be so far informed of the state of the good, as to perceive and bewail, with unutterable anguish and regret, their own sad fate in being refused and rejected; when, had they acted differently, they would have been admitted to it. This is, strictly speaking, losing a man's soul; it is losing that happiness which his soul might have attained, and for which it was made. *Archdeacon Paley.*

24. — *for I am tormented in this flame.*] The torments of wicked men in hell are usually described to us in Scripture by one of the sharpest and quickest pains with which human nature is acquainted; namely, that of burning. All that we need infer from these descriptions is, that the sufferings of wicked men will be as great and severe, and probably greater than can possibly be described to us by any thing we know: for who knows the power of God's anger, and the utmost of what Omnipotent justice can do to sinners? *Abp. Tillotson.*

25. — *remember that thou in thy lifetime receivedst thy good things,*] These things last only with our life, and how short is that! Did men seriously lay this to heart, they would not set such a price on any of the transient enjoyments of life, as for the sake of them to neglect the great concernments of another world. We are apt to be dazzled with the present glitterings of worldly glory and prosperity; but, if we would look upon these things as certainly soon to be gone from us, how little would they signify! The rich man here, no doubt, thought himself a much happier man than poor Lazarus at his door; and yet, after a very little while, how glad would he have been to change conditions with this poor man: when he was in torments, then no doubt he wished that he had suffered all the misery and want in this world which Lazarus did, provided he might have been comforted as he was, and "carried by angels into Abraham's bosom." *Abp. Tillotson.*

From this and other parts of the parable it is plain that our Lord's principal view in this whole discourse was, to warn men of the danger of that worldly-mindedness, of that heedlessness respecting matters of religion, of that total intentness on present pleasure and profit, which is not so much itself a particular vice, as the foundation of all vices. It is this which makes men

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that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulph fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repeat.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAP. XVII.

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1 *Christ teacheth to avoid occasions of offence.* 3 *One to forgive another.* 6 *The power of faith.* 7 *How we are bound to God, and not he to us.* 11 *He healeth ten lepers.* 22 *Of the kingdom of God, and the coming of the Son of man.*

THEN said he unto the disciples, [a] It is impossible but that offences will come: but woe *unto him*, through whom they come! [a] Matt. 18. 7.

2 It were better for him that a milstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: [b] If thy brother trespass against thee, rebuke him; and if he repent, forgive him. [b] Matt. 18. 21.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the Apostles said unto the Lord, Increase our faith.

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regardless of futurity, and without God in all their thoughts. It is this deceitfulness of riches, and the care of other things, of ambition and voluptuousness, which, our Lord tells us in another parable, "chokes the word;" that is, stifles all notions of religion, "and it becomes unfruitful." It is this which exposes men to temptations of every kind, and makes them continually sacrifice the interests of truth and virtue whenever they come in competition with the good things of this life, on which alone their heart is set. *Dr. S. Clarke.*

—— *receivedst thy good things,*] This is brought to the rich man's remembrance, that he might recollect and see and justify God's providence in all His dispensations, and that he might see how little cause he had for complaint, when even so bad a man as he was had shared so largely in the Divine bounty. *Dean Stanhope.*

—— *thy good things,*] That is, such as thou didst esteem good, and prefer to all other. *Dean Stanhope.*

26. — *there is a great gulph fixed:*] God has determined your state by an irreversible sentence; and, however earnestly we might desire it, yet it is absolutely impossible for us to relieve you. *Dr. S. Clarke.*

Through the whole of this parable, the invisible state after death is described by images borrowed from the present life, and from the objects of our senses, and should not be taken according to the letter. We are to infer from it in general, as from every part of Scripture, the doctrine of a future state of rewards and punishments; but we must not draw any certain consequences from particular circumstances mentioned in it, which perhaps are entirely ornamental. *Dr. Jortin.*

29. — *They have Moses and the prophets; let them hear them.*] They have Moses and the Prophets, Abraham says, whom God, for my sake, and in virtue of the covenant made with me and my seed, sent to their forefathers, and by whom He reveals His own will, and their duty, in a more ample manner than it had been declared to any of my descendants before them. This standing revelation, which they, and which none but they, and the rest of my seed enjoy, was attested in the most solemn, authentick, and credible manner; and is sufficient to influence their faith and practice, if they do but attend to it. *Bp. Atterbury.*

31. — *If they hear not Moses* &c.] His answer is, God has already given them all the means of conviction, which it is reasonable either for Him to give, or for them to expect. If they be not blinded by an unreasonable perverseness of mind, and an habitual love of sin, they cannot avoid being influenced by the Law and the Prophets. But, if they lie under these prejudices, then no other means, how extraordinary soever, will probably have any lasting or effectual influence upon them. And the unbelieving Jews themselves became a signal instance of this; who withstood all the miracles of Christ, and even that greatest of all, His resurrection from the dead, no less than they had done the ordinary preaching of the Prophets. *Dr. S. Clarke.*

"They have Moses and the Prophets." They have the books of Moses and the Prophets, written by men divinely inspired: these sufficiently declare to them the will of God and their duty: and it is unreasonable to demand or expect that God should do more for their conviction and satisfaction. *Abp. Tillotson.*

The rich man in torment could think of no better expedient to rescue his brethren from the danger they were in, of coming into the same condition with himself, than sending one from the dead to admonish them, and to give them a faithful account how matters stood there, and how it fared with him. To this Abraham answers, that they had already sufficient evidence of these things; that they wanted no means of knowledge, if they would make use of those they had. For, where unbelief proceeds, as frequently it does, from a vitiated and corrupted mind, which hates to be reformed; which rejects the evidence because it will not admit the doctrine; in such a case, all proofs will be alike, and it will be lost labour to afford new evidence, since it is not the want of evidence that causes the unbelief. *Bp. Sherlock.*

They who are not induced to live and believe as they ought to do, by those discoveries which God has made, and those commands which He has given to them in Scripture, would stand out against any evidence, any application whatsoever; even that of a messenger, sent expressly from the other world to reform and reclaim them. *Bp. Atterbury.*

Chap. XVII. ver. 1. — *It is impossible but that offences* &c.] See the occasion of these words of Christ at Matt. xviii. 6, 7.

3. — *If thy brother trespass*] See Matt. xviii. 21.

5. — *Increase our faith.*] We find the disciples frequently confessing their want of faith: by which they mean, not want of faith to believe any article of religion, but want of a due reliance on the power of God, to enable them to perform miracles, for the great work of converting men to the Christian religion. This seems to be their meaning, from our Saviour's answer in the next verse. *Bp. Mann.*

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6 [c] And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

[c] Matt. 17. 20.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

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12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, [d] Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

[d] Lev. 14. 2.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

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6. — *sycamine tree,*] Undoubtedly Christ meant the sycomore of the ancients, called by the Egyptians Pharaoh's fig tree. This tree is now found in Judea, and in Galilee, where He then was. *Hasselquist.*

9. — *I trow not.*] I think not.

10. — *say, We are unprofitable servants:*] Whereas the performance of the greatest things which I your Master require, may seem to you a very eminent piece of service; know that in obeying all My precepts, you only do the office of good and faithful servants, obeying the commands of your great Master, as ye ought to do, and so must look on the reward promised, as not of debt, but of grace. *Dr. Whitby.*

So far are we from being able to exceed what is required for our salvation, as is implied in the doctrine of works of supererogation maintained in the Romish Church, that the Gospel here assures us, after our utmost care and best endeavours, we shall still fall short of our whole duty, and our deficiencies must be supplied by the abundant merits of our blessed Redeemer. *Bp. Tomline.*

—— *unprofitable servants:*] That is, creatures who can make no beneficial returns, no proper requitals to their Creator; who can neither will nor do any thing without the aids of Divine grace; who, instead of meriting a reward, or claiming it as a debt, cannot so much as claim impunity, or glory in God's sight, but must be content to sue to Him in the humblest manner for reward, for grace, and even for impunity; referring all to God's mercy and goodness, purchased by the sole merits of Christ Jesus. *Dr. Waterland.*

While we freely confess that our very best services are unprofitable with regard to God, we should study by all means to render them as profitable as we can to our neighbours and to ourselves. Thus we shall act the consistent, the pious, the charitable, the Christian part: thus we shall render to all their dues; humility to God the Father, gratitude and love to His eternal Son, our only Redeemer, and obedience to the dictates and suggestions of the Holy Spirit, our Sanctifier and Comforter. *Dean Tucker.*

If the utmost which any man can do is no more than what his duty obliges him to, the best have no merit to plead for themselves, much less to transfer to others; and the Romish doctrine of supererogation, which implies that one man can make up for the deficiencies of another in virtue and religion, must fall to the ground. *Bp. Mann.*

11. — *through the midst of Samaria and Galilee.*] Through the confines of Samaria and Galilee. Christ was journeying from Galilee, and His way lay through Samaria. *Dr. Whitby.*

12. — *lepers,*] See note at Lev. xiii. 2.

—— *which stood afar off:*] These men, being by the laws respecting leprosy (see Lev. xiii, xiv.) separated from the society of any of their brethren, durst not approach our Saviour. *Dean Stanhope.*

14. — *shew yourselves unto the priests.*] As is directed at Lev. xiii. 2, &c; xiv. 2, &c.

16. — *fell down — at his feet,*] Being conscious of the cure of his leprosy, he now ventured to come near our Saviour. *Dean Stanhope.*

18. — *save this stranger.*] The Samaritans were considered as heathens by the Jews. *Dr. Hammond.*

We should well reflect on the conduct of the persons on whom this signal benefit was conferred. Their complaint was common as well as their calamity; but they, who were unanimously loud in their request, and seemed equally sensible of their affliction, were far from being equally affected by their deliverance. Nine out of the ten no sooner received the mercy than they forgot it: and only one poor Samaritan out of the number had the grace to come back, and with becoming humility and zeal, to pay the acknowledgments due for so sudden, so signal a mercy. This passage is the very picture of mankind, and holds out to us a glass, in which almost every soul may see its own disposition but too exactly represented, too strongly reflected. How closely do the generality of the world resemble these lepers; extremely importunate in their complaints, impatient of sorrow and distress; and when those cries for ease and deliverance have prevailed, equally hardened and ungrateful. How often, in seasons of publick or private calamity, in concern for themselves, or for some very dear to them, do they pour out their hearts before God, and shew Him all their trouble; promising that, if He would vouchsafe the blessing, or pardon the sin which wounded their hearts, they would never forget the mighty mercy. And yet how suddenly, how scandalously, have His gracious condescensions, and their most solemn vows, slipt out of their minds. All of us, when we read this passage, stand perhaps astonished at the stupidity of these base unthankful lepers. And yet, if we descend into our own breasts, we must be conscious that they might say to each of us, as Nathan did to David, "Thou art the man:" nay, thou art worse than the worst of those men, whom thou blamest for forgetting one mercy; for thou hast received numberless and most signal proofs of the Divine goodness, and no day passes without refreshing thy memory with new demonstrations of it. *Dean Stanhope.*

Anno DOMINI 33.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not ‖ with observation:

‖ Or, *with outward shew.*

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is ‖ within you.

‖ Or, *among you.*

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

[c] Matt. 24. 23. 23 [c] And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

[f] Gen. 7. 26 [f] And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

[g] Gen. 19. 28 [g] Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Anno DOMINI 33.

32 [h] Remember Lot's wife.

[h] Gen. 19. 26.

33 [i] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

[i] Matt. 16. 25.

34 [k] I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

[k] Matt. 24. 40.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 ‖ Two *men* shall be in the field; the one shall be taken, and the other left.

‖ This 36th verse is wanting in most of the Greek copies.

37 And they answered and said unto him, [l] Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

[l] Matt. 24. 28.

CHAP. XVIII.

3 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foreshewth his death, 35 and restoreth a blind man to his sight.

AND he spake a parable unto them *to this end*, that men ought [a] always to pray, and not to faint;

[a] 1 Thess. 5. 17.

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me,

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19. — *thy faith*] Thy belief that I could do this. *Bp. Mann.*

20. — *when the kingdom of God should come,*] The Pharisees ask, When is this kingdom, of which You speak so much, to come? His answer is, It cometh not with outward marks of splendour and triumph, but is of a moral and spiritual nature, ruling over the affections of the soul to reform and purify them. It is therefore in your hearts and lives that you must look for it, where, by My preaching, it ought long since to have been established. *Bp. Mann.*

—— *with observation:*] With the pomp and splendour visible in earthly kingdoms. *Dr. Whitby.*

22. — *The days will come,* &c.] When the impending calamities shall fall on the nation of the Jews, ye will wish, in the time of your distress, for the comfortable enjoyment of My presence again, which then ye cannot have. *Dr. S. Clarke.*

24. — *in his day.*] In the day when He shall come to judgment, and His power shall be manifested in the destruction of Jerusalem. *Bp. Mann.*

32. *Remember Lot's wife.*] Remember, by the example of Lot's wife, the folly of looking back at small and temporal things, when your life and happiness, your greatest and most lasting concerns, are at stake. *Dr. S. Clarke.*

Chap. XVIII. ver. 1. — *always to pray, and not to faint;*] To be constant and diligent in the performance of the duty of prayer; and not to cease from it because their petitions are not presently granted. *Drs. Whitby* and *Hammond.*

We are not to suppose that mere importunity can prevail with God to give us those things which He is otherwise unwilling to grant; but that it becomes us to be earnest and fervent, to testify our faith and confidence in His goodness, and the deep sense which we have of our own weakness, wants, and unworthiness; also to shew that we set a true value on His blessings and favours, as worth all the earnestness and importunity we can use: and in this decent and sober sense the success of our prayers may be truly said to depend on our importunity, not that God is to be moved to grant our requests, but that it becomes us to have these dispositions, in order that we may be more fitly qualified for the grace and mercy which God is willing to bestow upon us. *Abp. Tillotson.*

3. — *Avenge me of mine adversary.*] Administer justice to me against my adversary. *Dr. Whitby.*

5. — *because this widow troubleth me, I will avenge her,*] It is very far from our Lord's intention, when He describes the unjust conduct of this judge, to recommend his behaviour to the imita-

Anno DOMINI 33. I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves ‖that they were righteous, and despised others:

‖ Or, *as being righteous.*

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. Anno DOMINI 33.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: [b] for every one that exalteth himself shall be [b] Matt. 23. 12.

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tion of His followers, or to imply that they should be overcome by mere importunity; but the moral of the parable was, that men should "always pray, and not faint;" because prayer in the end will prevail. *Abp. Newcome.*

6, 7. *And the Lord said, Hear* &c.] Jesus said, (applying the parable,) If an unjust and unmerciful man could not forbear being prevailed upon by the importunity of a poor despised woman, to do justice, contrary to his inclinations and passions; how much more will the just and merciful God, the righteous Judge of the world, certainly be moved by the earnest and continual prayers of His faithful and beloved servants, to vindicate them from the unjust oppressions and cruelty of their adversaries, though perhaps He does not answer their petitions immediately. *Dr. S. Clarke.*

7. — *his own elect,*] Christians chosen out of the world through faith in Christ, to be the Church and people of God. *Dr. Whitby.*

8. — *shall he find faith on the earth?*] How few will He find, who, by faith and patience, and perseverance in well-doing, will appear worthy to be rescued and delivered by Him! *Dr. S. Clarke.* Or, shall He find a belief that He will come and execute vengeance on the Jews? The Christians, pressed with continual sufferings, began to grow weary in their minds, insomuch that many parts of the Epistles addressed to them, are manifestly intended to keep them steadfast in the faith. *Dr. Whitby.*

11. *The Pharisee stood and prayed*] The Jews used to pray standing. See note at Matt. vi. 5. Under the term praying they included thanksgiving. The Pharisee probably stood in the court of the Israelites, the publican in that of the Gentiles. *Grotius.*

—— *God, I thank thee, that I am not* &c.] How insolent and boasting is this style: even the thanks, which he would seem to offer up, bespeak sufficiency and self-satisfaction, and do not so much render praise to God, as they proclaim his own merit. *Dean Stanhope.*

—— *or even as this publican.*] What right had he to come before God with accusations in his mouth against other men; perhaps injurious and false, most certainly foreign and impertinent? The sins or failings of other men were no concern of his in his prayers: but self-accusation, or self-humiliation, should rather have come from him in addressing an offended God. He dwelt only on his own imaginary perfections, and threw a vail over his sins. His self-flattery prompted him to magnify his own services, taking a false estimate of himself from an illnatured comparison, which could serve only to deceive him, not in the least to justify him. For, what if others were really worse than he, in some respects; how would it follow that he was better than they upon the whole; still less, that he had any just pretence for boasting before God? *Dr. Waterland.*

12. *I fast twice*] The Jewish days of fasting in every week were the second and fifth days of the week, answering to our Monday and Thursday. *Bp. Pearce.* He says, I observe the law in its utmost rigour; nay, I even go beyond it; keeping two fasts in the week, for which I have only tradition, and paying tithe even of mint, anise, and cummin, (Matt. xxiii. 23,) the claim upon which was doubted. *Dean Stanhope.*

13. *And the publican, standing afar off,* &c.] The publican, in all his expressions, in all his deportment, speaks nothing but shame and confusion, the most tender contrition, and most profound humility. He "stands afar off," keeping at a distance from the proud Pharisee, who would have thought himself polluted by his touch. He lifts not up so much as his eyes to heaven, but by the guilt and melancholy of his countenance takes to himself the ignominious titles so liberally bestowed by his scornful companion. He smites upon his breast, as conscious of the pollutions which lodged there; looks not abroad, but confines his thoughts to his own misery; alleges nothing in his own behalf; feels no refuge, and seeks no comfort, except in the mercy of a forgiving God; brings no motive to incline that mercy, but a sorrowful sense of his own unworthiness, and a humble hope in God's unbounded goodness. He casts himself entirely on this saving, this only supporting, attribute, and says, "God be merciful to me a sinner." *Dean Stanhope.*

14. — *justified*] Pardoned and approved by God. *Dr. Whitby.* More acceptable in the sight of God. *Dr. Hammond.*

The publican's humility before God and man, though joined with an irregular life, was what gave him the preference in our Lord's esteem; not that he could be justified in a loose course of life, but he was in a nearer way to the favour of God than the proud Pharisee, because nearer to repentance and reformation. This person durst not presume so much as to look up towards heaven, conscious of his own vileness: there was modesty; there was remorse and profound reverence to God, whom he had offended: he had no claims to make, no services to boast of, at least not before God, yet he cast not away all hopes of favour, while he smote upon his breast, and said, "God be merciful to me a sinner;" merciful, first, to give him grace to amend his life, and next to pardon all his offences duly repented of. *Dr. Waterland.*

—— *for every one that exalteth himself* &c.] The true instruction to be derived from this parable is, that, however men may mistake themselves or one another, God always has respect unto the lowly, but beholds the proud afar off; that no past offences, however heinous, however numerous, however inveterate and habitual, will shut out from His pardon any sinner, who humbly bewails and heartily forsakes them: that it behoves us to take especial heed lest even the most solemn duties of religion be abused by us and turned against us; and that he only attends on these as he ought, who really mortifies his vanity and his passions, and brings himself to be more humble, more charitable, more sensible of his own failings, and less severe upon those of others: lastly, that the proper method of the sinner's applying for mercy and grace (and all of us are sinners) is, not arrogantly to thank God that we are not as other men are; but, as our Church has directed us, meekly to acknowledge our vileness, and truly to repent us of our faults. *Dean Stanhope.*

Every one that exalteth himself will be abased by his own vanity, which blinds those whom it infects, and draws them into many errours and indiscretions pernicious to their worldly interests. He will be abased by men, who detest overbearing insolence, and seldom miss any fair opportunity of humbling such

Anno DOMINI 33.

abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

[c] Matt. 19. 16.

18 [c] And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

[d] Matt. 19. 27.

28 [d] Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Anno DOMINI 33.

31 ¶ [e] Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

[e] Matt. 20. 17.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

[f] Matt. 20. 29.

35 ¶ [f] And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAP. XIX.

1 *Of Zaccheus a publican.* 11 *The ten pieces of money.* 28 *Christ rideth into Jerusalem with triumph:* 41 *weepeth over it:* 45 *driveth the buyers and sellers out of the temple:* 47 *teaching daily in it. The rulers would have destroyed him, but for fear of the people.*

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

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vain-glorious persons. He will be abased in the sight of God, who is constantly represented in Scripture as abhorring the proud; for pride of every kind is a direct offence against God: it is to forget, or practically to deny, that we receive every thing from Him; all the advantages of body, mind, birth, reputation, and fortunes, which we possess. *Dr. Jortin.*

30 .— *manifold more in this present time,*] From the joys of a good conscience, the comforts of the Holy Spirit, the sense of God's favour, the affection of other pious Christians, and the hope of everlasting treasures in heaven. *Dr. Whitby.*

34. — *they understood none of these things:*] They knew not how to reconcile what He said with their apprehensions of His temporal kingdom, and their traditions that the Messiah should not die, John xii. 34. *Dr. Whitby.*

35. — *a certain blind man*] See notes at Matt. xx. 30; Mark x. 46.

Anno DOMINI 33.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

Anno DOMINI 33.

10 [a] For the Son of man is come to seek and to save that which was lost.

[a] Matt. 18. 11.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 [b] He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

[b] Matt. 25. 14.

13 And he called his ten servants, and delivered them ten ‖ pounds, and said unto them, Occupy till I come.

‖ *Mina*, here translated a pound, is twelve ounces and an half: which according to five shillings the ounce is three pounds two shillings and sixpence.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom,

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Chap. XIX. ver. 4. — *a sycomore tree*] See note at 1 Kings x. 27.

6. *And he made haste,*] By the great joy and eagerness which he displayed, he shewed what high esteem he had for that holy Jesus, whom the scribes and Pharisees despised. *Dr. Whitby.*

8. — *the half of my goods I give to the poor;*] I now resolve to give to the poor, &c. He shews the sincerity of his reformation and conversion, by devoting so large a portion of his possessions to charitable purposes, and by his readiness to repair any injury he had done to others by oppression or false accusation. *Dr. Whitby.*

He says in effect, I perceive, Lord, that the people who attend Thee are very much offended at Thy coming to my house, who am a sinner. I confess I am so, a great sinner indeed; but I beseech Thee not to disdain to remain my guest on that account; for, whatsoever sins I have hitherto committed, I now heartily repent of them, and resolve and promise before Thee and them, that I will never commit them any more. And, to testify my sincerity herein, I will now relieve the poor as much as I ever oppressed them; for I will give them half my goods; and for whatever I have wrongfully taken from any man, I will restore four times the value. *Bp. Beveridge.*

—— *by false accusation,*] By giving wrong information against him in respect to the duties payable to the government.

—— *fourfold.*] Not by adding a fifth part, which the Law required in case of theft, when the thing stolen was voluntarily restored, Numb. v. 7, nor by restoring double, as when what was taken was found in the trespasser's hands, Exod. xxii. 4; but by restoring for money and goods what the rigour of the Law only required when an ox or a sheep was killed after being stolen. *Dr. Whitby.*

One particular and eminent fruit of true repentance is the making satisfaction and restitution to those whom we have injured. To God, indeed, we can never make compensation for the injuries we have done to Him by our sins; all that we can do is, to confess our sins to Him, to make acknowledgment of our miscarriages, to be heartily troubled for what we have done, and not to do the like again. But for injuries done to men we may, in many cases, make reparation and satisfaction. And this, as it is one of the best signs and proofs of a true repentance, so is it one of the most proper and genuine effects of it: for this is, as much as in us lies, to undo what we have done, and to unsin our sins. *Abp. Tillotson.*

9. — *This day is salvation* &c.] This day is this family received into the gracious covenant of mercy and salvation, and to a share in all the promises made by God to His peculiar people. For this man, by repentance, faith, and renewed obedience, is become truly and properly a son of Abraham, to all the purposes of religion and happiness. It is probable that Zaccheus was originally a Jew, yet all publicans in general were considered and ranked as Gentiles by the Jews, on account of the odious nature of their office, and the general badness of their character. *Dr. S. Clarke, Grotius.*

—— *is a son of Abraham.*] Acts like a true son of Abraham, and ought to be regarded as one of God's chosen servants. *Bp. Mann.*

10. *For the Son of man* &c.] For a principal design of My coming into the world is to reclaim such persons as these from the ways of sin and misery, to repentance and obedience, and the hopes of eternal life. *Dr. S. Clarke.*

11. — *because he was nigh to Jerusalem,*] Being now not far from Jerusalem, the royal city of the Jews, His disciples thought that He would immediately take upon Him the regal authority, chap. xvii. 20. *Dr. Hammond.*

12. — *A certain nobleman* &c.] The nobleman here represents Christ the Son of God, who, leaving heaven, travels "to a far country," this world, in order to receive a spiritual kingdom from His Father; and then, after His resurrection, to return to heaven. The "ten servants," among whom He distributed the sum of money to be put out to interest against His return, represent the Apostles and preachers of the Gospel. "His citizens, who hated Him" and rejected Him for their King, are the Jewish and other apostate nations. On His second appearance in glory to establish His kingdom on earth, He will reward or punish His servants according to their deserts, and will destroy His enemies. This awful prophecy, which was necessarily vailed in a parable, not then to be understood, began to be fulfilled at the destruction of Jerusalem by the Romans, and will be concluded in "the days of vengeance," destined to precede His next approaching appearance. *Dr. Hales.*

—— *to receive for himself a kingdom,*] It appears that our Saviour took the foundation of this parable from the custom, which was familiar in those days, that the kings of Judea, and other countries subject to the Roman power, usually went to Rome to have the kingdom confirmed to them by the Roman emperour, without whose permission and appointment they dared not take the government into their hands. This had occurred, in regard to Judea, in the case of Herod the Great, and of his son Archelaus. *Dr. Whitby.*

13. — *Occupy till I come.*] Trade with it till I return. *Dr. S. Clarke.*

Anno DOMINI 33. then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

[c] Matt. 13. 12. 26 For I say unto you, [c] That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me. Anno DOMINI 33.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 [d] And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, [d] Matt. 21. 1.

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that

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17. — *over ten cities.*] Of his new kingdom.

21. *For I feared thee,* &c.] Thus wicked men who abuse, or at least make no good use of those abilities which God has given them, deem it a hardship that they should be required by Him to take pains to improve His gifts, and to employ and use them for the good of the world. *Dr. S. Clarke.*

23. *Wherefore then gavest not thou my money into the bank,* &c.] From hence we learn what reception those persons are likely to meet with from their Supreme Judge, who can plead nothing beyond a negative merit, the merit of doing neither good nor harm. It is not enough merely that we abstain from great crimes, or that we enjoy ourselves in an indolent harmless tranquillity, and divide matters so nicely as to avoid equally the inconveniences of vice and the fatigues of virtue; praising religion in words, loving it perhaps in speculation, but leaving the trouble of practising it to others. This languor and inactivity is a kind of lethargy in the soul, which renders it utterly insensible to the life and spirit of religion. Indifference in any good cause is blamable. In religion, in the Christian religion, it is insupportable. It does violence to the first and fundamental principle of that religion, "Thou shalt love the Lord thy God with all thy heart." Christianity is throughout an active religion; it consists not only in abstaining from evil, but in being "ready to every good work," Titus iii. 1; and, if we stop short at the first, we leave half of our business undone. Christ Himself went about doing good, and He has prescribed a variety of positive and practical duties to His disciples, as the condition of their salvation; and has pressed the performance of these duties upon them with an earnestness and a force of expression, that may well alarm the thoughtless, and make them reflect with seriousness on the extreme danger of their situation. *Bp. Porteus.*

26. — *unto every one which hath* &c.] Thus Christ, to those who improve His gifts, does in this present time add continually more and more assistance, and will finally reward them with eternal life: but from those who improve not His grace and assistance, He in this present time withdraws even what He had already given, and will finally condemn them to everlasting punishment. *Dr. S. Clarke.*

27. *But those mine enemies,* &c.] In the same manner, as He intimates, He will destroy the rebellious nation of the Jews, who opposed His Gospel and the establishment of His kingdom, with a most severe and exemplary temporal vengeance; and at the day of judgment He will likewise condemn all His open enemies, who have wilfully rejected and opposed His Gospel, as well as His wicked servants, who have neglected and disobeyed it, to eternal death and misery. *Dr. S. Clarke.*

28. — *went before,*] Before His Apostles and disciples. See Mark. x. 32.

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cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

[c] Matt. 21. 12.

45 [c] And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people ‖ were very attentive to hear him.

‖ Or, *hanged on him.*

CHAP. XX.

1 *Christ avoucheth his authority by a question of John's baptism.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Cesar.* 27 *He convinceth the Sadducees that denied the resurrection.* 41 *How Christ is the son of David.* 45 *He warneth his disciples to beware of the scribes.*

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AND [a] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

[a] Matt. 21. 23.

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; [b] A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

[b] Matt. 21. 33.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

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38. — *peace in heaven,* &c.] Peace and forgiveness is secured for us through Christ in heaven: glory therefore be to God most high. See Matt. xxi. 9. *Bp. Mann.*

40. — *the stones would immediately* &c.] A strong figurative expression, signifying that God would even work a miracle to raise up others to glorify His name, rather than silence should be kept on so extraordinary an occasion. *Dr. S. Clarke.* See Hab. ii. 11.

41. — *and wept over it,*] It is thrice recorded of our Blessed Saviour, that He wept; on this occasion, of His prophetick foresight of the destruction impending over Jerusalem; at the death of Lazarus, John xi. 35; and once again, when His own sufferings were the cause, Heb. v. 7. *Abp. Newcome.*

42. — *If thou hadst known,*] O that "thou hadst known." It is the expression of a wish, as in chap. xii. 49. *Bp. Pearce.* Happy had it been for thee if thou hadst known, in this day of thy visitation by the Messiah, (chap. i. 68,) the things which belong to thy peace and welfare: but now, through thy infidelity, they are hid from thine eyes. *Dr. Whitby.* "Hid from thine eyes:" not by any of the signs of the Messiah being suppressed by God, (every proof on the contrary having been afforded to the Jews,) but by their own wilful blindness and prejudices. *Grotius.*

43. — *shall cast a trench — and compass thee round,*] It is related by Josephus, that this prophecy of our Saviour was very remarkably fulfilled at the destruction of Jerusalem by the Romans. Titus, the Roman commander, in order to reduce the city the sooner, surrounded it with a trench and rampart of thirty-nine furlongs in length, with thirteen castles or forts, for the purpose of preventing the escape of the inhabitants. The utmost distress and misery arose from the famine which ensued. *Dr. Hammond.*

44. — *not leave in thee one stone* &c.] See note at Matt. xxiv. 2.

—— *the time of thy visitation.*] The time when God had visited and redeemed His people, by sending the promised Messiah, Luke i. 68. *Bp. Mann.*

48. *And could not find* &c.] They could not resolve on any course which they could safely pursue, because the people in general were so zealous in His favour. *Dr. Hammond.*

Chap. XX. ver. 6. — *the people will stone us:*] They had themselves accustomed the people to this violence; for, when they could not legally convict their enemies, they incited the multitude to stone them. See John x. 31; Acts xiv. 19. *Grotius.*

10. — *at the season*] "When the time of fruit drew near," Matt. xxi. 34.

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13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him,

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What [c] Ps. 118. 22. is this then that is written, [c] The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

[d] Matt. 22. 16. 21 And they asked him, saying, [d] Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God ‖ Or, *of a truth.* ‖truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

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24 Shew me a ‖ penny. Whose image and superscription hath it? They answered and said, Cesar's.

‖ See Matt. 18. 28.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ [e] Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

[e] Matt. 22. 23.

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are

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14. — *the inheritance may be our's.*] Not by right, but by seizure, Matt. xxi. 38.

16. *He shall come and destroy* &c.] The chief priests and elders answer thus, (see Matt. xxi. 41,) not readily perceiving the tendency of the parable; but, presently after, finding that they themselves were the persons whom Jesus represented under the similitude of the husbandmen, they began to recall their words, and said, "God forbid." *Dr. S. Clarke.*

20. — *which should feign themselves just men,*] Might pretend to ask His opinion from conscientious motives; but in reality with the intent to ensnare Him. *Dr. S. Clarke.*

—— *of the governor.*] Of the Roman governour. On this account they put the question to Christ respecting the payment of tribute to Cesar, in the hope that He would deny the lawfulness of it, and so furnish a ground of accusation against Him, as an enemy to Cesar. *Dr. Whitby.*

34. — *The children of this world* &c.] Our blessed Lord corrects their fond mistake in judging of the life to come by the life that now is, when circumstances would be widely different. In this world, where mankind go off and die daily, there is a necessity of a constant and regular succession to supply the decays of mortality; but, in the world to come, where none die any more, there is no necessity for such supplies. *Dr. Waterland.*

35. — *the resurrection from the dead,*] Our Lord, agreeably to the Jewish style of that period, calls that only "a resurrection," which is a resurrection to glory. *Dr. Campbell.*

36. *Neither can they die any more:*] They shall no longer be subject to the changes and accidents of this mortal state: but they shall all be like the angels of God, glorious, unchangeable, and immortal; and shall continue in the presence of God in a state of perfect bliss, and in the eternal enjoyment of unalterable happiness. *Dr. S. Clarke.*

—— *for they are equal unto the angels;*] The highest angels in heaven are God's ministers and messengers, and are glorious and happy in their obedience: and the very meanest of the sons of men, if not wanting in the duties of their present station, whatever it be, will be advanced to the same likeness. The lowest offices in God's service become the steps of our highest advancement. *Dr. Ogden.*

—— *are the children of God,*] Good men are now the children of God, because they resemble Him in the holy disposition of their minds; but then they will be like Him in the participation

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[f] Exod. 3. 6. 37 Now that the dead are raised, [f] even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all.*

[g] Matt. 22. 42. 41 And he said unto them, [g] How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

[h] Matt. 23. 5. 46 [h] Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

[i] Mark 12. 41. AND he looked up, [i] and saw the rich men casting their gifts into the treasury.

[k] See Mark 12. 42. 2 And he saw also a certain poor widow casting in thither two [k] mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

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4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

[l] Matt. 24. 1. 5 ¶ [l] And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

[m] Matt. 24. 7. 10 [m] Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

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of His happiness, so far as finite and created beings are capable; the whole man, body as well as soul, shall be partaker of immortality. *Abp. Tillotson.*

——*children of the resurrection.*] That is, partakers of the resurrection, and of the eternal life which will follow it. *Beausobre.*

37.—*even Moses shewed*] As the Sadducees had formed their objection (ver. 28) from the books of Moses, our Saviour thinks proper to confute them out of the writings of Moses, although there were passages in other parts of the Old Testament, which might seem more plain and express to His purpose of confuting the Sadducees. *Dr. Waterland.*

38.—*is not a God of the dead, but of the living:*] The words are "I am," not 'I was;' therefore God was then the God of those three patriarchs, the latest of whom had been dead above 1700 years; still He continued to be their God; therefore those patriarchs were still living and endowed with intelligence, somewhere or other, when God declared He was still their God; that is, they were alive as to their better parts, their souls. Thus the Sadducees, who denied the separate subsistence of souls or spirits, were confuted at once, and that by a very clear and plain text, produced even from the books of Moses. *Dr. Waterland.*

——*for all live unto him.*] The souls of the just are already in the hands of God, and it is certain that their bodies will be raised and again united to them by His almighty power. *Dr. Hammond.*

Chap. XXI. ver. 4.—*the offerings of God:*] The treasure designed for the use of His temple. *Dr. Whitby.*

9.—*is not by and by.*] Is not immediately. *Bp. Pearce.* St. Matthew expresses it, "is not yet," Matt. xxiv. 6.

11.—*fearful sights and great signs*] Josephus has given a very particular account of the prodigies which preceded the destruction of Jerusalem. Among other things, he speaks of a flaming sword seen over the city; also of a light which for the space of half an hour shone so bright in the night about the altar and the temple, that it seemed as if it was noonday. He adds other similar prodigies, which were so generally known, that they are related by Tacitus the Roman historian. *Bp. Pearce.*

13.—*it shall turn to you for a testimony.*] The providence of God will turn all this to your advantage and to His own glory. For, by these means, your innocence and sincerity, and their malice, will be made manifest; the doctrine of the Gospel will be more inquired into, and more effectually published to the world, and the truth of it more firmly established. *Dr. S. Clarke.*

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14 [d] Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

[d] Matt. 10. 19.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

[e] Matt. 10. 30.

18 [e] But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

[f] Matt. 24. 15.

20 [f] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

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25 ¶ [g] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

[g] Matt. 24. 29.

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

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15. — *I will give you a mouth and wisdom,*] I will furnish you with those answers and those means of convincing your adversaries, which they shall not be able to resist. *Dr. Hammond.* See note at Matt. x. 19.

18. — *there shall not an hair of your head perish.*] When this unbelieving city shall be destroyed, ye that are faithful and endure to the end, shall be safe, Matt. x. 22: for, if it be the good pleasure of God, He can preserve you in the most imminent danger from even the smallest hurt. *Bp. Mann.*

19. *In your patience possess ye your souls.*] Persevere with constancy, and fall not off from your profession; and this will furnish the most certain means of your escaping from the general destruction. See Matt. x. 39; Mark xiii. 13. *Dr. Hammond.*

24. — *captive into all nations:*] The number of those who perished at the siege and capture of Jerusalem, by sword and famine, is stated by Josephus to have been not less than 1,100,000. The number of those that were made captive was 97,000, who were subjected to every kind of cruel treatment, being either sold, or dispersed through the provinces of the Roman empire, to be torn to pieces by wild beasts. *Dr. Hammond.*

—— *until the times of the Gentiles be fulfilled.*] The interpretations of this text have been extremely various. "Till the Gentiles have done all which God decreed that they should do;" (*Bp. Pearce;*) or, "till the times of the Gentiles," that is, the times appointed for their full conversion to Christianity "be fulfilled." *Abp. Newcome.*

25. — *signs in the sun, — the sea and the waves roaring;*] See note at Matt. xxiv. 29. These are all figurative expressions, signifying, primarily, the destruction of the Jewish state.

27. *And then shall they see* &c.] They shall be forced to acknowledge the power and glory of Jesus, the true Messiah, when He comes to execute vengeance on them; and this remarkable manifestation of His authority and dominion shall be an apt type and representation of His future coming to final judgment. *Dr. S. Clarke.*

28. *And when these things — come* &c.] When ye see all these things, that I have foretold you, begin to come to pass, then take comfort, and expect with confidence that the time of your deliverance and of the firm and universal establishment of My Church draweth nigh. *Dr. S. Clarke.*

34, 35. *And take heed to yourselves,* &c.] Our Saviour here exhorts the believing Christians to use the greatest vigilance, lest they should miscarry in that dreadful season, by indulging in luxurious excesses, which might render them unmindful of it, or by too great concern for their temporal interests. He exhorts them also to add to this vigilance constant prayer to God, that they might be found worthy to escape these tremendous judgments, and might stand safely and boldly before the Son of man, when He comes to execute them on the unbelieving Jews. Hence it is to be observed, that the promise of deliverance to the Christians, at that time, was only conditional; depending on the care they took to avoid sin, and to display those Christian virtues and graces, by which they would be rendered worthy to escape the impending judgments. And from this we should draw the

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36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

1 *The Jews conspire against Christ.* 3 *Satan prepareth Judas to betray him.* 7 *The apostles prepare the passover.* 19 *Christ instituteth his holy supper,* 21 *covertly foretelleth of the traitor,* 24 *dehorteth the rest of his apostles from ambition,* 31 *assureth Peter his faith should not fail:* 34 *and yet he should deny him thrice.* 39 *He prayeth in the mount, and sweateth blood,* 47 *is betrayed with a kiss:* 50 *he healeth Malchus' ear,* 54 *he is thrice denied of Peter,* 63 *shamefully abused,* 66 *and confesseth himself to be the Son of God.*

[a] Matt. 26. 2.

NOW [a] the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

[b] Matt. 26. 14.

3 ¶ [b] Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them ‖ in the absence of the multitude.

‖ Or, *without tumult.*

7 ¶ [c] Then came the day of unleavened bread, when the passover must be killed.

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8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

[c] Matt. 26. 17.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 [d] And when the hour was come, he sat down, and the twelve apostles with him.

[d] Matt. 26. 20.

15 And he said unto them, ‖ With desire I have desired to eat this passover with you before I suffer:

‖ Or, *I have heartily desired.*

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ [e] And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

[e] Matt. 26. 26.

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general inference, that there must be a concurrence of human endeavours with the Divine assistance, and providence, for our protection; and that we must never expect deliverance at the hands of God, without a due use of those means, which He has given us for the purpose of effecting it. *Dr. Whitby.*

Chap. XXII. ver. 1. — *the feast of unleavened bread*] See note at Matt. xxvi. 2.

3. *Then entered* &c.] This was two days before the passover. See John xiii. 1, 29. The supper at which this happened, John xiii. 27, was prior to the passover feast, as Judas's consultation with the chief priests is here related to have occurred before the days of unleavened bread. *Dr. Whitby.*

4. — *and captains,*] Captains of the temple; meaning probably those among the priests who had the superintendence of the guards of the temple. *Bp. Pearce.*

7. — *the passover*] The paschal lamb.

15. — *With desire I have desired*] See the margin. This is a Hebrew phrase, signifying, I have very much desired. *Bp. Pearce.* The reason of His anxiety may probably have been His wish to institute the ceremony of the Lord's supper. *Grotius.*

16. — *I will not any more eat thereof,* &c.] He says to them, This is the last that I shall ever eat with you in the present world; I Myself, who am the true Paschal Lamb, being now ready to be offered for you upon the cross: and all types and shadows shall henceforth be swallowed up in the real accomplishment of the things which were typified. *Dr. S. Clarke.*

19. — *this do in remembrance of me.*] This is the particular charge which our Lord gave when He was going to lay down His life for us. Men commonly observe religiously the charge of a dying friend; and, unless it be very difficult and unreasonable, they pay to it implicit obedience. But this is the charge of our best friend, nay of the greatest benefactor and friend of all mankind, when He was preparing to die in our stead, and to offer up Himself a sacrifice for us. And can we deny any thing to Him who was about to do so much for us? Can we refuse to comply with this His command, so little grievous and burdensome in itself, so infinitely beneficial to us. Had such a friend, in such circumstances, bid us do some great thing, should we not have done it? How much more when He has only said, Do this in remembrance of Me; when He has only commended to us one of the most natural and delightful actions, as a fit memorial of His wou-

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20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

[f] Matt. 26. 21.

21 ¶ [f] But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

[g] Matt. 20. 25.

25 [g] And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

Anno DOMINI 33.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

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derful love to us, and His cruel sufferings for our sakes; when He has only enjoined us, in a thankful commemoration of His goodness, to meet at His table and to remember what He hath done for us, to look upon Him whom we have pierced, and to resolve to grieve and wound Him no more? Can we, without the most horrible ingratitude, neglect this dying charge of our Sovereign and our Saviour, the great friend and lover of souls? a command so reasonable, so easy, so full of blessings and benefits to the faithful observers of it. *Abp. Tillotson.*

These words, enforcing upon us the use and necessity of frequent communion, imply something far more significant than that, by celebrating the holy sacrament, we preserve a memorial of a deceased benefactor; they imply, that we thereby continue to receive His benefactions, which are conveyed to us from time to time, as often as we "shew the Lord's death till He come." So true is the account given of this sacred rite in the Articles of our Church, that it is not only the badge or token of a Christian man's profession, but rather a certain and sure witness and effectual sign of grace and God's good will towards us; by which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him. *Bp. Warburton.*

The commemoration of Christ's death, as the ground of our hope of everlasting life, cannot but suggest to our minds a lively sense of Christ's love to mankind, and our obligation of mutual kindness to each other; John xiii. 34, 35; xv. 13, 14. We are all called upon jointly to commemorate the love of Christ, as the servants of one Master and the members of one body; that, while our hearts are warmed with religious gratitude and devout affection to our heavenly benefactor, the very act of uniting in the celebration of this holy and important rite, may produce in us feelings of kindness and benevolence towards those whom we see partaking of the same covenant of grace, and rejoicing in the same hope of everlasting happiness. But the death of Christ was not merely a proof of His love to mankind; it was also an expiatory sacrifice for the sins of the whole world; and, therefore, the Lord's supper which commemorates that sacrifice, may justly be called, in the language of our Articles, "a sacrament of our redemption." *Bp. Tomline.*

20. — *This cup is the new testament*] This cup (meaning the wine contained in it) is the memorial of the New Testament, or covenant ratified in My blood, which is shed for you for the remission of your sins, Matt. xxvi. 28. *Dr. Whitby.* St. Luke (as also St. Paul) reports the words of our Saviour, on giving the cup, differently from St. Matthew and St. Mark, and it is probable that He spake them both; that He first said, "This is My blood," (Matt. xxvi. 28,) and then added, as a clearer explanation, "This cup is the new testament in My blood." The latter was a more familiar expression to the Jews. They knew that the blood of the lamb was sprinkled, and by their so doing, they entered into a covenant with God; in remembrance of this, they drank at the passover the cup of blessing and salvation, and rejoiced before the Lord. So that they necessarily understood our Saviour, that the cup so blessed was to be to them the assurance of a New Testament or covenant, which was to be established by the blood of Christ; in the place of which, they were to drink, according to His present institution, this cup of blessing and praise. *Bp. Burnet.*

22. — *the Son of man goeth*, &c.] See note at Matt. xxvi. 24. "As it was determined." God foresees and permits wickedness, such as the treason of Judas; but He does not cause it. *Dr. Whitby.*

24. *And there was also a strife among them*, &c.] When the twelve Apostles thus unseasonably contended for superiority on the night of the paschal supper, our Lord shewed the greatest kindness in His manner of correcting their false ideas. Having observed the difference between His kingdom and worldly ones, exaltation among His followers depending on their humility, He proposes to them His own example during His intercourse with them, turns their views to future greatness in His spiritual kingdom, and enforces His gracious words by a most eminent act of humility in washing their feet, (John xiii. 1—15;) an office of condescension which He exhorts them to imitate in their general conduct towards each other. *Abp. Newcome.*

—— *the greatest.*] In Christ's kingdom. See Matt. xx. 21.

25. — *The kings of the Gentiles* &c.] See note at Matt. xx. 25, 26.

—— *are called benefactors.*] It was the vanity of many princes in those times to affect the title of Euergetes or Benefactor. *Grotius.*

27. — *I am among you as he that serveth.*] Take example, He says, from Me. Ye see how far I, who am your Lord and Master, am from assuming to Myself any worldly power or greatness, and that I even behave Myself as your inferiour in the offices of condescension and service. (See John xiii. 4. and 14.) Learn ye, therefore, in imitation of Me, to assist one another, and condescend to one another with all humility, meekness, and charity. *Dr. S. Clarke.*

28. *Ye are they* &c.] By recalling to their minds the trials they had gone through with Him, and by pointing out to them their reward, ver. 29, Jesus designs further to check their vain ambition, and their fondness for worldly advantages and honours. *Dean Stanhope.*

—— *in my temptations.*] In My trials and sufferings. *Bp. Mann.* By the Apostles continuing with Him in His temptations are undoubtedly meant the several instances of their fidelity; their adhering steadfastly to Him, notwithstanding difficulties and discouragements; their relinquishing the world for His sake; and willingly undergoing the same painful labours, the same poverty and hard fare, the same malice and persecution, the same derision and contempt which He did. *Dean Stanhope.*

29. — *I appoint unto you a kingdom*, &c.] By this expression we are not to understand an equality of promotion for the Apostles, to that which Christ Himself had, but only a similar promotion. God gave to Jesus a name above every name; so that none could approach to His degree of exaltation. But, as He exalted the Son for His voluntary humiliation and sufferings, so

Painted by Correggio

CHRIST'S AGONY IN THE GARDEN.

Luke Ch.22. v.41.

Anno DOMINI 33.

30 That ye may eat and drink at my table in my kingdom, [b] and sit on thrones judging the twelve tribes of Israel.

[b] Matt. 19. 28.

31 ¶ And the Lord said, Simon, Simon, behold, [i] Satan hath desired *to have* you, that he may sift *you* as wheat:

[i] 1 Pet. 5. 8.

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

[k] Matt. 26. 34.

34 [k] And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[l] Matt. 10. 9.

35 [l] And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

Anno DOMINI 33.

37 For I say unto you, that this that is written must yet be accomplished in me, [m] And he was reckoned among the transgressors: for the things concerning me have an end.

[m] Isa. 53. 12.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ [n] And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

[n] Matt. 26. 36.

40 [o] And when he was at the place, he said unto them, Pray that ye enter not into temptation.

[o] Matt. 26. 41.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it

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He decreed that all, who suffered with Him, should also reign with Him; that they should partake of His glories, who had partaken of His hardships, and receive an exaltation, proportional to what they had done for His sake. *Dean Stanhope.*

30. *That ye may eat and drink*] Spiritual blessings are here represented by what is generally supposed to constitute earthly happiness. *Bp. Pearce.*

—— *sit on thrones*] See note at Matt. xix. 28.

31. — *Satan hath desired to have you,*] This relates to all the Apostles, as "you" is in the plural number. There is now, He says, immediately coming upon you, My Apostles and followers, a time of very great affliction and extreme distress; in which Satan will strongly tempt you all, on the occasion of My agony and approaching death, to forsake and deny Me. *Dr. S. Clarke.*

—— *that he may sift you as wheat:*] That he may toss and shake you with temptations, as wheat is shaken in the sieve. *Dr. Whitby.*

32. *But I have prayed* &c.] But I have prayed for thee, Simon, in particular, that God would deliver thee from that great temptation into which thou especially wilt fall: and, when thou hast escaped thyself, remember and use thy utmost endeavours to comfort, encourage, and strengthen thy brethren. *Dr. S. Clarke.*

36. — *he that hath no sword,*] He warns them, generally, that the time of danger and distress was now approaching, and that due care must prudently be taken to provide against it. *Bp. Mann.*

37. — *this that is written* &c.] Whatever is prophesied concerning Me is now going to be fulfilled; My end is near at hand. *Bp. Mann.*

38. — *Lord, behold, here are two swords.*] The disciples, understanding their Master to mean literally that they should arm themselves for their defence, said to Him, "Here are two swords:" but Jesus, who really meant only to signify to them the greatness of their approaching distress and temptations, and to warn them against surprise, replied, "It is enough;" ye need not trouble yourselves for any more weapons of this nature for your defence. *Dr. S. Clarke.*

—— *It is enough.*] This He said, as no use was to be made of them. *Bp. Pearce.*

40. — *at the place,*] The garden of Gethsemane.

41. — *kneeled down,*] This marked the greater earnestness: the Jews usually stood when they prayed. *Grotius.*

44. *And being in an agony*] What was it, what could it be, that lay thus heavy on the soul of the Saviour of the world? Was it the fear of death? Was it the pain, shame, and torment, felt beforehand, of his ensuing crucifixion? Such a thought were poor and base: thousands of His blessed martyrs have welcomed tortures, not less than His, with smiles and gratulations. If their weakness was thus prevalent and undaunted, how great must have been His strength! No, it was the sad weight of the sins of mankind, it was the heavy burden of His Father's wrath for those sins, which thus pressed down His soul, and wrung from Him these bitter expressions of sorrow. If every human sin deserve eternal death, what was it for His soul, in this short time of His bitter passion, to answer those millions of eternal deaths, which all the sins of all mankind had deserved! *Dr. Hales.*

Our Saviour was to undergo not only the utmost load that human malice could impose, of ignominious disgrace and grievous pain, but was to feel dismal agonies of spirit, and those unknown sufferings, which God alone could inflict, God alone could sustain. He was to labour with pangs of charity, and through His heart to be pierced with deepest commiseration of our wretched state. He was to bend under the burden of all the sins, the numberless most heinous sins and abominations, ever committed by mankind. He was to pass through the hottest furnace of Divine vengeance, and by His blood to quench the wrath of Heaven, flaming out against iniquity. He was to bear the hiding of God's face, and an eclipse of that favourable aspect, in which all bliss does reside. These things with the clearest apprehension He saw coming upon Him, and no wonder that His human nature started at such a sight, or that human instinct should dictate that petition, "Father, if Thou be willing, let this cup pass from Me;" words implying His most real participation of our infirmities; words denoting the height of those sad evils which encompassed Him; words informing us how we should entertain God's chastisements, and whence we must seek relief of our pressures; that we should receive them not with a scornful neglect or sullen insensibility, but with a meek contrition of soul; that we should entirely depend on God's pleasure for support under them, or a release from them: words which in conjunction with those that

Anno DOMINI 33. were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

[p] Matt. 26. 47. 47 ¶ And while he yet spake, [p] behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

[q] Matt. 26. 57. 54 ¶ [q] Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

[r] Matt. 26. 69. 55 [r] And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

Anno DOMINI 33. 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

[s] Matt. 27. 1. 66 ¶ [s] And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, [t] Ye say that I am.

[t] Mark 14. 62.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

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follow, shew how instantly we should quash and overrule any insurrection of natural desire against the command or providence of God. *Dr. I. Barrow.*

—— *as it were great drops of blood*] Drops large and thick as drops of blood. *Dr. Hammond.*

45. — *for sorrow,*] Their great sorrow had dispirited them, and rendered them sleepy. *Dr. Whitby.*

48. — *betrayest thou* &c.] Canst thou thus basely and ungratefully betray Me with a treacherous token of peace and friendship? *Dr. S. Clarke.* Our Lord bestows on Judas no upbraiding appellation; but simply declares His knowledge, that this seeming token of affection was used for the purpose of marking Him out to those whom His relentless enemies sent to apprehend Him. *Abp. Newcome.*

50. — *one of them*] St. Peter. See note at Matt. xxvi. 51.

51. — *Suffer ye thus far.*] Jesus seems to have addressed this to the soldiers who came to apprehend Him; 'Excuse this injury done by one of My Apostles, which I will presently repair:' for it is related, immediately after, that He healed him. He seems to have intended to shew by this action, that He who had power thus miraculously to heal, must have been taken willingly, and not for want of power to preserve Himself. *Dr. Whitby.*

52. — *captains of the temple,*] See note at ver. 4.

53. — *but this is your hour,* &c.] He says this, with some allusion to the hour of the night; the season most favourable to deeds of darkness. This is the time in which it is permitted to you to exercise your malice, and execute your bloody designs against Me; and in which Satan is permitted to assail Me with the most furious temptations. *Dr. Whitby.*

55. — *when they had kindled a fire*] See the note at John xviii. 18.

61. *And the Lord turned, and looked upon Peter.*] What effect that look must have had on the heart and on the countenance of St. Peter, every one may perhaps in some degree conceive; but it is utterly impossible for any words to describe, or, I believe, even for the pencil to express. *Bp. Porteus.*

70. — *Ye say that I am.*] It is as ye say; I am.

71. — *we ourselves have heard of his own mouth.*] That He styles Himself the Son of God, and so blasphemes, by making Himself equal with God, John v. 18; x. 33. *Dr. Whitby.*

CHAP. XXIII.

Anno DOMINI 33.

1 *Jesus is accused before Pilate, and sent to Herod.* 8 *Herod mocketh him.* 12 *Herod and Pilate are made friends.* 13 *Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified.* 27 *He telleth the women, that lament him, the destruction of Jerusalem:* 34 *prayeth for his enemies.* 39 *Two evildoers are crucified with him.* 46 *His death.* 50 *His burial.*

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a King.

[a] Matt. 27. 11.

3 [a] And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it.*

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season,* because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him. Anno DOMINI 33.

11 And Herod with his men of war set him at nought, and mocked *him,* and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

[b] Matt. 27. 28.

13 ¶ [b] And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him.*

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man,* and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him,* crucify him.

22 And he said unto them the third time,

Chap. XXIII. ver. 1. *And the whole multitude*] It seems probable, that the priests, elders, scribes, and captains of the temple, with their servants and dependents, made up the multitude here spoken of. The common people were for the most part favourers of Jesus, and for this reason the Jewish rulers caused Him to be seized in the night, and "in the absence of the multitude," chap. xxii. 6. *Bp. Pearce.*

2. — *forbidding to give tribute to Cesar,*] They here affirm what was completely false, as appears from Matt. xxii. 21. But their falsehood was covered, it is probable, under two specious pretences: 1st, that He professed Himself King of the Jews, of which these hypocrites take advantage to render Him odious to the people, although they themselves gave this title to the Messiah whom they expected. 2nd, that He was a Galilean, and therefore likely to embrace the opinion of Judas Gaulonites, who held it was not lawful to pay tribute to Cesar. See ver. 6. *Dr. Whitby.*

4. — *I find no fault in this man.*] This was not said (according to John xviii. 36, 38) till after Jesus had declared to Pilate, that "His kingdom was not of this world;" and probably not till after Pilate had found, on examining witnesses, (ver. 14 of this chap.) that all their evidence amounted to no proof of His having set Himself up for a temporal king. *Bp. Pearce.*

7. — *he sent him to Herod,*] To Herod Antipas, the same who had beheaded John. See the note on Matt. ii. 1. On discovering that Jesus belonged to the district of Galilee, which formed part of Herod's government, and on considering probably that Herod, from his acquaintance with the Jewish religion, was better qualified to take cognizance of this case, Pilate referred the hearing of it to him. Herod, it is probable, was at this time at Jerusalem on account of the passover feast. *Dr. Hammond.*

9. — *but he answered him nothing.*] Before Herod, our Lord conducted Himself with the same majesty, the same patient endurance of wrongs, which became His peculiar situation; refusing to gratify the idle curiosity of the tetrarch by working a miracle, and to give him that account of His life and ministry which might have been credited on the authority of others. *Abp. Newcome.*

11. — *with his men of war*] His military officers, or attendants. *Dr. Hammond.*

—— *in a gorgeous robe,*] Exhibiting Him as a mock king. *Dr. Whitby.*

12. — *before they were at enmity*] Dissensions were extremely frequent between the different kings and governours throughout the Roman empire. *Grotius.*

16. *I will therefore chastise him,*] It is probable that Pilate proposed this as a lesser punishment, by which the people might be satisfied, and so disposed to acquiesce in His release. *Dr. Hammond.*

Anno DOMINI 33. Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

‖ Or, *assented.* 24 And Pilate ‖ gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

[b] Matt. 27. 32. 26 [b] And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Anno DOMINI 33.

30 [d] Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. [d] Is. 2. 19. Hos. 10. 8. Rev. 6. 16.

31 [e] For if they do these things in a green tree, what shall be done in the dry? [e] 1 Pet. 4. 17.

32 [f] And there were also two other, malefactors, led with him to be put to death. [f] Matt. 27. 38.

33 And when they were come to the place, which is called ‖ Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. ‖ Or, *the place of a scull.*

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

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26. *And as they led him away,*] "Bearing His cross," John xix. 17; afterwards, on finding Him weak, and not well able to sustain it, "they laid hold upon one Simon," &c. *Dr. Whitby.*

29. *For, behold, the days are coming,* &c.] So great and terrible will be the afflictions and calamities that shall fall upon this people, when God comes to execute His just vengeance on them for their sins, (which will speedily come to pass,) that wicked men, in the utmost distress and anguish of despair, shall wish they had never been born; or that they had quickly perished by some untimely death. *Dr. S. Clarke.* This they undoubtedly experienced at the siege of Jerusalem, when misery of every kind pressed upon them; and, amongst other things, so severe a famine, that in an instance related by Josephus, a mother was induced to eat her sucking child. *Dr. Whitby.*

30. — *to say to the mountains,* &c.] This is a strong expression, signifying the greatness of the calamities which were to overtake them; Hos. x. 8; Rev. vi. 16; Isai. ii. 19. *Bp. Pearce.*

31. — *if they do these things in a green tree,*] That is, If they do these things to Me, a righteous person, Ezek. xx. 47; xxi. 2, 3; "what shall be done in the dry?" that is, to those wicked persons, who, like the dry tree, are fit to be burned in the fire. *Dr. Whitby.* If a green and fruitful tree be thus rooted up and destroyed, how much more shall the barren and decayed? If God in His holy providence thinks fit to suffer the righteous and meritorious to be thus cut off, what have the ungodly and sinners to expect, but the severest of the Divine judgments, which are ready to fall on this impenitent nation? *Bp. Mann.* The expression, it is probable, was a proverbial one, well understood by those to whom it was spoken, although to most of us it wants explanation. It is a frequent figure in Scripture to compare good men to green and flourishing trees, and bad men to barren and withered trees. See Ps. i. 3, 4. *Dr. Jortin.*

33. — *Calvary,*] See note at Matt. xxvii. 33.

34. — *Father, forgive them;*] How conspicuous here is our Saviour's charity! He not only prays for men who had persecuted Him to death, and prefaced that death with every insult that unrelenting malice could devise; but He even does so, at the very instant when He is expiring under inconceivable torture and anguish, and in the most degrading manner bleeding out His innocent soul. He prays for merciless wretches, hardened murderers, who were even then insulting over His last agonies, and triumphing in their own wicked barbarity. So far above the power of pain, and wrong, and exasperating malice, was the firmness and meekness of His holy mind. And what a pattern have we here set before our eyes; we who are so soon provoked, so implacably incensed, at slender injuries; so hard to forgive, even when we feel no smart, and the damage is imaginary! O, how far short is this of His perfection! How unlike to His true greatness of soul, who, in His patience and charity more especially, left us an example that we should follow His steps! *Dean Stanhope.*

——*for they know not what they do.*] They might indeed, and ought to have known; but the Scriptures bear them witness, that, if they had known Him, "they would not have crucified the Lord of glory," 1 Cor. ii. 8; Acts iii. 17. This ignorance is all the extenuation of which the horrour of their crime was capable. And some it always is, though in proportion less, as the means of knowledge are greater. Thus our Lord does not only wish their pardon, but He even pleads and turns advocate for the vilest of miscreants. A noble warning this to all His disciples, that they too, when injuriously treated, should make all possible allowances, and put the most favourable construction on the wrongs they suffer; that they should let ignorance and infirmities, passions and surprises, be heard in mitigation of their resentments; and thus become disposed themselves to pardon, and to implore the pardon of God for, the very worst of enemies. *Dean Stanhope.*

The last declaration which our Saviour made was of love to His enemies; the last legacy which He bequeathed was an earnest request to God for the forgiveness of His murderers and persecutors. So that, if any example ought to be dear to us, and effectually to engage us to the imitation of it, this of our blessed Saviour ought; since the injuries which He suffered have saved us from suffering, and the greatest blessing and happiness that ever befell mankind is due to this excellent example. And then with what confidence, nay, with what conscience can we pretend to share in the benefits of this example, without imitating the virtues of it? Can we seriously contemplate the excessive kindness and charity of the Son of God to the sinful sons of men, after all our bitterest enmity towards Him, and most cruel and injurious usage of Him, and all this charity exercised towards us, whilst He was actually under the sense and suffering of these things, and yet not be provoked by an example so admirable in itself, and of such mighty example to us, to "go and do likewise?" *Abp. Tillotson.*

Anno DOMINI 33.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

Anno DOMINI 33.

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

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36. — *offering him vinegar,*] It appears that vinegar was the customary drink of the Roman soldiers. Another cup had been given to Him before He was nailed to the cross, as the Jews were accustomed to do to persons condemned to capital punishments. See note at Matt. xxvii. 34.

39. — *one of the malefactors — railed on him,*] St. Matthew and St. Mark (using, as is often done, the plural for the singular) say, generally, that "the thieves," or "they that were crucified with Him," reviled Him. St. Luke, whose account here is more particular, explains, that one of them reviled Him, and was rebuked by the other. What different effects the judgments of God have upon the minds of men, is strikingly shewn by these examples. Here were two malefactors brought by the providence of God to suffer in the company of His own Son, whose blood was shed for the sins of the whole world. But mark their end. One died reproaching and blaspheming Christ, and breathed out his soul in the agonies of guilt and despair; the other saw, acknowledged, and openly confessed His Redeemer. How adorable is the wisdom of God, who has thus instructed us; and, by setting the examples of His justice and mercy so near together, has taught us to fear without despair, and to trust without presumption! Who would not tremble for himself when he sees a man perish in his sins, who died by his Saviour's side, within reach of that blood which was poured out for his redemption, but wanting faith to stretch out his hand and be saved? *Bp. Sherlock.*

42. — *Lord, remember me* &c.] Perhaps this man had never seen or heard of Christ before; or, if he had, it is yet more strange that he, who had till this time stood out in unbelief, should now acknowledge Him as the Messiah: Now, when His enemies were insulting over Him, when His own disciples and the companions of His preaching and miracles had forsaken Him, when they, who once trusted it had been He who should have redeemed Israel, despaired of Him; when the companion of his wickedness was at this very time reproaching and blaspheming Him: that he should, in this lowest ebb of misery and shame and scorn, to which the Son of God did or could stoop, throw himself upon His protection, acknowledge His kingdom, believe Him Lord of a future and better state, and the disposer of rewards and happiness after death; and all this, upon so surprising a conviction, and in answer to the very first calls of grace: this argues so ingenuous a temper, so noble and so bold a faith, as never was outdone, as never can in all respects be equalled, except the same Jesus were again to be crucified; because no other man's conversion ever had or can have, upon other terms, the same disadvantages and discouragements, which this man laboured under and so generously overcame. *Dean Stanhope.*

His was a great faith which could discover a Christ, a Saviour, under such a poor, scorned, despised, crucified Jesus, and call Him Lord; which, when Jesus hung struggling for His own life, and no deliverer was near, yet saw reason to cast himself upon Him for his everlasting condition, and pray to Him, "Lord, remember me:" which could see Christ's kingdom through His cross and grave and death, and where there was so little sign of a kingdom, and pray to be remembered in that kingdom. *Dr. Lightfoot.*

—— *comest into thy kingdom.*] The circumstance of his mentioning Christ's kingdom, now when He hung expiring on the cross, seems to shew that he had a true notion of the sense in which Christ was King of Israel. *Dr. Lightfoot.* No one but himself, of the whole Jewish nation, (the Apostles themselves not excepted,) appear to have had at this time any other notion than that of a temporal Messiah. His discernment therefore of the Messiah's real character was the more wonderful under such unpromising circumstances, and his faith the more heroick. *Dean Tucker.*

43. — *To day shalt thou be with me*] This promise of our Saviour to the penitent thief is certainly a monument of mercy, a standing comfort to all who truly repent, though at their last hour; an anchor of hope to sorrowful sinners, and a plain proof that sincere amendment never comes too late. For even they, who have long lain in the snares of the devil, shall, like the reclaimed thief, be rescued, accepted, rewarded, provided they, like him, return to God, and improve to the best advantage their portion of time, however small. But the fatal delusion too often is, that few consider what it is to be converted *like him.* They look at the event, but forget the circumstances. For widely different indeed from the case of the penitent thief is the case of those late penitents, who frequently presume to take sanctuary under this example, who, while they live under the ministry of the Gospel, and enjoy both the outward calls of God's word and the inward solicitations of His spirit, turn a deaf ear continually to both: who profess to believe a risen and glorified Redeemer, to expect Him as their Judge, and call Him Lord and King; but pay Him no degree of that respect which this stranger did, when He had made Himself of no reputation, and appeared in the guise of the vilest malefactor. This difference is so striking, that, when duly considered, it must convince all wilful delayers of repentance, that they have no precedent, on which they can safely rely, in the instance now before us. *Dean Stanhope.*

With hearty repentance and true faith this malefactor now sought admittance into his Master's spiritual kingdom, and was graciously accepted by Him, who exercised an act of sovereignty, even on the cross; in all the fulness of assurance promising him an immediate reward, even admittance, on that very day, with Himself, into paradise, or the region appropriated to good souls. *Dr. Hales.*

Who would not love the King of mercies, that forgot His own tortures to remember a poor petitioner, and minded not the racking of His own cross, to take care of another soul's deliverance? Who would be ashamed of, nay, who would not triumph in, a crucified Jesus, that exhibits such power of salvation in His very crucifixion: He, who in the deepest of His shame, and in the highest of His pain and greatest of His weakness, shews such pity, such strength, such deliverance, towards a poor wretch, when there was but a span between him and destruction? The great Deliverer came at the very point of time; and, in the midst of all His weakness and anguish, wrung the lamb out of the jaws of the devourer. *Dr. Lightfoot.*

We cannot possibly infer from the example of this malefactor, whether a late, a sudden, or a death-bed repentance, will avail for any other Christians, or not; for the circumstances in which he was placed were quite peculiar, and different from those in which any others can stand. Much less can any Christians pretend to exult in an absolute certainty of forgiveness, or boast of

Anno DOMINI 33.

44 And it was about the sixth hour, and there was a darkness over all the ‖ earth until the ninth hour.

‖ Or, *land.*

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, [g] Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

[g] Ps. 31. 5.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

[h] Matt. 27. 57.

50 ¶ [h] And, behold, *there was* a man named Joseph, a counseller; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

Anno DOMINI 33.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAP. XXIV.

1 *Christ's resurrection is declared by two angels to the women that come to the sepulchre.* 9 *These report it to others.* 13 *Christ himself appeareth to the two disciples that went to Emmaus:* 36 *afterwards he appeareth to the apostles, and reproveth their unbelief:* 47 *giveth them a charge:* 49 *promiseth the Holy Ghost:* 51 *and so ascendeth into heaven.*

NOW [a] upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

[a] Matt. 28. 1.

2 And they found the stone rolled away from the sepulchre.

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having received an earnest and foretaste of everlasting peace. But, if his example is at all to be propounded for our imitation, it should be in this; that, though his faith excelled the faith of all the sons of men then existing, yet he presumed not to utter any other request than this modest petition, this humble prayer, fervent in hope, though mixed with some diffidence, "Lord, remember me when Thou comest into Thy kingdom." To imitate him thus far, will answer all the ends of solid piety, and of a just reliance on the promises of God. *Dean Tucker.*

This history of the penitent thief is very remarkable and very affecting; and there are two religious and practical inferences to be made from it. The first is the encouragement it affords, even after great misdemeanors, to repenting sinners, who, if they will sincerely perform all that is in their power, ought by no means to think it a lost labour, and to give themselves up to despair, but to entertain honourable sentiments and humble hope of God's placability and mercy. The second use of the text, which ought always to be joined with the first, is to dissuade men from habitual vice, and a delay of reformation, by shewing them how little reason such offenders have to expect that they shall ever so qualify themselves as to become fit to obtain the favour which was extended to this man. *Dr. Jortin.*

The mercies of God are never recorded in Scripture for man's presumption, and the failings of men never for imitation. Here is the memorial of a singular mercy of God in saving this sinner: and a failing of this man, that he never sought salvation till this very instant. And we make an evil application of this example, if we resolve to imitate his failing, and yet hope to succeed as he did, to whom an unparalleled mercy was vouchsafed, and whom God would set up for a monument to all generations; not that men might presume upon God's mercy, from this signal instance of mercy, nor imitate the delay of repentance in this man, but rather that, by witnessing the mercies of God, we might be the more effectually stirred to repentance. *Dr. Lightfoot.*

—— *in paradise.*] Our Saviour must have used this word in the sense in which the Jews understood it, the place of happiness, into which pious souls, when separated from the body, are immediately received. *Dr. Whitby.*

46. — *into thy hands I commend my spirit:*] He means His soul, which He had in His human nature, together with the body, united to the Divine nature. Hence we derive an additional proof that the human soul is distinct from the body, that it lives after it, in a state separate from it, and such a state as is susceptible of happiness and misery. For why is the spirit here the object of our Lord's care, and commended to God, but because there is a place of safety from danger, where souls shall not only survive, but live also in a manner very different from that in which they lived here; where no temptation shall be able to assault, no sin to pollute, no affliction to discompose them? From these considerations, every Christian may draw such inferences, as will turn to the best account, by supporting him under the trials of the present life; by arming him against immoderate fears of death; and by quickening him to those virtues and graces which are necessary to justify his hopes of exchanging this present life for a state infinitely better. *Dean Stanhope.*

47. — *glorified God,*] Acknowledged these convulsions of nature, to be an evidence of Divine interposition. *Dr. Hammond.*

48. *And all the people — smote their breasts,*] In token of their grief, and remorse for their guilt, and the imprecations they had uttered, and with a melancholy presage of their punishment. *Dr. Hales.*

51. — *waited for the kingdom of God.*] Expected at this time the appearing of the Messiah, and secretly in his heart believed that Jesus was He. *Dr. S. Clarke.*

54. — *the sabbath drew on.*] Literally, began to dawn. Meaning that daylight began to appear on the morning of Saturday, (the sabbath;) although, properly speaking, the sabbath began on the preceding evening. *Bp. Pearce.*

56. — *the commandment.*] That in the Law of Moses, of doing no work on the sabbath day. *Dr. Hammond.*

Painted by Annibal Carracci *Engraved by Geo.e Cooke.*

THE WOMEN FROM GALILEE WEEPING OVER THE BODY OF CHRIST.

Anno DOMINI 33.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye ‖the living among the dead?

‖ Or, *him that liveth.*

[b] Matt. 17. 23.

6 He is not here, but is risen: [b]remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

[c] John 20. 6.

12 [c] Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

[d] Mark 16. 12.

13 ¶ [d] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

Anno DOMINI 33.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Chap. XXIV. ver. 5.— *Why seek ye the living among the dead?*] Why search ye here at the sepulchre of the dead, for one who is alive? *Dr. S. Clarke.*

6. — *how he spake*] See the marginal reference.

11. — *seemed to them as idle tales,*] The resurrection was in itself so strange a thing, and the minds of the disciples were so weighed down with sorrow, and prejudiced by the disappointments they had met with, that, though Jesus had expressly foretold He should rise again, yet they hardly hoped for it, and could not believe the women when they acquainted them with the intimations they had received of it. *Dr. S. Clarke.*

13. — *two of them*] Cleopas was one of the two, ver. 18; but neither of the two was an Apostle, as appears from ver. 33. *Bp. Pearce.*

—— *a village called Emmaus,*] Lying westward from Jerusalem, about seven or eight miles. This village was afterwards made a city and a Roman colony, and called Nicopolis. *Dr. Wells.*

16. — *their eyes were holden*] That is, through God's will so disposing it, they knew not that it was Jesus. *Dr. Hammond.*

21. — *should have redeemed Israel:*] Should have proved the Messiah our deliverer. *Dr. S. Clarke.*

If we contemplate the situation and conduct of the Apostles at this important crisis, it will sufficiently appear that enthusiasm must have been wholly excluded from their minds. They had followed our Saviour as a temporal Messiah, who would prove by miracles His claim to the throne of David, and rescue the thousands of Israel from a foreign yoke. But the event exhibited a sad reverse of all that they expected. In the death and burial of their Master, every fond hope seemed to be for ever blasted, every ambitious thought was crushed, every prejudice of their religion and education was outraged. What delusion could have withstood such a shock as this, what credulity could have blinded, what enthusiasm could longer have possessed them? How disappointed, how dejected, how alarmed, must the coolest and the steadiest minds have been at such a scene! How slow and unwilling must they have been to engage again in a cause, thus plainly desperate! And exactly conformable to this is the artless description which the Evangelists record of the feelings and conduct of their brethren. When the two disciples (in this passage) relate the crucifixion of their Lord, how full of perplexity and despondence is their narrative! When they were assembled together, it was with doors shut, for fear of the Jews, John xx. 19. But this state of doubt and dismay was soon changed to triumphant faith, and these very men became witnesses of the resurrection of their crucified Lord. *Dr. Graves.*

Anno DOMINI 33.

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he ‖ vanished out of their sight.

‖ Or, *ceased to be seen of them.*

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

Anno DOMINI 33.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ [e] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

[e] Mark 16.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

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26. *Ought not Christ* &c.] Is it not by those Prophets foretold to be decreed by God, that the Messiah should be insulted and murdered by them, Isai. liii. 8, before He should enter into His kingdom? *Dr. Hammond.*

27. *And beginning at Moses* &c. — *he expounded unto them* &c.] The design of Christ, in entering into so particular an exposition of the Prophets, while "their eyes were holden," ver. 16, was to shew, that, by making a proper use of their understanding, they might, from those very Scriptures whose authority they allowed, have been convinced that the Messiah ought to have suffered as they had seen Him suffer, and to rise from the dead the third day. That is, Christ chose rather to convince them by reason than by sense; or, at least, so to prepare their minds that their assenting afterwards to the testimony of their senses should be with the concurrence of their reason. This proceeding, at once so becoming the Lord of righteousness and of truth, and the freedom of man as a reasonable being, must have been prevented, had Christ discovered Himself to them at His first appearing. Wonder and astonishment would then have taken place of reason, and left them perhaps, when the first strong impression had a little worn away, in doubt and scepticism. *West.*

31. *And their eyes were opened,*] The manner, undoubtedly, of His breaking bread, and probably the form of words in the thanksgiving were peculiar to our Saviour; and these latter were probably the very same made use of by Him at the last supper. This being the case, how strongly were the Apostles called upon by this action to remember their Lord, who had instituted that very form in remembrance of His death; and how properly did it accompany that discovery of Himself which He now thought fit to make to them! *West.*

32. — *Did not our heart burn within us,*] Was there not an unusual warmth of affection and passion in our hearts, during all the time that He talked with us? *Dr. Hammond.*

34. *Saying, The Lord is risen*] This was said by the eleven Apostles and their company; and then these two disciples related how Jesus had joined them on the road. *Bp. Mann.*

—— *hath appeared to Simon.*] Observe the kindness of our Lord to Simon Peter. He did not shew Himself apart, after His resurrection, to John, His beloved disciple; but to him who had thrice denied Him, who had bitterly bewailed his crime, and whose mind required to be soothed and strengthened. *Abp. Newcome.*

39. *Behold my hands and my feet,*] Which had the print of the nails in them, John xx. 25.

The certainty of our Lord's resurrection did not rest on a transient glance or a single interview with His Apostles; He conversed with them for forty days, which precluded every sort of illusion or mistake: nor did it depend upon the sole testimony of those chosen ministers of the Gospel, for He was seen by various other persons, and particularly by five hundred disciples at once; He ate and drank with many to whom He was known before His crucifixion; and He made St. Thomas feel the print of the nails by which He had been fastened to the cross, and of the spear with which His side had been pierced, to convince him that He was the same Jesus who had been crucified, that He had flesh and bones, and was not a spirit. Also, on this occasion, He desires the eleven Apostles, when assembled together, immediately before His ascension, to behold His hands and His feet, and to handle Him. Thus the identity of His person was incontrovertibly ascertained, and all suspicion of His being a spirit was entirely removed. These numerous witnesses of a plain matter of fact, of which every one was a competent judge, constitute a species of proof which may justly be called infallible. *Bp. Tomline.*

43. — *and did eat before them.*] This act of eating was a further proof that He was a real living man. *Bp. Mann.* So much compassion did our Lord shew for their infirmities, and so much care did He take, that not even a shadow of a scruple should remain in their minds, upon a point of the utmost importance to the great business on which He was employed. *West.* From knowing that our Saviour possessed the real human nature after His resurrection, we are taught to expect the resurrection of the body. The light of reason has been able to induce men to look for another life after death, but never encouraged them to extend their hopes to the resurrection of the body. They only trusted that they should not perish wholly, and that their souls might survive the dissolution of this earthly frame. We now see that the body also will be partaker of the life to come. The exquisite knot, which unites soul and body, will again be tied, never more to be dissolved. *Dr. Ogden.*

Painted by Titian. *Engraved by R.t Sands.*

JESUS WITH THE TWO DISCIPLES AT EMMAUS.

Luke C. 24. v. 30.

London, Published by the Society for promoting Christian Knowledge, Sep.r 1, 1816.

Anno DOMINI 33.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things. Anno DOMINI 33.

49 ¶ [f] And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. [f] John 15. 26. Acts 1. 4.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 [g] And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. [g] Mark 16. 19. Acts 1. 9.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

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45. *Then opened he their understanding,*] By a special operation of His spirit, He gave them understanding of the Scriptures, especially in those things which concerned the Messiah. *Dr. Hammond.*

47. *And that repentance and remission of sins* &c.] That by these means was to be established a new and gracious covenant of repentance and forgiveness of sins, which should be preached in His name, first to the Jews, and afterward to the Gentiles, in all the nations of the world. *Dr. S. Clarke.*

49. — *but tarry ye in the city* &c.] Continue in Jerusalem till ye receive the plentiful and miraculous effusion of the Holy Spirit, which I will send you, according to My Father's promise, Joel ii. 28, in order to qualify you with great and extraordinary gifts for so great an undertaking.

51. — *and carried up into heaven.*] Thus was the ascension of our Saviour visibly performed in the presence and sight of the Apostles, for the confirmation of the reality and certainty of that event. They did not actually see Him when He rose from the dead, because an eyewitness was not necessary for the act of the resurrection: it was sufficient that Christ shewed Himself to the Apostles alive after His passion; for whatever was a proof of His life after death, was a demonstration of His resurrection. But since the Apostles were not to see Him actually abiding in heaven, it was necessary that they should be eyewitnesses of the act of the ascension, as they were not to be eyewitnesses of the effect. The knowledge of our Saviour's ascension is very availing for the confirmation of our hopes. He is our forerunner into the regions of bliss; and thither we may hope to follow, as being of the same human nature with which He ascended, members of the same body, branches of the same vine. He has gone thither before us as the firstfruits of those that follow, and we hope to follow Him as coming late to the same perfection. *Bp. Pearson.*

There is a spot at the top of one of the hills on mount Olivet, still shewn as the place from which our Lord ascended; here was anciently a large church built in honour of that glorious triumph. *Maundrell.*

52. *And they worshipped him,*] We have here an instance of religious worship paid to Christ, after He was taken out of the sight of His disciples, and had ascended up into heaven. *Bp. Mann.*

The following Chapters from St. Luke are appointed as Proper Lessons, or as Gospels, on Sundays and Holydays:

CHAP. I.	ver. 26—38,	The Annunciation, - -	Gospel.
—— I.	— 57—80,	St. John Baptist, - - -	Ditto.
—— II.	— 1—14,	Nativity of Christ, - -	Morning.
—— II.	— 15—21,	Circumcision of Christ, -	Gospel.
—— II.	— 22—40,	The Purification, - - -	Ditto.
—— II.	— 41—52,	1st Sunday after Epiphany,	Ditto.
—— III.	— 1—22,	Epiphany, - - - - -	Morning.
—— V.	— 1—11,	5th Sunday after Trinity,	Gospel.
—— VI.	— 36—42,	4th Sunday after Trinity,	Ditto.
—— VII.	— 11—17,	16th Sunday after Trinity,	Ditto.
—— VIII.	— 4—15,	Sexagesima Sunday, - -	Ditto.
—— IX.	— 51—56,	Gunpowder Treason, - -	Ditto.
—— X.	— 1—7,	St. Luke the Evangelist,	Ditto.
—— X.	— 23—37,	13th Sunday after Trinity,	Ditto.
—— XI.	— 14—28,	3d Sunday in Lent, - -	Ditto.
—— XIV.	— 1—11,	17th Sunday after Trinity,	Ditto.
—— XIV.	— 16—24,	2d Sunday after Trinity,	Ditto.
CHAP. XV.	ver. 1—10,	3d Sunday after Trinity,	Gospel.
—— XVI.	— 1—9,	9th Sunday after Trinity,	Ditto.
—— XVI.	— 19—31,	1st Sunday after Trinity,	Ditto.
—— XVII.	— 11—19,	14th Sunday after Trinity,	Ditto.
—— XVIII.	— 9—14,	11th Sunday after Trinity,	Ditto.
—— XVIII.	— 31—43,	Quinquagesima Sunday,	Ditto.
—— XIX.	— 41—47,	10th Sunday after Trinity,	Ditto.
—— XXI.	— 25—33,	2d Sunday in Advent,	Ditto.
—— XXII.	— 1—71,	Wednesday before Easter,	Ditto.
—— XXII.	— 24—30,	St. Bartholomew, - - -	Ditto.
—— XXIII.	— 1—49,	Thursday before Easter,	Ditto.
—— XXIII.	— 50—56,	Easter Even, - - - -	Morning.
—— XXIV.	— 1—12,	Tuesday in Easter-week,	Ditto.
—— XXIV.	— 13—35,	Monday in Easter-week,	Gospel.
—— XXIV.	— 36—48,	Tuesday in Easter-week,	Ditto.
—— XXIV.	— 44—53,	Ascension-Day, - - -	Morning.

THE GOSPEL

ACCORDING TO

S T. J O H N.

INTRODUCTION.

ST. JOHN, the writer of this Gospel, was the son of Zebedee and Salome, and younger brother of James the Great, with whom he was brought up as a fisherman, and with whom he was called to be a Disciple and Apostle of Christ. St. John has not recorded the circumstances of his own call; but we learn from the other three Evangelists, Matt. iv. 21; Mark i. 19; Luke v. 10, that it took place when he and his brother were fishing upon the sea of Galilee, and early in our Saviour's ministry. St. Mark, in enumerating the twelve Apostles, informs us that our Saviour surnamed these two brothers Boanerges, Mark iii. 17, that is, sons of thunder, which title we may understand as a prophetick declaration of the zeal and resolution with which they would hereafter bear testimony to the great truths of the Gospel. St. John was one of the four Apostles to whom our Lord delivered His predictions relative to the destruction of Jerusalem, and the approaching calamities of the Jewish nation, Mark xiii. 3. St. Peter, and St James, and St. John, were chosen to accompany our Saviour upon several occasions, when the other Apostles were not permitted to be present. When Christ restored the daughter of Jairus to life, Mark v. 37; when He was transfigured on the mount, Matt. xvii. 1, 2; Mark ix. 2; Luke ix. 28; and when He endured His agony in the garden, Matt. xxvi. 36, 37; Mark xiv. 32, 33; St. Peter, and St. James, and St. John, were His only attendants. St. Peter and St. John were entrusted to make preparations for our Saviour's eating the last passover, Mark xiv. 13; Luke xxii. 8; but St. John alone had the distinction of leaning upon his Master's bosom, and of being called the beloved disciple of the Saviour of mankind, John xxi. 20; xiii. 23. That he was treated by Christ with greater familiarity than the other Apostles, is evident from St. Peter desiring him to ask Christ who should betray Him, when he himself did not dare to propose the question, John xiii. 24. He seems to have been the only Apostle present at the crucifixion, and to him Jesus, just as He was expiring on the cross, gave the strongest proof of His confidence and regard, by consigning to him the care of His mother, John xix. 26, 27. As St. John had been witness to the death of our Saviour, by seeing the blood and water issue from His side, which a soldier had pierced, John xix. 34, 35; so he was one of the first who were made acquainted with His resurrection. He believed without any hesitation this great event; though "as yet he knew not the Scripture, that Christ was to rise again from the dead," John xx. 9. He was one of those to whom our Saviour appeared at the sea of Galilee, and he was afterwards, with the other ten Apostles, a witness of His ascension into heaven, Mark xvi. 19; Luke xxiv. 51. St. John continued to preach the Gospel for some time at Jerusalem: he was imprisoned by the Sanhedrim, first with St. Peter only, Acts iv. 1, &c, and afterwards with the other Apostles, Acts v. 17, 18. Some time after this, St. John and St. Peter were sent by the other Apostles to the Samaritans, whom Philip the deacon had converted to the Gospel, that through them "they might receive the Holy Ghost," Acts viii. 14, 15. With this journey the Scripture history of St. John ends, except that he informs us in the Revelation, that he was banished to Patmos, Rev. i. 9, an island in the Ægean sea.

It is not known at what time St. John went into Asia Minor; but it is certain that he lived there the latter part of his life, and principally at Ephesus. He planted churches at Smyrna, Pergamos, Laodicea, and many other places; and by his activity and success in propagating the Gospel, he is supposed to have incurred the displeasure of Domitian, who banished him to Patmos at the end of his reign. He himself tells us, that he "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ;" and Irenæus, speaking of the vision which he had there, says, "It is not very long ago that it was seen, being but a little before our time, at the latter end of Domitian's reign." Upon Nerva's succeeding to the empire in the year 96, St. John returned to Ephesus, and died there at an advanced age, in the third year of Trajan's reign, in the year of our Lord 100. It is generally believed that St. John was the youngest of the twelve Apostles, and that he survived all the rest. An opinion has prevailed that he was, by order of Domitian, thrown into a caldron of boiling oil at Rome, before the gate called Porta Latina, and that he came out unhurt; but in examining into the foundation of this account, we find that it rests almost entirely upon the authority of Tertullian; and since it is not mentioned by Irenæus, Origen, and others, who have related the sufferings of the Apostles, it seems to deserve but little credit.

It is universally agreed, that St. John published his Gospel in Asia; and that, when he wrote it, he had seen the other three Gospels; it is therefore not only valuable in itself, but also as a tacit confirmation of the other three, with none of which it disagrees in any material point. The learned are much divided concerning the time of the publication of this Gospel, some placing it rather before, and others considerably after, the destruction of Jerusalem. I am inclined to accede to the opinion of those who contend for the year 97; and my reason is, that this late date, exclusive of the authorities which support it, is favoured by the contents and design of the Gospel itself. It is evident that the Evangelist considers those, to whom he addresses his Gospel, to be but little acquainted with Jewish customs and names; for in relating the first miracle of our Saviour, performed at Cana in Galilee, he says, "and there were set there six waterpots of stone, after the manner of the purifying of the Jews," John ii. 6. He twice calls the passover, "the passover of the Jews," John ii. 13; xi. 55; and in giving an account of our Saviour's interview with the Samaritan woman, he adds, "for the Jews have no dealings with the Samaritans," John iv. 9. He tells his readers that Rabbi signifies "Master," John i. 38; and Messiah, "Christ," John i. 41. Explanations of this kind were observed in the Gospels of St. Mark and St. Luke; but in this they are more marked, and occur much more frequently; the reason of which may be, that when St. John wrote, many more Gentiles, and of more distant countries, had been converted to Christianity; and it was now become necessary to explain to the Christian Church, thus extended, many circumstances which needed no explanation, whilst its members belonged only to the neighbourhood of Judea, and while the Jewish polity was still in existence. It is reasonable to suppose, that the feasts and other peculiarities of the Jews would be but little understood by the Gentiles of Asia Minor, thirty years after the destruction of Jerusalem.

INTRODUCTION.

The immediate design of St. John in writing his Gospel, as we are assured by Irenæus, St. Jerome, and others, was to refute the Gnosticks, Cerinthians, Ebionites, and other hereticks; whose tenets, though they branched out into a variety of subjects, all originated from erroneous opinions concerning the person of Christ, and the creation of the world. These points had been scarcely touched upon by the other Evangelists, though they had faithfully recorded all the leading facts of our Saviour's life, and His admirable precepts for the regulation of our moral conduct. St. John therefore undertook, at the request of the true believers in Asia, to write what Clement of Alexandria called a spiritual Gospel; and accordingly we find in it more of doctrine, and less of historical narrative, than in any of the others. He chiefly confines himself to those occurrences, which had been omitted by his predecessors, and which suited his design; and if at any time he relates what had been mentioned by them, it is generally with a view to introduce some important discourse of our Saviour, or because it was particularly connected with the main scope of his Gospel. Of this last description are the crucifixion and resurrection, in which, as related by St. John, a discerning reader will find several circumstances not noticed by the other Evangelists. Let it be remembered, that this book, which contains so much additional information relative to the doctrines of Christianity, and which may be considered as a standard of faith for all ages, was written by that Apostle, who is known to have enjoyed, in a greater degree than the rest, the affection and confidence of the Divine Author of our religion, and to whom was given a special revelation concerning the state of the Christian Church in all succeeding generations. The other Gospels, having been written before any divisions arose among Christians, appear to have the evidences of Christianity for their principal object, and chiefly state the leading facts of our Lord's ministry, and the general instructions which He delivered, without any reference to heretical opinions. The acknowledged prevalence of the Gnostick and other heresies, at the time this Gospel was written, is itself a strong argument in favour of the date which has been assigned to it.

It has been remarked, that St. John has recorded more instances of the attempts of the Jews against our Saviour's life than any other Evangelist; and that the events, mentioned in this Gospel only, took place chiefly in the early part of Christ's ministry. St. John has expressly mentioned three passovers, chap. ii. 13; vi. 4; xi. 55: and in another place he says, "After this there was a feast of the Jews," chap. v. 1. Some authors think that this feast was also a passover; but, as in the other instances St. John tells us, that the feasts were passovers, and in this does not, the inference seems to be, that this was some other feast.

St. John's style argues a great want of those advantages which result from a learned education; but this defect is amply compensated by the unexampled simplicity with which he expresses the sublimest truths, and by the affection, zeal, and veneration for his Divine Master, so conspicuous in every page of his Gospel. *Bp. Tomline.*

Against the heresy of Cerinthus, who considered our Saviour to be no more than a real man, the Son of Joseph and Mary, and produced in the common mode of generation, did the aged and venerable St. John peculiarly write his Gospel. "St. John, the disciple of our Lord," as Irenæus tells us, "was willing, by the publication of his Gospel, to take away the errour which Cerinthus had disseminated amongst men." We accordingly see one feature in the complexion of infant Christianity, one circumstance in the history of our rising religion, which has been little noticed, but is very striking in itself, and results entirely from this. The venerable Founder of our faith, and the dignified preachers of it to the world, as late as St. John himself, do never propose the doctrine of Christ's divinity as a *new* article of belief; as one that had been hitherto unknown to the Church of God, and that was now brought to light by the Gospel. They do not lay it before their hearers or their readers in formal propositions. They bring it not forward to their understandings with a solemnity of introduction, that should shew their own sense of its surprising nature, and prepare the minds of their people for the first reception of it. On the contrary, they pass imperceptibly into the subject. They insinuate rather than proclaim it. They speak of it in such a manner, as proves it to have been familiar to their own minds, and to the minds of their countrymen. Whenever they notice it, they notice it as a doctrine, which had always been professed by the Church of God, had always been believed by its members, and now wanted only to be applied to the person of Jesus. This remark, which is so necessary to the right understanding of the Scriptures, is additionally demonstrated to be true, by the evident contrast which appears in the writings of St. John, compared with all the other writings of the New Testament, concerning this doctrine. In his time the doctrine having been doubted, denied, and opposed by Cerinthus and Ebion, this last of the Apostles, whose life seems to have been continued for the very purpose, set himself to mention the doctrine in a very different manner. He no longer notes it in the easy and transient mode of his predecessors; but asserts it in peremptory terms, and dwells upon it in circumstantial language; and this too at the very commencement of his Gospel; in order to impress the doctrine upon the minds and spirits of his readers for ever. *Dr. Whitaker.*

CHAP. I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

Chap. I. ver. 1. *In the beginning was the Word, &c.*] In the beginning of the world before all time, before any thing was created, the Son of God had a subsistence, and that subsistence with the Father of whom He was begotten from all eternity, and was Himself eternal God, being by His Father in His eternal purpose designed to be the Messiah, who was known among the Jews by the title of the Word of God. *Dr. Hammond.*

In contemplating the character of man's Redeemer, it is hard to say, whether our admiration be most excited by the natural dignity or the voluntary abasement of His person. To form suitable ideas of either, it is expedient to take a view of both; and they appear to the utmost advantage in this opening of St. John's Gospel, where he sets himself to publish, first, the divinity, and then the incarnation of his most adorable and beloved Master. He mentions, in due order and in regular gradation, the glory which the Word had with the Father before man, or the world which he inhabits, had a being, ver. 1; His glory with respect to the creatures, the works of His hands, ver. 3; His glory as the sole Author of life and immortality, ver. 4; His glory, with respect to man in general, as fallen into a state of ignorance and sensuality, ver. 5; His glory, with respect to the Jews, to whom He first manifested Himself, ver. 11; His glory, with respect to Christians, to whom He gave "power to become the sons of God," ver. 12; in order to effect which, He Himself became the Son of man, "the Word was made flesh," ver. 14. *Bp. Horne.*

"In the beginning" is here used in the same sense as at Gen. i. 1. For the Evangelist proposes to himself to shew, that, by "the Word," by whom the creation was perfected, the redemption of mankind was also perfected; that the Second Person in the Holy Trinity became, in the fulness of time, our Redeemer, as, in the beginning of time, He had been our Maker. *Dr. Lightfoot.* In the language of the Jews, this phrase "in the begin-

[a] Gen. 1. 1. 2 [a] The same was in the beginning with God.

[b] Col. 1. 16. 3 [b] All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

A. D. 26. [c] Matt. 3. 1. 6 ¶ [c] There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe. Anno DOMINI 26.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and [d] the world was made by him, and the world knew him not. [d] Heb. 11. 3.

11 He came unto his own, and his own received him not.

ning" frequently signifies eternity. Thus in Habakkuk i. 12, "Art Thou not from everlasting, O Lord?" the Hebrew is literally, Art Thou not from the beginning? And thus, in Prov. viii. 23, "I was set up from everlasting, from the beginning, or ever the earth was." Thus also, Micah v. 2, "Whose goings forth have been from of old, (Heb. from the beginning,) from everlasting." Thus, its being here said, that the Son or the Word of God was "in the beginning," plainly leads to this meaning, that He was from eternity. *Dr. Clagett.*

Nothing can be more clearly written to prove the eternal existence and the divinity of our Saviour than this passage of St. John, (ver. 1—3,) which seems purposely designed with a singular brevity to take off all objections to that important truth. As St. John's purpose was to teach that our Lord made the world, and as His title of Jesus was given Him at His circumcision, and the title of Christ belonged to His office, which He had not exercised many years; therefore He produces a new name of His, as yet unknown to the world, or not much noticed, though in frequent use among the Jews, which belonged to Him before He was made man. Under that title, "the Word," he shews that He had a being "in the beginning:" when all things were to be created, and consequently were not yet, then "in the beginning was the Word," and so was not created. This is the first step; the Word was not created when the world was made. The next is, that the same Word, which then had existence, "was with God," when He made all things. And therefore we may well conceive it is He to whom God said, Gen. i. 26, "Let us make man." After this, lest any should conceive the creation of the world too great and divine a work to be attributed to the Word, he adds, that the Word, as He was "with God," so was He also "God." Again, lest any should hence derive a false opinion respecting different Gods, he returns to the second assertion and joins it with the first, "The same was in the beginning with God:" and then delivers that, which at the first seemed strange, but now after those three propositions might well be received "All things were made by Him, &c." *Bp. Pearson.*

—— *the Word*] Or, the Logos, the Son of God, the Second Person in the Blessed Trinity. This title is given to the Son of God from the Scriptures of the Old Testament, and from the subsequent style of the ancient Jews, in conformity thereto. The Divine Person, who has accomplished the salvation of mankind, is called the Word, and the Word of God, not only because God at first created, and still governs all things by Him; but because, as men discover their sentiments and designs to one another by the intervention of words, speech or discourse, so God by His Son discovers His gracious designs to men in the fullest and clearest manner: all the various manifestations, which He makes of Himself, whether in the works of creation, providence, or redemption, all the revelations He has been pleased to give of His will, are conveyed to us through Him; and therefore He is, by way of eminence, styled "the Word of God." *Bp. Tomline.*

Although St. John only of the writers of the New Testament mentions this title of our Lord, yet it was not new; since, by the Chaldee paraphrases, written before our Saviour's birth, it abundantly appears, that, in many places of the Old Testament, which mention the Word of God, the Jews did thereby understand a Divine Person, and that Person by whom the promised redemption was to be wrought. So that St. John, declaring the eternal preexistence of the Son of God, "In the beginning was the Word," did not declare a point to which the Jews had been wholly strangers before the revelation of the Gospel. *Dr. Clagett.*

—— *was God.*] That is, although the Word was a distinct Person from the Father, yet He had not a distinct nature from Him, but was truly God. *Dr. Clagett.*

2. *The same was in the beginning with God.*] This, though the sense of it was before expressed in that clause, "the Word was with God," is by no means a vain tautology, but a strong and emphatical repetition. He is said to be Himself God, and is again said to be "with God," to shew His real Godhead, and yet His distinct personality from the Father. *Dr. Trapp.*

3. *All things*] Not only the visible world, which Moses particularly mentions, but the invisible world also, not expressly mentioned by Moses, was made by Him. See Coloss. i. 15, &c. *Dr. Clagett.*

All things were made by him;] We read in Gen. i. that God created every thing by His Word. Now, that we are to understand not only a powerful command, but that Divine Person who is called "the Word," is clear from Heb. xi. 2, "Through faith we understand that the worlds were framed by the Word of God," compared with Heb. i. 2; where it is expressly said, that God by the Son made the worlds. *Dr. Clagett.*

4. *In him was life;*] In Him was eternal life, as He first brought it to light through the Gospel, 2 Tim. i. 10; promised it to those who believe in Him, John vi. 40; purchased it by His death, Rom. v. 21; and as He will be the dispenser of it. *Dr. Whitby.*

The Evangelist proceeds from the creation, by "the Word," to the redemption of the world by the same Word. He had declared at ver. 3, that He had given to all creatures their first being; he now shews that He restored "life" to man when he lay dead in trespasses and sins. *Dr. Lightfoot.*

—— *and the life was the light of men.*] And the doctrine of that life which He taught was the means designed by God to enlighten all mankind and instruct them in their duty. *Dr. Hammond.*

5. — *the light shineth in darkness;* &c.] The light is communicated to an ignorant and wicked world; but their minds are so darkened with prejudice and passion, that they refuse it, and are not benefited by it. *Dean Stanhope.*

7. *The same came for a witness,*] He was sent by God on purpose to bear witness that Christ was the Messiah, the true teacher sent from heaven, that so, by means of this testimony, all men might believe on Him. *Dr. Hammond.*

9. *That was the true Light,*] That person to whom John bare witness "was the true Light, &c." was the real author and fountain of all true wisdom, the original discoverer of all the Divine knowledge, which men in former ages ever had, or shall have in those which are to come. *Dr. S. Clarke.*

The light of the Law shone only upon the Jews; but this Light spreads itself wider, even over all the world. *Dr. Lightfoot.*

10. — *knew him not.*] Owned Him not either as their Maker or Redeemer. *Dr. Whitby.*

11. *He came unto his own,*] To the Jewish nation, to whom He was promised, and to whom only He was personally sent,

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12 But as many as received him, to them gave he ‖ power to become the sons of God, *even* to them that believe on his name:

‖ Or, *the right, or, privilege.*

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

[c] Matt. 1. 16.

14 [c] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Anno DOMINI 26.

16 And of his [f] fulness have all we received, and grace for grace.

[f] Col. 1. 19.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 [g] No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him.*

[g] 1 John 4. 12. 1 Tim. 6. 16.

19 ¶ And this is the record of John, A. D. 30.

being therefore styled, Rom. xv. 8, "a minister of the circumcision for the truth of God;" "and they received Him not," that is, they would not generally own Him as their Messiah and their Saviour. *Dr. Whitby.*

That the eternal Son of God should condescend to visit, in human form, His people, as their Saviour and Redeemer, is an event which may well be allowed to excite our admiration. But how greatly does our astonishment rise, when we are informed that His people refused to receive so gracious a visitant. *Bp. Horne.*

—— *his own*] All the nations of the world were His own by creation and absolute dominion; but the Jews were peculiarly His, as being selected by God from amidst all other nations, to be the depositaries of His sacred oracles, and the preservers of His true worship; and from the eternal Son of God condescending to derive His humanity from their stock. *Dr. South.*

12. — *them gave he power*] He gave them the privilege, the liberty, the dignity, "to become &c." *Dr. Lightfoot.*

—— *to become the sons of God,*] Sons of God, not by a natural, but a spiritual birth; not as the Jews, who claimed the special favour of God, by being descended from Abraham, John viii. 33; but in consequence of their taking on themselves the Gospel covenant, which is called, in this verse, believing on the name of Christ. *Bp. Mann.*

Christ was not rejected by all; for many have believed, and do believe, His promises, and obey His laws; and on these, of what nation soever they be, He hath conferred the high privilege of being the children of God, and of adoption to an everlasting inheritance. For the children of God are the children of the resurrection, who will rise to life and happiness, and die no more. *Dr. Clagett.*

13. *Which were born, not of blood,* &c.] Our Lord describes the Christian birth negatively, saying, that it was not of blood, as the birth of nature, nor did it proceed from human appointment as adopted sonships do, but that it was from God. *Dr. Twells.*

14. *And the Word was made flesh,* &c.] To the end that mortal man might attain everlasting life, this eternal Word was born in human flesh, assumed our nature, and in this flesh of ours, as in a tabernacle, appeared amongst us most gloriously, in such a manner as was not possible for any, but the one true eternal Son of God. *Dr. Hammond.*

He "was made flesh" by taking upon Him the likeness, the fashion, the form and nature of man: He became man as well as God, having now the Divine nature as well as the human, not blending or confounding the two, but so uniting them in Himself as to form one person. *Bp. Beveridge.*

Flesh, which is a part of our nature, stands here for the whole. Our High Priest was incarnate, that He might have something to offer more valuable than the blood of bulls and calves. The nature that sinned was, according to the rules of justice, to suffer for sin; and the Word was made flesh for the same reason that, when so made, He was baptized by John; namely, "to fulfil all righteousness." *Bp. Horne.*

—— *dwelt among us,*] The word in the original properly signifies "tabernacled amongst us:" and has an affinity to the Hebrew word used to express God's dwelling by the Shechinah or glorious symbol of His presence. This Shechinah was wanting in the second temple, and the defect was now repaired by the habitation of the Divine nature in the temple of Christ's body. *Dr. Whitby.*

—— *and we beheld his glory,*] We have seen the glory, or the Divinity of the Word, conspicuous in the miracles wrought by Him, such as none but "the only begotten Son" of God could perform. *Dr. Whitby.*

—— *full of grace and truth.*] Full of "grace" to procure that pardon of sin, and that justification which the law could not give; and of "truth" in opposition to those types and shadows of spiritual blessings and good things to come, of which Christ exhibited the substance and the truth. *Dr. Whitby.*

As "the Word" dwelt among us full of grace and truth, so by Him only grace and truth came into the world. By Him we may obtain grace to repent truly of our sins, be absolved from all our past offences, be reconciled to our heavenly Father, and accounted righteous in His sight. By Him we may be continually enlightened, influenced, assisted in our whole duty through His Holy Spirit. By Him we may be preserved from all evil during our present life, and when we die, by Him may go to heaven, and there live for ever with Him and His holy angels. *Bp. Beveridge.*

15. — *He that cometh after me* &c.] He that follows me, whose forerunner I am, has been, and must always be, infinitely preferred before me: for, though He appears after me among you in respect of His birth and of His entering on His office, yet He had a being long before me, for He existed before the creation of the world, ver. 2, 3; Col. i. 17. *Dr. Hammond.*

16. *And of his fulness have all we* &c.] He, being full of graces, excellencies, perfections, hath communicated them to us in that degree which is necessary for us, and in proportion to His abundant charity and goodness towards us. *Dr. Hammond.*

—— *grace for grace.*] The grace of God in the new covenant, instead of the grace of God in the old. *Beza.* For grace conferred, new grace superadded; that is, Christianity for Judaism. *Bengelius.* Or the meaning may be, "grace upon grace;" that is, most copious and abundant grace. *Dathius.*

17. — *grace and truth*] The "grace" of the Gospel, as opposed to the rigour and severity of the Law; and "truth" as opposed to its shadows and ceremonies. *Dr. Hammond.* To Moses and the Prophets God gave His Spirit in a certain degree of proportion, but to Christ without bounds or measure, chap. iii. 35. And, instead of the limited dispensation of Moses, which, gracious as it was, was but a type and shadow of the Christian revelation, He now gives us that which is the true and real substance of religion, and deserves to be distinguished by the name of grace in the most eminent and superlative sense. *Bp. Mann.*

18. *No man hath seen God* &c.] Such an ample manifestation of Himself as this, God never made to mankind before. These things were reserved to be discovered by Him, who alone, being in the bosom of His Father, knew before all ages the secret counsels of God, concerning the redemption and salvation of man. And whatever is yet known concerning them, is only by this revelation of the only begotten Son of God. *Dr. S. Clarke.*

19. *And this is the record* &c.] That which is now to be related seems to have happened after Jesus had been baptized by

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20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou ‖ that prophet? And he answered, No.

‖ Or, *a prophet.*

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

[h] Matt. 3. 3. 23 [h] He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

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26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 [i] He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

[i] Matt. 3. 11. Acts 19. 4.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which ‖ taketh away the sin of the world.

‖ Or, *beareth.*

John, and had been forty days in the wilderness. See ver. 29, 35, 43, and Matt. iii. 7. *Bp. Pearce.*

The Evangelist, after what has been premised, proceeds to speak of three particular testimonies which John the Baptist gave respecting Jesus, on three successive days. See ver. 29, 35, and 43. *Dr. Clagett.*

—— *the Jews*] The Sanhedrim or publick council of the Jews. *Dr. Whitby.*

20. — *confessed, and denied not;*] A mode of expression not uncommon, which strengthens the affirmation. See similar expressions at 2 Kings xviii. 36; Is. xxxviii. 1.

21. — *Art thou Elias?*] Art thou Elias, whom we expect to appear again in the world, before the coming of Christ, or another of the Prophets restored to life? *Bp. Mann.* See note at Matt. xvii. 10.

—— *that prophet?*] Meaning perhaps Jeremiah, of whose return to life there was great expectation among the Jews, Matt. xvi. 14. *Grotius.* Or generally, Art thou one of the Prophets raised from the dead, which some of us think will be done before Christ comes? *Dr. Clagett.*

23. — *I am the voice* &c.] I am the person whom Isaiah thus describes, "The voice, &c." *Abp. Newcome.* Though I am not Elias in person, yet I have the very same office, as it is described by Isaiah, chap. xl. 3. *Bp. Mann.*

24. — *were of the Pharisees.*] The greater part of the Sanhedrim were of this sect. Deeming themselves most exact in the observation of all religious rules and rites, they doubted concerning this new rite of baptism by way of preparation for the Messiah, respecting which their traditions were wholly silent. *Dr. Whitby.*

26. — *I baptize with water:* &c.] I baptize, not to establish my own authority, but to make disciples for the Messiah, who will very soon appear, and who is infinitely superiour to me, more so than the greatest among human beings is to the meanest person in his family. *Bp. Mann.*

In this passage John the Baptist hath set us an excellent example of true humility. The testimony which he bears to our blessed Lord is conceived in terms so respectful and magnificent, that no one could be encouraged to draw the least comparison between Jesus and him. What was strictly due to himself, he very sparingly and modestly delivers; but that which declares the preference due to that eminent Person, whose forerunner he was, bespeaks a reverence as profound, a distance as great, as any words can possibly express. *Dean Stanhope.*

St. John's reply shews his own humility, and at the same time bears testimony to the dignity of Jesus. "I indeed baptize with water;" my baptism, like my preaching, is preparatory only, leading to another baptism of the Spirit, which shall cleanse the souls of penitents from every thing that defileth, through faith in the Messiah and His heavenly doctrine. And this Messiah is not far off, as ye imagine Him to be: "there standeth One among you, whom ye know not;" He appears like other men, lowly, unattended, undistinguished; He doth not as yet think proper to manifest His power and glory; but hereafter ye will find Him to be far other than He seems. As to myself, of whom some are pleased to entertain an high opinion, I am nothing; He who cometh after me is preferred before me, as much as the greatest master is preferred before the meanest of his servants, who is deemed unworthy to perform the least office about his person. This testimony did St. John give to the Saviour of the world, in the presence of the priests, Levites, and people. Intent upon humbling himself, that his great Lord and Master might be exalted, he declared himself a messenger only, sent to prepare His ways; and every thing in him, and about him, spake the same language. *Bp. Horne.*

28. — *in Bethabara beyond Jordan,*] The word Bethabara means 'a place of passage,' and it is supposed that this village was situated on Jordan, over against Jericho, at the place where the Israelites under Joshua passed that river, Josh. iii. 16. *Dr. Wells.*

29. *The next day*] The day after the return of the Pharisees. *Dr. Hammond.*

—— *Behold the Lamb of God,* &c.] Behold the Person sent from God, as a lamb prepared for slaughter, (in whom are fulfilled all the Mosaical ordinances respecting the paschal and other sacrifices,) who shall thereby obtain pardon from God for the sins of the world, provided they reform and repent at His coming. *Dr. Hammond.*

He thus points out Jesus as the expiatory sacrifice, as the grand atonement for the sins of mankind foretold by the Prophet Isaiah, chap. liii; as applied by our Lord to Himself, Luke xxii. 37; and by the Holy Spirit, Acts viii. 32—35: for He was the true paschal Lamb, typified in the mysterious institution of the Passover, who was to be "slain from the foundation of the world." *Dr. Hales.*

Behold here, says the Baptist, Him of whom I spake to you, the Lamb without spot or blemish, the perfect emblem of innocence and patience; "the Lamb slain from the foundation of the world;" the Lamb typified by all the legal sacrifices, and especially that of the passover. Yea, behold the Lamb of God, a Lamb not of an earthly but Divine extraction, the Lamb of God's own choosing and appointment, the Lamb offered up by God Himself unto Himself; the Lamb that taketh away sin, not some particular sin, but sin in general, the strength as well as the guilt of sin, our inclinations to it, as well as our obligations to punishment for it; the sin not only of some particular persons, but of the whole world, the sin not only of Abraham's, but of Adam's posterity, the sin of the Gentiles as well as of the Jews: for "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world," 1 John. ii. 2. *Bp. Beveridge.*

—— *of the world.*] Not of one nation only, like the legal sacrifices, but of the whole world. *Abp. Newcome.* See notes at chap. iii. 17.

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30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

[k] Matt. 3. 16.

32 [k] And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where

‖ Or, *abidest.*

‖ dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was ‖ about the tenth hour.

‖ That was two hours before night.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

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41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, ‖ the Christ.

‖ Or, *the anointed.*

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, ‖ A stone.

‖ Or, *Peter.*

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom [l] Moses in the law, and the [m] prophets, did write, Jesus of Nazareth, the son of Joseph.

[l] Gen. 49. 10. Deut. 18. 18. [m] Is. 4. 2.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee,

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31. *And I knew him not:*] Though I knew that the Messiah was about to appear, yet I had not a perfect knowledge that Jesus was He, until, ver. 33, it was revealed to me that He should be declared by the descent of the Spirit. See Matt. iii. 24. *Bp. Mann.*

33. — *baptizeth with the Holy Ghost.*] See Acts ii. 4.

35. — *and two of his disciples;*] One of the two was Andrew, ver. 40. The other is thought to have been St. John the Evangelist himself, who usually conceals his name. *Dr. Whitby.*

36. — *Behold the Lamb of God!*] Behold that blessed Person prefigured in the Law and foretold by the Prophets; one that is all meekness and innocence, patience and resignation, without offence in His mouth, without guile or malice in His heart, without spot or blemish in soul or body; the Lamb, which Abraham told his son Isaac, that God would in time provide; the Lamb, by the sprinkling of whose blood, true Israelites are preserved from the destroyer; the sacrifice on which are laid the iniquities of us all; the Saviour, who, by expiating, taketh away the sin of the world, and conferreth righteousness on them that will believe in Him, and accept it from Him, being conformed to His example of lowliness and meekness. *Bp. Horne.*

39. — *about the tenth hour.*] About two hours before sunset, according to the Jewish reckoning.

41. — *We have found the Messias,*] This expression implies, that their minds had long been filled with an expectation and desire of the coming of the Messiah. *Dr. Clagett.*

—— *the Messias, which* &c.] The promised Messiah, or, as He is in Greek called, "the Christ," that is, God's anointed, sent by Him with a special commission from heaven, whom we have long expected as the Redeemer of Israel. *Dr. Hammond.*

—— *the Christ.*] As the title Jesus marks the person of our Lord, so does that of Christ denote His office. It is applied to Him to shew, that as formerly by the ceremony of anointing, God consecrated those whom He called to some certain offices, so was this Jesus to be separated, though not by a visible unction, yet by the invisible power and grace of the Holy Spirit, for all those offices to which men were anointed by God's special appointment; namely, the offices of a Prophet, a Priest, and a King. Thus, Acts x. 38, "God anointed Jesus of Nazareth with the Holy Ghost and with power." See Matt. iii. 16, 17; John iii. 34. *Abp. Wake.*

42. — *A stone.*] Or a rock, upon whose preaching the foundation of My church shall be laid. *Dr. Whitby.* See note at Matt. xvi. 18.

44. *Now Philip was* &c.] The Evangelist here gives the reason of the readiness of Philip to become the disciple of Jesus; namely, that he and Andrew and Peter, being all neighbours of the same city, had often conversed together about the Messiah, and kindled in one another earnest desires of His appearance. *Dr. Clagett.*

45. — *findeth Nathanael,*] It is thought by many that this Nathanael was the same as Bartholomew; and, therefore, one of our Lord's Apostles. *Dr. Clagett.*

46. — *Can there any good thing come out of Nazareth?*] Nathanael, knowing from the prophecies that Christ was to be born at Bethlehem, and being moreover prejudiced with an opinion that Nazareth, where he concluded that Jesus was born, was a wicked place, replied, Is it possible that any great Prophet should arise out of Nazareth; how much less the Messiah? *Dr. S. Clarke.*

47. — *Behold an Israelite indeed,*] Of that simplicity and integrity which is much valued by God, of the temper described in Jacob, Gen. xxv. 27. *Dr. Hammond.*

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when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAP. II.

1 *Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.*

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

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5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

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48. — *when thou wast under the fig tree, I saw thee.*] He had probably there sequestered himself from the view of men, for prayer, meditation, or some religious performance. *Dr. Lightfoot.*

49. *Nathanael answered* &c.] The proof of a Divine Spirit, just displayed by Jesus, so perfectly overruled Nathanael's objections, that he at once acknowledged Him to be the Son of God and the King of Israel. *Dr. Clagett.*

—— *the King of Israel.*] The expected Messiah, the King and Saviour of God's people. *Dr. S. Clarke.*

50. — *thou shalt see greater things*] Thou shalt have stronger and more convincing proofs than these, to confirm thy faith in Me, as the Messiah. *Dr. Whitby.*

51. — *Hereafter ye shall see* &c.] Christ seems to allude to the vision of Jacob, Gen. xxviii. 12, 13; and His meaning is, that the miracles which His disciples would see performed by Him, would declare the Divine Majesty present with Him, and giving Him those commands which He was to execute by His prophetical office, no less clearly than if they had seen the angels of God ascending and descending on Him. *Dr. Whitby.*

Chap. II. ver. 1. *And the third day*] Perhaps the third day from Simon's coming to Christ, chap. i. 42. *Dr. Whitby.*

—— *Cana of Galilee;*] Called "of Galilee" to distinguish it from another town of the same name, mentioned at Josh. xix. 28; it lay in the tribe of Zebulun, not far from Nazareth. *Dr. Wells.*

2. *And both Jesus was called,*] On this occasion, as on many others, our Lord shewed that His religion was not morose and unsocial; and He discountenanced by His example that course of rigid abstinence and mortification, by which some, who would be thought His most perfect disciples, have disgraced the Gospel. *Abp. Newcome.*

—— *to the marriage.*] To the marriage feast.

4. — *Woman, what have I to do with thee?*] The expression of "woman," in the ancient languages, conveys no idea of disrespect, but is used to females of the first rank. Our Saviour replies to her, This is an affair in which you are no way concerned; leave it therefore to Me, and I will choose a proper time for it. *Bp. Mann.* He signifies that this was not a matter proper for her authority to interpose in; and that miracles were not to be wrought for gratifying the requests of friends, but had their proper seasons, of which He was the best judge. *Dean Stanhope.* The expression, rendered "what have I to do with thee?" was no more than a common expression of some gentle rebuke for intermeddling in another's province; 2 Sam. xix. 22; xvi. 10; 2 Kings iii. 13. *Bp. Law.*

When our Lord had given this gentle rebuke, with the authority of a Prophet sent from God, and with a design to prevent a similar interference in future, He suffered her request to sway with Him; and seems to have made the first display of His glorious power partly in deference to her. *Abp. Newcome.*

—— *mine hour is not yet come.*] My time for manifesting My glory by My miracles is not yet come. *Dr. Whitby.*

5. *His mother saith unto the servants,*] This shews that she did not consider His word as an absolute denial, but only as an intimation that He would reserve Himself for the proper opportunity. *Dean Stanhope.*

6. — *after the manner of the purifying* &c.] The waterpots were placed there, that the guests might wash their hands before they made their meal, which is still the constant practice of the Jews. The Syrian firkin, (or metretes, as it is called in Bp. Cumberland's tables,) held somewhat more than seven pints of our measure. *Bp. Mann.*

8. — *the governor of the feast.*] It was usual for the governour of the feast to bless what was prepared in the cup, and, having drunk of it thus blessed, to send it about to the whole company; on which account it is that our Saviour desires the servants to bear to the governour of the feast. *Dr. Whitby.* This governour was a person, whose business it was to see the entertainment managed in an orderly manner. *Dean Stanhope.*

10. — *when men have well drunk,*] Towards the end of the feast, when the guests have drunk a good deal. *Dr. S. Clarke.*

11. *This beginning of miracles* &c.] This was the first instance which Jesus gave of His Divine power; and it produced its intended effect, by confirming the faith of those disciples who had

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12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it [a] was written, [a] The zeal of thine house hath eaten me up.

[a] Ps. 69. 9.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

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19 Jesus answered and said unto them, [b] Destroy this temple, and in three days I will raise it up.

[b] Matt. 26. 61.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

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lately come to Him, chap. i. By the expression, "manifested forth His glory," we are to understand that Christ, by the miracle which He performed, plainly proved His power to be Divine. And who indeed less than God could have the creatures of this lower world so absolutely at His disposal, as to make them start from their fixed laws of being, and change their natures and qualities in an instant? He only could repeal the laws of nature, who made them. He only could alter their forms who at first appointed them. And, when this was done without invoking the aid of any higher power, it shewed that the authority by which He did it was supreme, as well as that the creatures, on which the authority was exercised, were entirely His own. *Dean Stanhope.*

As our Lord's conversation was on all occasions free and familiar, open and undisguised, sober and rational, His carriage free from all rigid and unnatural severity, so His miraculous works were no less evident signs of mercy, goodness, generosity, than of power; and equally adapted to convince men's understandings and engage their affections, as to remove their maladies or relieve their wants. This His first publick miracle was nothing more than a becoming act of kindness and humanity, in preventing the confusion of a poor relation, by a very seasonable supply of what was wanting in his entertainment; which want perhaps could not have been otherwise supplied, and was probably occasioned by the extraordinary concourse He Himself drew thither: and His last miracle (Luke xxii. 51) was nothing less than an instance of the highest and most undeserved compassion in healing the wound of one who came to take away His life. *Bp. Law.*

13. — *the Jews' passover*] As St. John was writing for the use of the Gentile converts, he calls it the passover of the Jews. *Grotius.*

—— *and Jesus went up to Jerusalem,*] In obedience to the Law of Moses, which enjoined that every male should appear before the Lord at this season, Exod. xxiii. 17; Deut. xvi. 16. *Dr. Doddridge.*

14. *And found in the temple* &c.] It appears that Christ twice drove the buyers from the temple; once at the beginning, and once again, Matt. xxi. 12, towards the close, of His ministry. The other three Evangelists say nothing of this present incident. It is related by St. John chiefly as giving occasion to the words respecting the destroying of the temple, ver. 19, which were afterwards brought as matter of accusation against Him; and it therefore throws much light on the history of His passion, Matt. xxvi. 61; xxvii. 40. *Grotius.*

16. — *my Father's house*] Thus indirectly calling Himself the Son of God, or the Messiah. *Abp. Newcome.*

17. *And his disciples remembered* &c.] They called to mind the words of the Psalmist at Ps. lxix. 9, which mean, I am as tender of any dishonour done to Thy house or to Thee, as if it were done to myself, (Rom. xv. 3,) and so am stirred with zeal to vindicate it. *Dr. Hammond.*

18. — *What sign shewest thou* &c.] What evidence dost Thou bring, or what miracles dost Thou perform, to shew that Thou art really invested with such authority as these Thine acts pretend to? *Dr. Hammond.*

There had been no miracle performed in Israel, nor had any Prophet appeared for 400 years, from the time when the Holy Spirit had departed from that nation, and the prophecies had ceased. It is therefore not to be wondered that the Jews were suspicious of Christ's assuming the prophetical office, and that they required a sign. *Dr. Lightfoot.*

19. — *Destroy this temple,* &c.] Meaning that, whereas they would shortly destroy His body, (a more holy Temple than that which they had then profaned,) He, by His Divine power, would within three days raise it up again. *Dr. S. Clarke.* The sign which He here gives is the same as "the sign of the Prophet Jonas," at Matt. xii. 39, 40.

20. — *Forty and six years* &c.] They speak of the temple, as it was repaired or new built by Herod. Josephus relates, that Herod began this work in the eighteenth year of his reign, which was about sixteen years before the birth of Christ. And, as Christ was at this time thirty years of age, they rightly state that it had been forty and six years in building. Herod, it appears, finished it so as to be fit for use in about nine years, and it continued long after, increasing in splendour and magnificence, through the pious donations of the people, till the time of Nero. *Drs. Lightfoot* and *Whitby.*

22. *When therefore he was risen* &c.] Though this prediction was for the present dark and hard to be understood; yet afterwards, when the accomplishment made it clear in the event, it proved a great confirmation of the disciples' faith. *Dr. S. Clarke.*

This verse seems to be added by the Evangelist, on purpose to shew that this answer of our Lord, although at the time obscure, was no unprofitable or lost saying. *Dr. Clagett.*

23. — *in the feast day,*] Rather, 'at the time of the feast.' *Dr. Whitby.*

—— *many believed — when they saw the miracles which he did.*] Thus the faith of our Lord's followers was originally founded, not on blind credulity, but on rational conviction; not on internal persuasion alone, but on clear and stupendous miracles; proofs submitted to their senses and approved by their reason, which enthusiasm could not have counterfeited, and never would have required; and, at every step of its progress, as their faith was called to signalize itself by new exertions, and to sustain new trials, it was fortified by new proofs. *Dr. Graves.*

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24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAP. III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 14 *Of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptism, witness, and doctrine of John concerning Christ.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

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3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born ‖ again, he cannot see the kingdom of God.

‖ Or, *from above.*

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

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24. — *did not commit himself unto them,*] Did not confide in them, as His sincere disciples, because He knew the hearts of all men. This is an ample proof of the Divinity of Christ, since the knowledge of the secrets of men's hearts is declared to be the property of God alone, 1 Kings viii. 39; Ps. xxxiii. 15. *Dr. Whitby.*

25. *And needed not that any should testify*] He needed no information what men were, either from themselves or others, since He immediately knew the very hearts and thoughts of all men. *Dr. Clagett.*

Chap. III. ver. 1. *There was — a ruler of the Jews:*] There was at Jerusalem "a ruler of the Jews;" meaning, a member of the great council, the Sanhedrim, Luke viii. 41; xviii. 18; John vii. 50. *Beausobre.*

2. — *came to Jesus by night,*] He believed in private, but did not care to offend the other Pharisees and rulers; on which account he came by night to confer privately with Jesus. *Dean Stanhope.*

In the beginning of this chapter we have the mystery of the Holy Trinity presented to our contemplation. In this verse, express and distinct mention is made of God the Father, by whose power and immediate presence with Jesus, the miracles were wrought. There is also mention of the Son, ver. 13, who declares Himself to have come down from heaven, and even to be in heaven at the instant of His conversing with Nicodemus on earth; and of that Holy Spirit, ver. 5, 6, whose prolifick operation upon the waters of baptism effects the new and spiritual, as of old it did the natural, creation, when moving on the face of the yet unformed deep; and whose sanctifying graces (ver. 7, 8) act powerfully, though often undiscernibly, in changing the minds of men. *Dean Stanhope.*

—— *we know that thou art* &c.] He thus begins with an ingenuous acknowledgment, that the miracles which Jesus wrought were a sufficient evidence to him of His Divine authority and mission. *Dean Stanhope.* By using the term "we," Nicodemus seems to speak not only for himself, but for some others who agreed with him in opinion. *Beausobre.*

Here we remark, that a ruler of the Jews, a teacher in Israel, a person who was eminent for rank, learning, and influence in the Jewish state, acknowledged, not only that Jesus wrought miracles, but that miracles were a proof of a Divine mission. Whence is it then that some amongst ourselves have contended, that Jesus wrought no miracles; and that, if He had wrought them, they would not have been a proof that He was sent from God? *Bp. Watson.*

3. *Jesus answered and said* &c.] In this interesting conversation with Nicodemus, our Lord communicates to him the fundamental doctrines of the Christian faith. 1st, The necessity of new birth or regeneration by baptism and the Holy Spirit to salvation, ver. 3—11. 2nd, The redemption of mankind by the death of Christ, through faith; of which death the brasen serpent was a type, ver. 12—15. 3rd, The original cause of this mode of redemption, the love of God, ver. 16—18. *Dr. Hales.*

Jesus, observing that Nicodemus said nothing of the excellency and power of His doctrine, to change the hearts and reform the lives of men, but only of the miracles, by which it was confirmed, says to him, This acknowledgment of thine will not be sufficient to render thee a member of My kingdom: except a man be born again, that is, renewed in his mind, will, and affections by the operations of the Holy Spirit, and so become a new creature, 2 Cor. v. 17, he cannot enjoy the blessings of the kingdom of God. *Dr. Whitby.*

5. — *Except a man be born of water and of the Spirit,* &c.] Our Saviour corrects his misapprehension, by acquainting him, that the birth, of which He spake, was effected by the washing of water upon the outward man, and the sanctification of the Holy Ghost in the inward man. For (ver. 6) all births answer to the principle that causes them; as therefore carnal births proceed from the flesh, so a spiritual birth proceeds from the Spirit, as its vital principle. *Dean Stanhope.*

Baptism, our Lord tells him in this answer, is the ordinance of God, by which all mankind are to be admitted into the kingdom of God, or the Gospel state: a baptism which is to be distinguished from Pharisaical and legal ablutions; the value of it not consisting, like theirs, so much in the outward rite, as in the attendant and inward efficacy of the Spirit. *Dr. Lightfoot.*

—— *of water and of the Spirit,*] That our Lord here speaks of baptismal regeneration, the whole Christian church from its earliest times has invariably taught. *Dr. Whitby.*

That we may be thus born of the Spirit, we must be born also of water; not as if there was any virtue in water, whereby it could regenerate us, but because this is the rite or ordinance appointed by Christ, wherein He regenerates us by His Holy Spirit: our regeneration is wholly the act of the Spirit of Christ. But there must be something done on our part in order to it, and something that is instituted and ordained by Divine authority, which in the Old Testament was circumcision; in the new, baptism or washing with water; the easiest that could be invented, and the most proper to signify His cleansing and regenerating us by His Holy Spirit. And, since this is instituted by Christ Himself, as we cannot be born of water without the Spirit, so neither can we, in an ordinary way, be born of the Spirit without water, used or applied in obedience and conformity to His institution. Christ has joined them together, and it is not in our power to separate them. He that would be born of the Spirit must be born of water also. *Bp. Beveridge.*

Baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom. And this is the expression which our Lord Himself uses to Nicodemus, "Except a man be born of water and of the Spirit:" it is called also by St. Paul, the laver of regeneration. For now we begin to be reckoned in a new account; God is become our Father, Christ our elder brother, the Spirit the earnest of our inheritance, the Church our mother, our food is the body and blood of our Lord, faith is our learning, religion our employment, our whole life is spiritual, heaven the object of our hopes, and the mighty prize of our high calling. *Bp. Taylor.*

Anno DOMINI 30.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born ‖ again.

‖ Or, *from above.*

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

Anno DOMINI 30.

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ [a] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

[a] Numb. 21. 9.

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ [b] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[b] 1 John 4. 9.

17 [c] For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

[c] Chap. 12. 47.

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8. *The wind bloweth where it listeth,* &c.] By this comparison our Lord implies, that, as in nature there are things imperceptible to our senses, the effects, however, of which are very obvious; so much more is this the case in spiritual things. *Beausobre.*

Our Saviour intimates, that the effects of God's Holy Spirit in the regeneration of men are perceptible, though the manner and degrees of His operation on their souls are so various that we can give no account of them. *Abp. Tillotson.*

—— *so is every one that is born of the Spirit.*] The effects produced in him by the Holy Spirit are plainly discernible, although the operations of the Spirit which produce the change are not perceptible, and the renewed person cannot distinguish them from the inward workings of his own mind. *Dr. Whitby.*

10. — *Art thou a master of Israel,*] What is there in all that I have yet said, which an ordinary Jew, much more one of the great council, might not well understand? Do not you yourself make proselytes by washing them with water, and count them newborn persons? and, as for that inward purity of which I speak, have not the Prophets foretold that God will plentifully communicate His Spirit in the days of the Messiah for that purpose? See Jer. xxxii. 39; Ezek. xxxvi. 26, 27. *Dr. Clagett.*

11. — *We speak that we do know,* &c.] I deliver to you what I know to be certainly true; but "ye receive not our witness;" ye do not believe and own the truth which is confirmed by My miracles. *Dr. Whitby.*

12. — *of heavenly things?*] Of My descent from heaven, and My abiding there still. *Dr. Whitby.*

13. — *but he that came down* &c.] In this verse the Son is said to have come down from heaven, in respect of the union of His Divinity with the human nature, and His special residence in it here below; and yet He is said to be still in heaven, in respect of His Divinity, by which He is every where present. *Abp. Tillotson.*

14. *And as Moses lifted up* &c.] Great as this Son of man is, He must die for the sins of the world; and being lifted up upon the cross, must fulfil what was typified by Moses's lifting up the brasen serpent; and by these means will bring to everlasting life all that believe in Him, as all that looked on the brasen serpent were cured of their diseases. *Dr. Hammond.*

16. — *God so loved the world,*] God loved the world, the whole race of mankind, in such an extraordinary and wonderful manner, that He gave for their salvation His own and only Son, to whom He had communicated from all eternity His own unbegotten essence. How great a gift was this! What could He give more, what could He give greater? In this the infinity of His love shines forth as gloriously, as His infinite power and wisdom do in the creation and government of the world. *Bp. Beveridge.*

How glorious an effect is it of God's wonderful love to man, that He should give His only-begotten Son, of the same Divine nature and perfections with Himself; give Him up to a painful and ignominious death, and that for those who daily and hourly commit the heaviest offences against Him! *Dean Stanhope.*

The highest instance and testimony of God's love to us is our redemption from sin and eternal death, by the blood of His only Son; and, as the most effectual way to raise and cherish a suitable return of love towards Him in our hearts, we should frequently commemorate our redemption by attending the holy Sacrament. For, in this sacred rite, the love of God to us is set before us in so sensible and affecting a manner, as cannot fail to engage all those to a proper return of love and obedience, who, by often repeating this memorial of His mercy and goodness, keep up in their hearts a lively sense of their unspeakable obligations towards Him. *Bp. Gibson.*

—— *the world,*] The end of Christ's coming was to give light unto the world, to call sinners to repentance, to cast out the prince of this world, to reconcile us in the body of His flesh, to dissolve the works of the devil; to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world. *Church Homilies.*

He came into the world, that, dying once and offering Himself for all, He might, so much as pertained to Him, take all men's sins upon Himself. *Abp. Cranmer.*

He was sent to make a sacrifice and oblation upon the cross, which was a full redemption, and propitiation for the sins of the whole world. *Bp. Ridley.*

In this and many other passages of the New Testament, relating to the motive and design of Christ's advent, God's love for the world is declared in general terms: and these texts are most irreconcileable with the opinion, that God selected out of mankind a certain number whom He ordained to save, and that He left the rest of mankind to perish everlastingly. For how could God be said to love those to whom He denies the means of salvation; whom He destines by an irrevocable decree to eternal misery? *Bp. Tomline.*

What did Jesus mean by that expression "the world?" Not, surely, what Nicodemus probably believed Him to mean — the Jewish nation as distinguished from the people of the Gentiles: not, it is humbly apprehended, what from the age of St. Austin to the present time many have understood Him to mean; the regenerated, the justified, the elected, the predestinated few, as distinguished from the reprobated many: No, the world which God so greatly loved as to send His only-begotten for its salvation, is the whole race of mankind propagated from Adam, and in consequence of his transgression, subjected to everlasting death. *Bp. Watson.*

17. *For God sent not his Son* &c.] Notwithstanding the wickedness of the world, God sent not His Son to take vengeance on mankind for their sin; but for quite a different purpose, that of saving them from it. *Dr. Clagett.*

Anno DOMINI 30.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

[d] Chap. 1. 4.

19 And this is the condemnation, [d] that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be ‖ reproved.

‖ Or, discovered.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and

[e] Chap. 4. 2.

there he tarried with them, [e] and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

Anno DOMINI 30.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [f] to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

[f] Chap. 1. 7, 34.

27 John answered and said, [g] A man can ‖ receive nothing, except it be given him from heaven.

[g] Heb. 5. 4.

‖ Or, *take unto himself.*

28 Ye yourselves bear me witness, that I said, [h] I am not the Christ, but that I am sent before him.

[h] Chap. 1. 20.

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18. *He that believeth* &c.] He that believeth on the Son of God, embracing His doctrine and obeying His commands, shall certainly escape the punishment of sin, and obtain the reward of everlasting life; but, on the contrary, whosoever wilfully and finally rejects this great salvation, abusing the mercy of God, and despising His proffered means of grace, will incur condemnation without remedy and without excuse, because he obstinately withstands the greatest evidences of truth, and the most gracious terms of salvation. *Dr. S. Clarke.*

19. *And this is the condemnation,* &c.] The aggravation of the crime, and the justice of the punishment, of those who believe not, appears in this, that they stand out against the clearest evidence, and refuse their own manifest advantage, from that prepossession of mind which their own sins and lusts have brought upon them. *Dean Stanhope.*

"This is the condemnation," this very thing condemns them, and argues the height of their folly and guilt, that, when "light is come into the world," they prefer darkness before it. *Abp. Tillotson.*

—— *light is come into the world,*] That is, the Son of God is come, bringing the doctrine and knowledge of salvation to the world. *Abp. Tillotson.*

The light here meant can be no other than that Divine one of revelation, which brought life and immortality along with it. The Christian dispensation is constantly and uniformly described in holy writ under this figure, from the time that the first faint glimmering of it appeared at a distance, till it shone forth in its full lustre and glory. It is of the same use to the spiritual, that the light of the sun is to the natural world. It gives life, health, and vigour to God's new creation; it makes the day of salvation to dawn upon us, it opens to us the prospect of another and a better life, and guides us in the way to happiness and glory. *Bp. Porteus.*

—— *men loved darkness rather than light,*] Thus too often men of dissolute lives cry down religion, because they are unwilling to submit to its restraints: they are loth to be tied up by the strict law and rules of it: it is their interest more than any reason they have against it, which makes them despise it; they hate it because they are reproved by it. *Abp. Tillotson.*

—— *because their deeds were evil.*] What can be the reason that some men still persist in rejecting the light of the Gospel? They will tell us perhaps, that it is because the Gospel is full of incredible mysteries; but our Saviour tells us, and He tells us more truly, that it is, "because their deeds are evil." The mysteries and difficulties of the Gospel can be no real objection to any man that considers what mysteries occur, and what insuperable objections may be started, in almost every branch of human knowledge. If we can admit no religion that is not free from mystery, we must be content without any religion at all. Even the religion of nature itself, the whole constitution both of the natural and of the moral world, is full of mystery. It is not then because the Gospel has too little light for these men that they reject it, but because it has too much. "For every one that doeth evil hateth the light,—lest his deeds should be reproved." For sinners, the light of the Gospel is much too prying and inquisitive. It reveals certain things which they would wish to conceal from all the world, and, if possible, from themselves. Nay, what is more, it not only reveals, but it reproves them. It strikes them with an evidence which they cannot bear; an evidence not only of its own truth, but of their unworthy conduct. The Gospel does indeed offend them; but it is not their understanding, it is their conscience, that is shocked; they could easily credit what it requires them to believe, but they cannot, or rather they will not, practise what it commands them to do. *Bp. Porteus.*

23. — *Ænon near to Salim,*] These two places are commonly supposed to be in Galilee near the river Jordan. *Beausobre.*

—— *and were baptized.*] It appears from chap. iv. 2, that it was not Jesus Himself, but His disciples that baptized. *Bp. Mann.*

24. *For John was not yet* &c.] This, among other passages, seems to shew that St. John wrote his Gospel to supply the omissions of the other Gospels; for he does not describe the circumstances of the death of John the Baptist, but alludes to his imprisonment as a fact well known. *Dr. Doddridge.*

25. — *about purifying.*] The dispute was probably about the nature and use of St. John's baptism. *Bp. Mann.*

27. *John answered and said,* &c.] By the part of St. John's character and conduct here displayed, in his repressing the jealousy of his followers, and asserting the superiority and glory of Christ, in how pleasing a manner are the ministers of Christ instructed, that they are to bear testimony to Him, not to themselves; to seek His glory, not their own; that they should take pleasure in the success of their brethren's labours, by which the cause of their common Master is promoted; that the rising lights of the Church should do honour to those who have gone before them, and the setting ones rejoice to be outshone by those who are coming after them; that envy and jealousy, in short, ought to have no place among the disciples of the Lamb of God, on whom descended and abode the celestial Dove! *Bp. Horne.*

—— *A man can receive nothing,* &c.] One who by Divine authority is entrusted with any commission, cannot exceed that commission: since therefore God has only made me the forerunner of the Messiah, I cannot pretend to be equal with Him. *Dr. Whitby.*

28. *Ye yourselves bear me witness,*] See ver. 26, and chap. i. 20.

—— *but that I am sent before him.*] As His messenger and minister, not to assemble disciples in mine own name, but to prepare men for Him, and direct men to Him. *Bp. Horne.*

Anno DOMINI 30.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony
[i] Rom. 3. 4. [i] hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

[k] Matt. 11. 27. 35 [k] The Father loveth the Son, and hath given all things into his hand.

[l] Hab. 2. 4. 1 John 5. 10. 36 [l] He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Anno DOMINI 30.

CHAP. IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground [a] that Jacob gave to his son Joseph.

[a] Gen. 33. 19. & 48. 22. Josh. 24. 32.

6 Now Jacob's well was there. Jesus

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29. *He that hath the bride* &c.] As if he had said, Jesus is like unto a bridegroom, and I am only as one of His friends; but, as such, I rejoice in His success: I rejoice to hear that He baptizes more than I, and that all men come unto Him. *Bp. Pearce.*

30. — *I must decrease.*] I, His forerunner, whose office ceases when He comes, "must decrease" in reputation, number of disciples, and authority.

31. *He that cometh from above*] Not only by mission, but by His Divine original. *Dr. Whitby.* He that cometh from above in that manner in which Christ only came, ver. 13, is greater than I, or any of the Prophets, not excepting even Moses himself. *Dr. S. Clarke.*

32, 33. *And what he hath seen and heard,* &c.] That which He teaches, He knows to be true, having received it from the Father; but the world believe not that He comes from God. Still, he that does receive His testimony, does no more than acknowledge the veracity of God, since to suppose Christ to be a deceiver, is to suppose that God Himself can lie. *Dr. Hammond.*

33. — *hath set to his seal that God is true.*] Hath declared his firm persuasion that God is faithful and true, and will not impose delusions upon men. *Dr. S. Clarke.*

34. — *for God giveth not the Spirit by measure unto him.*] "By measure," that is, with limitation either of time or quantity. It is meant, that He who has the Spirit ever abiding in Him without stint or measure, must always speak the will of God. *Dr. Whitby.*

This passage is evidently designed to prove the superiority of Christ to the ancient Prophets, who spake by the Holy Spirit. It is an allusion to the fact which John the Baptist had before declared, that he saw the Spirit of God descend and remain upon Jesus to distinguish Him as the Messiah, the Son of God, from the Prophets who were only occasionally favoured by His influence. *Bp. Tomline.*

35. — *hath given all things*] See note at Matt. xi. 27. Hath given Him the fulness of Divine power and authority, to save and condemn everlastingly. *Dr. Clagett.*

—— *hath given all things into his hand.*] Dispensing glory, honour, and immortality to mankind, through Him alone. *Bp. Horne.*

36. *He that believeth* &c.] He that believes on the Son of God, embracing His doctrine and obeying His commands, shall inherit eternal life: but he that obstinately rejects or impenitently disobeys that great and standing revelation of the Divine will, and those last gracious offers of mercy and salvation, on the easy conditions of faith and repentance, which God makes to mankind by His Son, and which He enables them to perform by His Spirit, will fall under the final and eternal wrath of God. *Dr. S. Clarke.*

Chap. IV. ver. 2. (*Though Jesus himself baptized not,*] Among the reasons which may be assigned for Jesus not baptizing Himself, are these; that the business of establishing the Gospel was of far greater importance than that of admitting men into it by the outward form of baptism; and that, had Jesus occasionally baptized Himself, jealousies would undoubtedly have arisen among the early converts, some having received the rite from the Master, and others from the disciples only. *Beausobre.*

3. — *left Judea,*] Where the power of the Sanhedrim, among the members of which were many Pharisees, prevailed; and departed into Galilee, which was under Herod's jurisdiction. *Dr. Whitby.*

4. — *must needs go through Samaria.*] Samaria lying between Judea and Galilee.

5. — *which is called Sychar,*] The description here given of Sychar puts it beyond all doubt that it is the same with Sychem, (or Shechem; see note at Deut. xxvii. 12, 13.) the difference between the two names proceeding probably from a corrupt way of pronouncing. This city is called at present Naplosa, (or Napolose,) and stands in a narrow valley between mount Gerizim on the south, and Ebal on the north, being built at the foot of the former. At present, the place bears but a mean appearance, consisting chiefly of two streets, lying parallel under mount Gerizim. *Dr. Wells.*

6. *Now Jacob's well was there.*] "The principal object of veneration in this part of the country is Jacob's well, over which a church was formerly erected. It is situated at a small distance from the town of Napolose, (anciently Sychem,) in the road to Jerusalem, and has been visited by pilgrims of all ages; but particularly since the Christian era, as the place where our Saviour revealed Himself to the woman of Samaria. This spot is so distinctly marked by the Evangelist, and so little liable to uncertainty, from the description of the well, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken." *Dr. E. D. Clarke.*

Anno DOMINI 30. therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. Anno DOMINI 30.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in [b] Jerusalem is the place where men ought to worship. [b] Deut. 12. 5.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship

—— *about the sixth hour.*] That is, about noon, according to the Jewish reckoning from sunrise; and therefore in the full heat of the day.

7. — *a woman of Samaria*] Belonging to this town of Sychar, ver. 28.

9. — *for the Jews have no dealings* &c.] The animosity between the two nations began on the separation of the ten tribes, and the idolatrous worship set up at Dan and Beth-el. It increased on the opposition of the Samaritans, (or Cutheans, 2 Kings xvii. 24,) to the building of the temple, Ezra iv. 1, 4. And it was brought to the greatest height on the erection of a temple on mount Gerizim by Manasseh, when driven from Jerusalem by Nehemiah, chap. xiii. 28, and in which religious worship was maintained, in opposition to the temple at Jerusalem. This rival temple became afterwards an asylum for all who violated the Jewish law by sabbathbreaking, eating forbidden meats, &c. *Dr. Lightfoot.*

It appears from the Talmud, that, according to the traditions, it was held lawful for the Jews to make purchases of the Samaritans, ver. 8, but not to receive kindness from them, or to drink of their water, or eat of their morsels. But Christ here shews, that He despised all such traditions as had no foundation in the law of God or in equity and tended to impair the dictates of common friendship or humanity. *Dr. Whitby.* We here see the melancholy effects of religious differences, which stop the common intercourse of courtesy and humanity amongst men. *Bp. Mann.*

10. — *If thou knewest the gift of God,*] The great mercy and bounty which God now designs to thee. *Dr. Hammond.*

—— *would have given thee living water.*] Meaning, by an easy figure taken from their discoursing together at the well, the doctrine of salvation contained in the Gospel, which more truly refreshes a well-disposed soul, than water does a dry and thirsty body. *Dr. S. Clarke.*

12. *Art thou greater than* &c.] Understanding Him to speak of living water in a literal sense, she means, If Thou canst procure water without the trouble of drawing it out of the well, or if Thou knowest of any other well here, containing better water, Thou canst do more than Jacob did. *Bp. Pearce.*

14. — *shall be in him a well of water* &c.] Shall be a never failing fountain of comfort and satisfaction, and shall preserve and exalt him to everlasting life. Thus Jesus unfolds to her by degrees, that He meant by living water the spiritual doctrine of life and salvation. *Dr. S. Clarke.*

16. *Jesus saith unto her, Go, call* &c.] He was willing to prepare her to receive His doctrine, by convincing her previously that He was a Prophet. *Dr. Whitby.*

20. *Our fathers worshipped in this mountain;*] Mount Gerizim, which was close to Sychar. Perceiving Jesus to be a Prophet, she now desires Him to resolve the great question disputed between the Jews and the Samaritans, the Jews maintaining that Jerusalem was the only lawful place of worship, and the Samaritans contending for the lawfulness of the worship offered in their temple at mount Gerizim. *Dr. S. Clarke.*

21. — *the hour cometh, when* &c.] He tells her that the subject of their disputes will shortly be removed; for the sacrifices will cease to be offered both at Jerusalem and at Gerizim; the temples themselves will be destroyed, and so the privileges, about which they contend, will be taken from them both. *Dr. Clagett.*

22. *Ye worship ye know not what:*] It appears from this censure of our Saviour on the Samaritans, that they had very imperfect notions of the nature of the Deity they served; and were but ill instructed in the true spirit of the service which they paid to Him. *Bp. Horsley.*

—— *for salvation is of the Jews.*] Meaning, the Saviour or Messiah must be of that nation. *Dr. Campbell.*

23. — *the hour cometh, and now is,* &c.] The time is at hand, and is now actually come; (*Bp. Mann;*) when they only shall be accounted true worshippers who give their hearts and souls to God to love and obey Him in all things: for that is the worship which is always most acceptable to the Father. *Dr. S. Clarke.*

Painted by Annibal Caracci.

Engraved by Geo.e Cooke.

CHRIST DISCOURSING WITH THE WOMAN OF SAMARIA.

John C.4.v.7.

London, Published by the Society for promoting Christian Knowledge Nov.r 2.d 1803.

Anno DOMINI 30.

the Father in spirit and in truth: for the Father seeketh such to worship him.

[c] 2 Cor. 3. 17.

24 [c]God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

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32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [d] for they are white already to harvest.

[d] Matt. 9. 37.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye

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24. *God is a Spirit:*] There is no other passage in Scripture besides this, where it is expressly declared that God is a Spirit; yet throughout the whole of Scripture we are led to infer that He is so, and our duty to Him is every where founded on the belief and knowledge of this attribute of His nature. When we affirm God to be a Spirit, we not only distinguish Him from all bodily substance, but, in the same manner as the soul greatly excels the body in the superiour powers of life, understanding, knowledge, activity; so we must conceive of God as of a Being excelling in an infinitely higher proportion not only the souls of men, but also all other intellectual natures or spirits whatsoever. *Dr. S. Clarke.*

—— *in spirit and in truth.*] Agreeably to His spiritual nature, by giving up their hearts and souls to Him; and according to His will, by observing all the precepts of His Gospel. *Dr. Whitby.*

25. — *he will tell us all things.*] Will reveal to us the will of God clearly and plainly. *Dr. S. Clarke.*

It is probable that the notions which she here expresses respecting the Messiah were the common notions of her country. It would appear, therefore, that the Samaritans of this age well knew both that the time for the appearance of the Messiah was come, and that this Messiah was to teach men true religion as a means of effecting their salvation. Great and innumerable are the mysteries of godliness. The Samaritans, who knew not what they worshipped, had more true notions of the Messiah's office, and of the nature and extent of the deliverance He was to effect, than the Jews had, who for many ages had been the chosen depositaries of the oracles of God. *Bp. Horsley.*

26. — *I that speak unto thee am he.*] It has by some been thought difficult to explain why our Lord declared Himself so explicitly on this occasion, when at other early periods of His ministry He shewed great reserve. The solution, however, may be found in what appears at ver. 42, of the true and correct notions which the Samaritans at this time maintained respecting the Messiah's character and office. Now, as we are taught in general to believe that Divine favours are dispensed to different individuals in proportion to the inclination and ability to profit by them, which the Searcher of hearts discerns in each; we need not be surprised that Christ should declare Himself thus openly to these honest Sycharites, whose hearts and understandings were prepared to receive such a deliverer as Jesus, to acknowledge the Christ, the Son of God; or that He should make this discovery first to a weak woman, if He discovered in her heart a soil in which His holy doctrine might take root and flourish. *Bp. Horsley.*

Besides this, our Lord may have declared Himself with more freedom to the Samaritans, because among them there was no fear of sedition or of improper efforts to make Him a King. *Le Clerc.*

27. — *and marvelled*] Because she was a Samaritan; as she had wondered, ver. 10, on the same account, at Jesus's asking a favour of her. *Bp. Mann.*

28. — *left her waterpot,*] Her mind being wholly taken up with the things she had just heard, she forgot the business on which she came. *Dr. Clagett.*

29. — *which told me all things that ever I did:*] That is, the most secret passages of my life, ver. 18. *Dr. Clagett.*

32. — *I have meat to eat*] Alluding to the conversion of so many Samaritans, which, they knew not, was now at hand. *Dr. Clagett.*

34. — *My meat is to do the will* &c.] I esteem it My meat and drink, the most necessary work of My life, and the greatest pleasure and satisfaction of My mind, even a much greater pleasure than satisfying the natural appetites and wants of the body, to do the will for which I was sent into the world; that is, to teach men that it is My Father's will that, by faith in Me, and by sincere repentance, they should be brought to salvation. *Dr. S. Clarke.*

35. *Say not ye, There are yet* &c.] Now is one season of pursuing this end, which I can no more omit, than the husbandman can neglect his harvest time, in the hope of which he supported himself under the labour of ploughing and sowing four months before. You know what a cheerful sight it is to him to see the corn white for harvest. Behold now and look towards the city; there you see a better harvest ready to be reaped, (ver. 30,) a multitude of Samaritans prepared by honest minds to hear the doctrine of salvation. *Dr. Clagett.*

36. *And he that reapeth* &c.] And for labouring in this work ye shall be largely rewarded by the Lord of the harvest, not only in the wages ye shall receive for yourselves, but in that inexpressible satisfaction of having gathered so many men into the kingdom of heaven, Matt. xiii. 30. *Dr. Clagett.*

—— *that both he that soweth* &c.] That both he that laboureth to prepare men for the faith, and he that brings them to it, may rejoice together in the fruit of their labours. *Dr. Whitby.*

37. *And herein is that saying* &c.] Since others before you have been greatly instrumental in making way for the success of your labours, by preparing the world to receive the doctrine of salvation; "herein is that saying &c." *Dr. Clagett.*

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bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

[c] Matt. 13. 57.

44 For [c] Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, [f] where he made the water wine. And there was a certain ‖nobleman, whose son was sick at Capernaum.

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[f] Chap. 2. 1.

‖ Or, *courtier*, or *ruler*.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

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38. — *other men laboured*, &c.] The Prophets, by foretelling the Messiah; the Baptist, by calling men to repentance that they might be prepared to receive Him; "and ye are entered into their labours," having only to perfect that which they have begun. *Dr. Whitby.*

41. — *because of his own word;*] Being convinced by the excellency of His doctrines and precepts, and interpretation of the prophecies concerning Himself. *Dr. Clagett.*

42. — *Now we believe, — for we have heard him ourselves,*] They say to her, We give entire credit to your report; but your assertion is no longer the ground of our belief. We believe it because we ourselves have heard Him, and can maintain, each of us on his own proper knowledge and conviction, that this person is indeed the Christ, the Saviour of the world. How greatly it were to be wished that all, who now name the name of Christ, were like to these Samaritans; that they all were animated with that full-grown confidence of faith, which, in a visit of two days, our great Master's preaching had raised to such strength and maturity in the honest hearts of these Samaritans. These persons heard the doctrines of this Divine teacher for the short space of two days: we, in the writings of the Evangelists, have a complete summary of His whole ministry: joined to the detail of His numerous miracles, we have the delineation of His admirable character, His piety, His fortitude, His patience, His resignation. In the figured language of the Apostles, we ourselves have heard Him preach; we have seen Him crucified, we have seen Him rise again: we experience His present power in the providential preservation of His church, and support of His doctrine. The Samaritans were convinced by a preaching of two days: how then shall we escape if we neglect so great salvation? *Bp. Horsley.*

44. *For Jesus himself testified*, &c.] This was said by our Saviour when at length He went to Nazareth, (Matt. xiii. 57,) but is here mentioned by the Evangelist, as the reason why indeed He chose to manifest Himself to the other Galileans, by His doctrine and miracles, before He came to Nazareth, where He knew the humility of His education and the meanness of His kindred would prove a prejudice to Him. *Dr. Clagett.*

45. — *at the feast:*] The feast of the passover.

46. — *a certain nobleman,*] An officer in the court of Herod the tetrarch. *Dean Stanhope.*

47. — *that he would come down,*] The expression of His "coming down" to Capernaum is singularly illustrated by the present features of the country: for, in fact, the whole route from Cana, according to the position of the place now so called, is a continued descent towards Capernaum. *Dr. E. D. Clarke.* The distance from Cana to Capernaum was about twenty-three miles. *Dr. Hales.*

48. — *Except ye see signs* &c.] He seems to have said this, as contrasting the behaviour of these heathens with the ready belief of the Galileans. *Grotius.* Or perhaps He intends to reprove in this person a weak and slow and too scrupulous faith; and, though His words are general, yet they may have pointed at him in particular, as a person whom no evidence of doctrine, or credible testimony, or any thing less than miracles, brought home to his own senses and his own benefit, could convince. *Dean Stanhope.*

52. — *at the seventh hour*] About one o'clock.

53. — *himself believed, and his whole house.*] By his own believing we are to understand that a consideration of the power and goodness of Christ, in raising his son from that languishing and hopeless condition, disposed him to attend to His doctrine, to acknowledge His Divine authority, and to become His disciple, upon a reasonable and full persuasion of the truth of both. By his whole house believing is meant that he did not content himself with those improvements of the Divine mercy made singly in his own person, but took pains to propagate all possible effects of this miracle, and to press the natural consequences of it upon as many as came under his influence and authority. In both these respects he is, and ought to be, our example. We do not, God be thanked, need the former part, of being brought to the confession of Christ and His Gospel; but we in too many in-

Painted by J. Restout.

Engraved by [illegible]

CHRIST AT THE POOL OF BETHESDA.

St. John C. 5. v. 2–8.

London Published by the Society for promoting Christian Knowledge, May 1. 1846.

Anno DOMINI 30.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

1 Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.

A. D. 31.

[a] Lev. 23. 2. Deut. 16. 1.

AFTER [a] this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep ‖ *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

‖ Or, gate.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

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8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: [b] it is not lawful for thee to carry *thy* bed.

[b] Jer. 17. 22.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, ‖ a multitude being in *that* place.

‖ Or, *from the multitude that was.*

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because

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stances need to be quickened and confirmed in the faith which we profess, and have too much occasion to use the most strenuous exertion for establishing and advancing others in good principles and practices; and, for doing this, every fresh experience of God's great goodness should minister to us an occasion of encouragement.

The conversion of this nobleman and his family is the more remarkable because he is the first person of any quality and station who stands upon record for receiving the faith. *Dean Stanhope.*

Chap. V. ver. 1. — *a feast of the Jews;*] It is supposed by many that the feast of the passover is meant; but, respecting this, opinions are divided. *Rosenmüller.*

2. — *by the sheep market*] Or, according to some, "by the sheep gate," Nehem. iii. 1. *Bp. Pearce.* "Market" is not in the original.

—— *having five porches.*] It seems that by the pool there was a building called Bethesda, or 'the house of mercy,' having five porches, or separate divisions for the sick. *Dr. Hammond, Bp. Mann.*

It seems that these porches were the several entrances by which the unclean went down to the water to be washed, and where they might lay up their clothes. Perhaps there were different entrances, according to the different sort of uncleanness or disease; so that those, who were similarly defiled, might have the same place of descent into the pool. *Dr. Lightfoot.*

Mr. Maundrell says, that he went to take a view of that which they now call the pool of Bethesda; it was about one hundred and twenty paces long, and forty broad, and at least eight deep, but void of water: at its west end were some old arches, which were shewn as the remains of the five porches here mentioned; but, instead of five, there were only three of them. *Dr. Wells.*

4. *For an angel went down* &c.] We need not suppose that an angel visibly descended from heaven; but the miraculous virtue of the water was ascribed to the power of some angel employed by God for that purpose. *Bp. Mann.*

According to the Jewish way of speaking, every thing that had a Divine effect was said to be done by means of ministering spirits or angels, 2 Kings xix. 35; Matt. xxviii. 2. *Bp. Pearce.*

We are not informed how long before our Saviour's time this miraculous virtue had belonged to the pool, nor how long afterwards it continued; whether it ceased at the time of our Saviour, or continued some time after, or even to the destruction of Jerusalem. As we have no information whatever on this subject, it is useless to inquire into it. *Dr. Lightfoot.*

—— *whosoever then first — stepped in*] This circumstance plainly shews that the healing quality of the water was not natural, but one with which it was miraculously endowed. *Bp. Pearce.*

8. — *Rise, take up thy bed,*] Rise up, thy disease is removed, and thy strength perfectly restored. And, that the completeness of the cure might be the more evident and undeniable to all that beheld it, He bade him moreover take up his bed and walk. *Dr. S. Clarke.*

11. — *He that made me whole,* &c.] He that healed me in an instant and by only speaking a word, must needs be an extraordinary Prophet; and His commandment is sufficient to excuse me in what I do. *Dr. S. Clarke.*

13. — *wist not*] Did not know.

14. — *findeth him in the temple,*] Probably returning thanks for the cure that had been wrought. *Dr. Whitby.*

—— *sin no more, lest* &c.] Let the cure which has been wrought upon thee oblige thee to a reformation of life, lest thou experience more fearful judgments than this disease. *Dr. Hammond.*

15. — *told the Jews*] Not for the purpose of accusing Jesus to them, but probably from gratitude, wishing to acknowledge the author of his cure, and also to excuse himself, as having done what was deemed a breach of the sabbath. *Dr. Whitby.*

Anno DOMINI 31. he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Anno DOMINI 31.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; [c] they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. [c] Matt. 25. 46.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 [d] If I bear witness of myself, my witness is not true. [d] Chap. 8. 14.

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17. — *My Father worketh hitherto, and I work.*] He from the beginning of the creation till this present time continues to give and preserve life, and to do good on the sabbath day; and I after His example work that which is good and salutary to mankind on that day. *Dr. Whitby.*

My Father, the Creator and Governour of the world, ever has done, whatsoever He hath pleased, and whensoever He hath pleased; and I, the eternal Son and wisdom of the Father, always work together with Him. *Bp. Beveridge.*

19. — *verily, I say unto you,* &c.] The things, which I do and teach, are both agreeable to the nature and will of God, My Father, and also performed by His immediate commission and authority: I do nothing in opposition to His eternal and divine laws; but every thing in imitation of Him, and by His direction and appointment, who is the allwise Preserver, and the most merciful Benefactor of mankind, and hath sent Me into the world for the gracious designs of His mercy and goodness towards men. *Dr. S. Clarke.*

21. *For as the Father raiseth up* &c.] For, even in raising the dead, which is far greater than healing the sick, My Father hath communicated His power to Me; and, as My Father raiseth from the grave, so will I raise whomsoever I please. *Dr. Hammond.*

22. *For the Father judgeth no man,* &c.] Will judge no man immediately from Himself, but hath appointed the Son to be the sole Judge of men, who will finally distribute their everlasting punishments and rewards. *Dr. S. Clarke.*

So equitably does God deal with us, that we shall be acquitted or condemned by One who was made in all things like unto us, sin only excepted, which would have made Him incapable of being our Judge, because it would have made Him a criminal like ourselves. And therefore the Apostle offers us this as a firm ground of assurance to us, that God will judge the world in righteousness, because this judgment will be administered by a man like ourselves, Acts xvii. 31. *Abp. Tillotson.*

23. *That all men should honour the Son,*] That is, should acknowledge Him to be the Son of God, and, as such, adore Him, as they adore the Father, Ps. ii. 11, 12; Phil. ii. 10. *Beausobre.*

24. — *is passed from death unto life.*] Shall escape eternal death, and attain eternal life. *Dr. Hammond.* Shall as certainly obtain everlasting life, as if he were already possessed of it. *Dr. Clagett.*

25. — *The hour is coming, and now is,* &c.] The time is just at hand, it is now already begun, when, by the preaching of the doctrine of the Son of God, many who, dead in trespasses and sins, were falling into everlasting destruction, shall be called to the inheritance of eternal life: and of this ye shall see a visible and sensible representation in My actually raising the dead to life. *Dr. S. Clarke.*

26. — *to have life in himself;*] To have the power of raising whom He will, ver. 21. *Dr. Whitby.*

27. — *because he is the Son of man.*] Because, being the Son of God, He condescended to become the Son of man, for the redemption and salvation of men. *Dr. S. Clarke.*

28, 29. — *for the hour is coming, in the which* &c.] I will tell you a more wonderful thing than this. Hereafter, all mankind, even all that ever did or shall live, shall hear My voice at once; and be raised out of their graves, and stand before My judgment-seat; and they who have sincerely repented of their sins, and believed and obeyed My Gospel, shall be rewarded by Me with eternal life; and they who, continuing impenitent, have obstinately rejected the Gospel, or wilfully disobeyed it, shall be punished with everlasting destruction. *Dr. S. Clarke.*

30. — *as I hear, I judge:*] That is, according to the will of My Father, I pronounce judgment. *Dr. Whitby.*

Do not think that in this I set up for Myself, and, derogating from the glory of the Father, study Mine own. For, proceeding by this rule, I shall judge exactly according to His judgment, it being His will and therefore Mine that it should be so. *Dr. Clagett.*

—— *and my judgment is just;* &c.] My sentence at the general resurrection will be just, because in all things I act according to the Father's will and suggestion. *Abp. Newcome.*

31. *If I bear witness of myself,* &c.] If I produced no other evidence than My bare word, I could not expect to be received;

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32 ¶ [c] There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

[c] Matt. 3. 17.

33 Ye sent unto John, and [f] he bare witness unto the truth.

[f] Chap. 1. 7.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, [g] hath borne witness of me. Ye have neither heard his voice at any time, [h] nor seen his shape.

[g] Matt. 3. 17. & 17. 5.

[h] Deut. 4. 12.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

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41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 [i] How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

[i] Chap. 12. 43.

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: [k] for he wrote of me.

[k] Gen. 3. 15. Deut. 18. 15.

47 But if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

1 *Christ feedeth five thousand men with five loaves and two fishes.* 15 *Thereupon the people would have made him king.* 16 *But withdrawing himself, he walked on the sea to his disciples:* 26 *reproveth the people flocking after him, and all the fleshly hearers of his word:* 32 *declareth himself to be the bread of life to believers.* 66 *Many disciples depart from him.* 68 *Peter confesseth him.* 70 *Judas is a devil.*

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but I can appeal to the Holy Spirit of God, in the miracles I have performed, that I am come from God, chap. viii. 18. *Bp. Mann.*

33. — *he bare witness unto the truth.*] He in the most express terms bore a faithful and honourable testimony to the truth, assuring you that he saw the Spirit in a visible form descend upon Me. *Dr. Doddridge.*

34. *But I receive not* &c.] I do not receive the chief testimony, on which I rest the credit of My mission, from man: but these things I say, to lead you to the acknowledgment of that truth which is necessary to your salvation. *Drs. Clagett* and *Doddridge.*

35. *He was a burning and a shining light:*] It was a mode of expression familiar to the Jews, to denote the ministry of the word by lamps or candles, Zech. iv. 2, 3, 14; Rev. i. 12; xi. 4; and they so denominated any person who was distinguished for his knowledge or other good qualities. *Dr. Lightfoot.*

—— *ye were willing for a season* &c.] Ye were well pleased to hear him for a season; but, as soon as he testified of Me, then ye rejected him. *Dr. Hammond.*

36. — *the works*] Alluding to His miracles, and every thing which He did during His ministry. *Beausobre.*

37. *And the Father himself,* &c.] God the Father hath in several ways borne witness of Me. Ye have not indeed seen Him visibly, or heard Him speak, (although the appearance of the Holy Ghost, and the voice from heaven at My baptism, amounts to little less than that.) But in His Law, and in His Prophets, who wrote by the impulse of His Holy Spirit, He hath made many and ample declarations concerning Me. *Dr. S. Clarke.*

39. *Search the scriptures; for* &c.] Examine the writings of the Old Testament, whereon ye depend, and by obeying the precepts of which, ye believe ye shall obtain eternal life; and ye will find that all those types and prophecies are fulfilled in Me. *Dr. Hammond.*

40. *And ye will not come to me,*] And yet, though these Scriptures testify of Me, ye are not willing to come unto Me, &c. *Abp. Newcome.*

As if He had said, Ye believe the Scriptures to be given by inspiration of God, to direct you in the way to eternal life, and therefore ye expect to find there how to obtain it; and, if ye search the Scriptures, ye may there see that they testify of Me; that I am the Christ, the Son of God, by whom alone ye can obtain eternal life. *Bp. Beveridge.*

41. *I receive not honour from men.*] I do nothing from the desire of their applause: but, as a true Prophet, to promote God's glory. *Dr. Lightfoot.*

42. *But I know you,*] Others ye may deceive by your pretended piety; but Me ye cannot, for I know you. *Bp. Mann.*

43. *I am come in my Father's name,* &c.] I am come with authority from My Father, as My works shew. Others will come who can give no such proof of their commission, and ye will receive them. They had done so before the coming of Christ, Acts v. 36, 37; and after His death impostors arose who had many followers. *Bp. Mann.*

44. — *which receive honour one of another,*] Which seek honour one of another, fearing the reproach of the Pharisees and elders, and being more influenced by this, than the desire of God's approbation. *Dr. Whitby.* It is very evident, that in this verse there is an opposition between the praise of men and the praise of God; and that the Jews are condemned, as preferring the praise and good will of men to the praise and good will of God. *Bp. Sherlock.*

45. *Do not think that I will accuse you*] It will not be necessary that I should accuse you; for, even now, that Moses, in whom ye trust, as your great lawgiver and patron, is, as it were, your accuser before God, and charges you with being regardless of Him as well as of Me. *Dr. Doddridge.*

—— *even Moses, in whom ye trust.*] By obeying whose law ye trust that ye shall have life, ver. 39. *Dr. Whitby.*

46. — *for he wrote of me.*] See the margin. His predictions and typical representations would have led you to believe in Me, in whom they are all fulfilled. Their pretences for not believing in Christ were these two, their love to God and their reverence for the Law of Moses: Christ shews at ver. 42, that they could have no true love to God; and, in this verse, that they had no real faith in Moses; for, if they had, they would have believed on Him. *Drs. Whitby* and *Hammond.*

Anno DOMINI 32. AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

[a] Lev. 23. 5. Deut. 16. 1. 4 [a] And the passover, a feast of the Jews, was nigh.

[b] Matt. 14. 14. 5 ¶ [b] When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. Anno DOMINI 32.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

[c] Matt. 14. 23. 16 [c] And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

Chap. VI. ver. 1. *After these things*] There is here an omission of many things recorded by the other Evangelists. It is probable that a whole year intervened; the cure at the pool of Bethesda, chap. v. 1, having occurred at one passover, (according to some opinions,) and this miracle of the loaves, ver. 4, at the passover which occurred in the following year. *Dr. Lightfoot.*

—— *the sea of Tiberias.*] See note at Matt. iv. 18.

4. *And the passover, — was nigh.*] This circumstance seems mentioned to explain that the multitude was the more numerous, because the people were going from all parts up to the passover. *Dean Stanhope.*

The account of the multiplication of the loaves given by St. John is more circumstantial than that given by the other Evangelists; and it is observable, that this is the only miracle which he relates in common with the rest. *Dr. Hales.*

6. — *this he said to prove him:*] To make trial of his faith; for He before determined in Himself what He was about to do. *Bp. Mann.*

7. — *Two hundred pennyworth*] The Roman penny being about sevenpence halfpenny of our money.

8. *One of his disciples,*] We should observe, that, while the three first Evangelists have related the appointment of the twelve Apostles, and have given a regular catalogue of their names, St. John, without even mentioning the appointment, or giving the catalogue, supposes, through his whole narrative, Christ to be accompanied by a select party of disciples, and the number of these to be twelve; and, whenever he happens to notice any one as of that number, it is one included in the catalogue of the other Evangelists; and the names principally occurring in the course of his history of Christ, are the names extant in their list. This last agreement, which is of considerable moment, runs through every Gospel, and through every chapter of each. *Archdeacon Paley.*

12. — *Gather up the fragments — that nothing be lost.*] We should learn from this direction of our Saviour, to avoid all wastefulness of the good things with which Providence has blessed us, to manage our substance on all occasions to the best advantage, and so to approve ourselves charitable and kind, as at the same time not to be profuse and indiscreet. Jesus, by setting His whole store before the multitude, has left us a pattern of beneficence and largeness of heart. Yet this same Jesus would not that even the fragments should be lost; and herein He hath shewed us that charity is very consistent with frugality; indeed, not only that they may, but they ever should, go together. *Dean Stanhope.*

13. — *twelve baskets*] Equal in number to the Apostles who ministered. *Dr. Lightfoot.*

14. — *that prophet that should come*] The Messiah, that Saviour and deliverer, whom, according to the ancient prophecies, they expected to appear in the world about this time. *Dr. S. Clarke.* For further remarks on this miracle, see notes at Matt. xiv.

15. — *to make him a king,*] According to their false notion of a Messiah, who was to be a great temporal prince. *Dr. S. Clarke.* They were struck with astonishment and respect; and Jesus, who knew the thoughts and designs of men, perceived their intention, and withdrew Himself. *Bp. Mann.*

So hard was it for our Lord, performing those miracles which were necessary to testify His mission, and which often drew great crowds of people after Him, to keep the headstrong and hasty multitude from such disorder as would have involved Him in it, and have disturbed the course, and cut short the time of His ministry, and drawn on Him the character, and the fate, of a turbulent seditious malefactor; contrary to the design of His coming, which was to be offered up a lamb blameless, and void of offence; His innocence appearing clear to all the world, even to him who delivered Him up to crucifixion. *Locke.*

19. — *they see Jesus*] They did not know Him to be Jesus, but took him for a spirit, Matt. xiv. 26. Respecting this miracle, see notes at Matt. xiv. 24, &c.

Anno DOMINI 32.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

‖ Or, *Work not.*

27 ‖ Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: [d] for him hath God the Father sealed.

Anno DOMINI 32.

[d] Matt. 3. 17.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, [e] This is the work of God, that ye believe on him whom he hath sent.

[e] 1 John 3. 23.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 [f] Our fathers did eat manna in the desert; as it is written, [g] He gave them bread from heaven to eat.

[f] Exod. 16. 15. Numb. 11. 7. [g] Ps. 78. 25.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

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24. — *took shipping,*] Embarked in those other boats which had come from Tiberias. *Beausobre.*

26. — *Ye seek me, not because ye saw the miracles,*] Ye follow Me, not for the true end of the miracles which I work, which is, that ye might believe in Me and have everlasting life, but merely for the present benefit which ye hope to receive by them. *Dr. Clagett.*

27. *Labour not for the meat which perisheth,* &c.] Our blessed Saviour's meaning is not, to discourage that labour and industry which the providence of God has made necessary for men in their respective stations, and the neglect of which is therefore sinful; but He recommends, as comparatively of far higher importance than any concerns of this world, a careful preparation for the next, Matt. vi. 33. *Bp. Mann.*

The metaphor which Christ uses through much of this chapter, of expressing spiritual food by meat and drink, is familiar to Eastern nations, and occurs frequently in Scripture, as in other writings. See Prov. ix. 5; Isai. lv. 2; Ecclus. xxiv. 21. *Dr. Whitby.*

—— *that meat which endureth unto everlasting life,*] This is meat worth labouring for, indeed; happy are they that after all their labour can attain it; they will live in perfect health and strength and vigour, both of body and mind; they will live in joy and bliss and glory, the highest that can be imagined; they will live with the holy angels, with Christ, with God Himself, and enjoy all the pleasures that are at His right hand, and that too, not for some few years or ages only, but for evermore. *Bp. Beveridge.*

—— *for him hath God — sealed.*] The miracles, which the Son of man performs, are as it were the seal of His authority from God the Father, to give eternal life to such as believe and obey Him. *Bp. Mann.*

28. — *What shall we do,* &c.] "What shall we do," what course wilt Thou prescribe to us, that we may do that which Thou commandest us, (ver. 27,) that we may be always employed in God's works, so as to be acceptable to Him? *Dr. Hammond.*

29. — *This is the work of God,*] Take care to embrace the Gospel covenant: this is the work that God requires of you. *Bp. Mann.*

30, 31. — *What sign shewest thou then,* &c.] Not satisfied with the miracles they had seen, not even with that of the loaves by which they were fed, they still demand, as a further proof, a sign from heaven, Matt. xvi. 1. Moses brought food from heaven for their fathers; they ask whether He could do the like. *Bp. Mann.*

32. — *gave you not that bread from heaven;*] Not the bread from heaven properly so called, the manna being only material food sent by the immediate power of God; "but My Father giveth you the true bread from heaven," Jesus Himself and His doctrine being that true bread, "which giveth life unto the world," ver. 33. *Dr. Wells.*

33. — *life unto the world.*] Not, as the manna did, temporal, but eternal, life; not to one nation, but to the whole world. *Bp. Mann, Dr. Whitby.*

34. — *evermore give us this bread.*] Which will preserve our lives. They still supposed Him to speak of corporeal food. *Dr. Whitby.*

35. — *he that cometh to me shall never* &c.] Meaning, in the literal sense, Whosoever believes on Me, and embraces My doctrine, and obeys My instructions, shall never want any thing necessary to his eternal happiness: since He possesses the means which will assuredly support him unto everlasting life, more than meat and drink maintain and nourish the body in this mortal state. *Dr. S. Clarke.*

36. *But I said unto you,*] I told you before, ver. 26, that signs and wonders will not work true faith in you, so long as ye follow Me for temporal benefits; and have not learned to prefer spiritual good things, and everlasting life, above meat and drink, and all the enjoyments of this life. *Dr. Clagett.*

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37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

[h] Matt. 13. 55.

42 And they said, [h]Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

Anno DOMINI 32.

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 [i] It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

[i] Is. 54. 13. Jer. 31. 34.

46 Not that any man hath seen the Father, [k] save he which is of God, he hath seen the Father.

[k] Matt. 11. 27.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

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37. *All that the Father giveth me*] All whom My Father disposes to be My disciples. *Bp. Pearce.*

The Father gives those only to Christ, who are prepared by an honest heart, and willingness to learn. *Dr. Clagett.*

All who make a right use of God's preventing grace, so as to exercise an honest, humble, teachable, disposition, and rightly to weigh My doctrines and miracles. *Dr. Wells.*

It is impossible that this expression can signify that any are absolutely chosen by the Father to eternal life, for then the Jews could not with any reason be blamed for not coming to Christ, and believing on Him; nor could Christ have invited them to come to Him, much less would He have told them that this was the work which God required them to do, if their ability to do this had depended, not on their own disposition, but on the choice and election of God. *Dr. Whitby.*

Our Lord seems to have foreseen that this passage might be mistaken by men of corrupt minds; and, accordingly, He was graciously pleased to explain it Himself at the same time, by His words at ver. 44. The Father therefore "gives" them by drawing them unto the Son; He draws them not with force and violence, but as men, as reasonable and free agents, in compliance with, not in opposition to, their will. *Bp. Beveridge.* See note at chap. xvii. 12.

—— *shall come to me;*] Shall come to Me as their Saviour; shall believe and trust in Me for their salvation, and for all things necessary in order to it. *Bp. Beveridge.*

—— *I will in no wise cast out.*] Hereby giving the fullest possible assurance that He will not refuse or reject any that come to Him, but will receive them into His flock, that they may not be lost and perish. *Bp. Beveridge.*

39. — *that of all which he hath given me* &c.] That I should be careful to preserve all who with an honest heart shall thus come and believe on Me, and give to every one who thus comes, besides many excellent privileges here, eternal life hereafter. *Dr. Hammond.*

40. — *which seeth the Son,*] That is, considers and discerns Him as the Son of God, as the Messiah. *Dr. Trapp.* That discerneth Him to be a Prophet sent from God. *Dr. Whitby.* That acknowledgeth all the testimonies of a Divine authority that are discernible in Him. *Dr. Clagett.*

42. — *how is it then that he saith,* &c.] How could He come down from heaven, who was born into this world, as other men are, and in the meanest circumstances? *Dr. Clagett.*

44. *No man can come to me,* &c.] Our Saviour is here speaking of those who, in consequence of embracing His religion, shall inherit eternal life; and He declares that no one can attain this saving faith without the directing influence of the Holy Spirit; and that every one who has had an opportunity of becoming acquainted with the evidences of the Gospel, and has duly profited by the instruction and assistance which his heavenly Father has afforded him, will partake of a blessed resurrection. *Bp. Tomline.*

—— *except the Father — draw him:*] Incline his heart to come to Me. *Bp. Pearce.* Prepare him by instilling those good thoughts and affections which may be improved by the person himself. *Abp. Newcome.* "Draw him," not by force, but by His powerful, though resistible, grace, which is given only to the teachable and well disposed, not to the perversely prejudiced. *Dr. Trapp.* The expression "to be drawn of God" cannot possibly signify the being moved by any irresistible impulse from God; but must signify the being persuaded and prevailed on by the mighty works which God vouchsafed, to testify that Christ was the true Messiah. To these Christ appeals, as Divine testimonies concerning Himself, chap. x. 25; by the consideration of these, He persuades others to believe on Him, chap. xiv. 11; and, on account of these, He represents the unbelieving Jews as wholly inexcusable, chap. xv. 22, 24. *Dr. Whitby.*

Many understand these words in a wrong sense, as if God required no more in a reasonable man than in a block or a stone; they mark not the words which follow, "Every man that hath heard and hath learned of the Father cometh unto Me." God draweth with His word, and by the Holy Ghost; but man's duty is to hear and learn; that is to say, to receive the grace offered, to consent to the promise, and not to oppose the God that calleth him. *Bp. Hooper.*

This text, among many others, sufficiently proves that we all stand in need both of a preventing and a cooperating grace; or, in the words of one of our Articles, that "we have no power to do good works, pleasant and acceptable unto God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will." *Bp. Tomline.*

45. — *they shall be all taught of God.*] Isai. liv. 13. See the notes there. The sum of what I say to you has been obscurely delivered to you by the Prophets of old. For they, speaking of these times, have foretold, that God will prepare and dispose the hearts of many men to embrace the Gospel of the Messiah. Therefore it was that I said, every humble and honest heart, every disciple of My Father, that hath not resisted His guidance, doth certainly come unto Me and believe on Me. *Dr. Hammond.*

48—50. *I am that bread of life.*] On the whole, therefore, as I have before said, I Myself am the true bread of life, of which I have been speaking; whom God hath sent into the world, to direct and bring you up in the way of everlasting life. With this bread of life, the manna, of which you boast that your fathers ate in the wilderness, is by no means to be compared. For the manna which they ate could not preserve them from temporal death.

Anno DOMINI 32.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Anno DOMINI 32.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

But whosoever eateth of this bread, by believing in Me, embracing My doctrine, and persevering in obedience to My commands, shall thereby be preserved and nourished unto everlasting life. *Dr. S. Clarke.*

51. — *he shall live for ever:*] He shall be prepared for immortality, by eating of the bread of life; that is, by receiving and digesting the heavenly doctrine of Christ. *Bp. Mann.*

—— *and the bread that I will give* &c.] He speaks in mysterious terms of the death which He was to suffer for the redemption of mankind. *Beausobre.*

53. — *Except ye eat the flesh* &c.] This figurative mode of speech was naturally suggested by the occasion. The multitude had followed Christ for the sake of the loaves, expecting to be fed again, as they had been the day preceding; and being disappointed, they affect to despise the miracles, and extol Moses for having wrought a greater, in bringing bread from heaven. Our blessed Lord then takes occasion to assert His own superiority, invites them to eat, not such temporary perishable food as the manna which their forefathers had in the wilderness, but the true living, that is, everlasting, bread from heaven; describing under that name belief in Him, and obedience to His doctrine, as being spiritual food and nourishment to the soul. And this is the meaning of this strong figure, which is continued through this whole discourse: but the conceptions of the Jews were too gross to understand it in its true sense. *Bp. Mann.*

Although these expressions may not be to be understood directly of the holy Sacrament, yet, because they signify those things which are signified in the Sacrament, they may be aptly applied to it, especially in exhortations to devotion; nay, there are also some cases in which a person may argue from one to the other; and this may very well be, and yet it may by no means follow, that the words are to be understood in a primary sense of the Eucharist. *Dr. Clagett.*

54. *Whoso eateth my flesh,* &c.] He means to say, He that, instead of rejecting Me on account of the death which I shall suffer, receives that Divine instruction which that event affords, and turns it into spiritual nourishment, by learning the high displeasure of God against sin; he shall find My death a means of that eternal life, to which I will raise him at the last day. *Dr. Clagett.*

It is a point which has been much disputed, whether this passage of St. John's Gospel relates to the Lord's supper. It probably does so, as a prophetick intimation: something seems to be intended by our Saviour in the words which He uses, which is not expressed with perfect clearness. *Dr. Hey.*

Those persons who heard our Saviour could not understand Him with a reference to the Sacrament, unless they were then instructed as to His death and passion; but it sufficiently appears that they then knew and expected nothing of that event. Much less could they understand Him with reference to advantages merely earthly and sensual. But to partake of the Messiah truly, is to partake of Himself, His pure nature, His righteousness, His spirit; and to live and grow and receive nourishment from that participation of Him; all which He expresses in a lively and comprehensive manner, by the phrase of eating His flesh and drinking His blood. *Dr. Lightfoot.*

Those who come duly prepared to the holy Sacrament, and receive it rightly and worthily, are spiritually partakers of Christ's body and blood; they become one with Christ, and Christ with them; they really and truly partake of the benefits of His passion, as living members of His body. As He is "the bread of life," they are then nourished, strengthened, and supported by Him; they receive Him by faith; by faith they feed upon Him; and the Divine life, which is thus begun in their souls, is in a spiritual manner upheld and carried on in them. *Bp. Tomline.*

55. — *is meat indeed,*] He means, the eating and drinking of My flesh and blood, the being united to Me by a hearty belief of My doctrine, and a constant obedience to My commands, is, in a more true and excellent sense, the food and nourishment of the soul unto everlasting life, than natural meat and drink is nourishment to the body, in this frail and mortal state. For (ver. 56) to eat My flesh and drink My blood, in this sense, is to become spiritually a member of My body, and consequently to be made partaker of My life and immortality. *Dr. S. Clarke.*

—— *indeed,*] Really and truly, not literally and materially; really and truly, but in a spiritual sense. Thus our Church, in her Catechism, "verily and indeed taken;" but still in a spiritual, not in a natural, sense. *Dr. Trapp.*

56. — *dwelleth in me, and I in him.*] A frequent mode of expressing a close and intimate union, chap. xiv. 10; xvii. 21, 23, 26. *Beausobre.*

57. *As the living Father hath sent me,*] As I, that came down from the Father, who is the fountain of life, His Son by eternal generation, derive life from Him; so he that believeth on Me, and has received My precepts to the nourishment of his soul, shall derive everlasting life from Me. *Dr. Hammond.*

58. — *he that eateth of this bread shall live for ever.*] All that are saved owe their salvation to the salutary passion of Christ; and their partaking thereof, which is feeding upon His flesh and blood, is their life. Our Lord's general doctrine in this chapter seems to resolve itself into this; that, whether with faith or without, whether in the sacraments or out of the sacraments, whether before Christ or since, whether here or hereafter, no man ever was or will be accepted, but in and through the grand propitiation made by the flesh and blood of Christ. This appears to be the main doctrine taught by our Lord in this chapter, which He delivers so earnestly, and inculcates so strongly. Eating and drinking, by a very common figure, means receiving: and here what is the thing to be received? Christ Himself in His whole person: "I am the bread of life;" "He that eateth Me, even he shall live by Me." But, more particularly, He is to be considered as giving His body to be broken, and His blood to be shed, for an atonement. And so the fruits of His death are what we are to receive as our spiritual food. "His flesh is meat indeed, and His blood

Anno DOMINI 32.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

[l] Chap. 3. 13.

62 [l] *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him. Anno DOMINI 32.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 [m] And we believe and are sure that thou art that Christ, the Son of the living God. [m] Matt. 16. 16.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAP. VII.

1 *Jesus reproveth the ambition and boldness of his kinsmen:* 10 *goeth up from Galilee to the feast of tabernacles:* 14 *teacheth in the temple.* 40 *Divers opinions of him among the people.* 45 *The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

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is drink indeed." His passion is our redemption, and by His death we live. It is right to apply the general doctrine of this chapter to the particular case of the Lord's supper, considered as worthily received, because the spiritual feeding here mentioned is the thing signified and effected in the Lord's supper After we have sufficiently proved by the Scriptures, that, in and by the holy Sacrament, ordinarily, such spiritual food is conveyed; it is then right to apply all that our Lord says in the general to that particular case: but such application does not amount to interpreting this chapter of the holy Sacrament. For example, the words "Except ye eat the flesh &c.—ye have no life in you," do not mean directly, 'Ye have no life without the Lord's supper,' but 'Ye have no life without participating in our Lord's passion.' Nevertheless, since the Lord's supper is one way of participating in His passion, and a very important one; it is very pertinent and proper to urge the doctrine of this chapter, both for the clearer understanding of the beneficial nature of the Lord's supper, and for the exciting Christians to a frequent and devout reception of it. Such is the use which some of the early Fathers made of this chapter, and which our Church very justly makes of it at this day. *Dr. Waterland.*

60. — *This is an hard saying;* &c.] This doctrine of His is very hard and unintelligible, that He should be said really to have come down from heaven, and that His flesh should feed men to eternal life, ver. 51, 53, &c. *Dr. Hammond.*

61. — *Doth this offend you?*] That is, prove to you a cause of stumbling, or of falling off from Me. *Abp. Newcome.*

62. *What and if ye shall see* &c.] Shall see the Son of man ascend up into heaven, where He was before He came down to earth. *Dr. Wells.* Are ye surprised and disturbed at what I have now spoken, as if they were strange and unintelligible things? what if hereafter ye shall see Me go up again to the same place, from whence I at first came? When ye see this, ye will learn to understand My words, not in a gross, but in a spiritual and rational sense. *Dr. S. Clarke.*

63. *It is the spirit that quickeneth;* &c.] It is the soul, He says, that enliveneth, and not the body; and accordingly it was not the gross carnal eating of His body, of which He spake; but a spiritual feeding on Him which would bring them to eternal life; His doctrine being thus received into their hearts, would quicken them to a spiritual life here, and that would bring them to everlasting life hereafter. *Dr. Hammond.*

64. — *there are some of you that believe not.*] That believe not sincerely, and on sound principles, notwithstanding outward professions. *Dr. Wells.*

—— *For Jesus knew from the beginning* &c.] For He knew Himself what was in man, being the Searcher of hearts, Acts i. 24; Rev. ii. 23. *Dr. Hales.*

65. — *Therefore said I unto you,*] For this reason, that is, because I knew there were among you some who believe not, I told you before that My doctrine could never be heartily embraced by any, but those only who are endued with good and teachable dispositions, willing to learn, desirous of being instructed in the way of eternal life, and prepared to receive any well-attested revelation of God's will. *Dr. S. Clarke.*

68. — *Lord, to whom shall we go?* &c.] To whose instruction and discipline shall we submit, if we should once forsake You, whose doctrine is the only true guide to eternal life and happiness? *Dr. S. Clarke.* In this answer, there are three things expressed or implied, as the ground of their constancy and adherence to Christ. The first is, the miserable condition they should be in, if they did forsake Him, having no other in whom they could trust. The second is, the excellency of His religion, and the certain means it afforded of obtaining that which is the great end of religion, a blessed life after this: "Thou hast the words of eternal life." The third is, the authority and Divine commission of Christ, on which their faith and confidence were built. "We believe, and are sure," that is, have determined for ourselves, from what we have heard and seen, "that Thou art that Christ." *Bp. Sherlock.*

—— *thou hast the words of eternal life.*] As if He had said, We do not understand Thee in the gross and absurd sense to which these men have perverted Thy sayings; for we perceive that Thou speakest of those doctrines and revelations, by which we are to be guided to eternal life. *Dr. Clagett.*

69. — *are sure that thou art that Christ,*] Whereas these men called Thee the Son of Joseph, we assuredly believe that Thou art the Son of that God who giveth life to all, and that Thou wilt give eternal life to all that believe in Thee. *Dr. Clagett.*

Simon Peter here speaks in the name of all the twelve; upon which our Lord shews His Divine knowledge, by excepting Judas Iscariot, ver. 70. *Abp. Newcome.*

70. — *is a devil?*] That is, an adversary to Me and My doctrine. *Dr. Whitby.* A false treacherous person, who will betray Me. *Dr. Hammond.*

Anno DOMINI 32. AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

[a] Lev. 23. 34. 2 [a] Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up [b] Chap. 8. 20. yet unto this feast; [b] for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee. Anno DOMINI 32.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man ‖ letters, having never learned? ‖ Or, *learning.*

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

Chap. VII. ver. 1. — *Jesus walked in Galilee:*] Went about preaching in the cities of Galilee, rather than in Judea, because the rulers of the Jews sought for some occasion to put Him to death. He conducted Himself with this prudent caution because His time was not yet come. He instructs us by His example that we should on no occasion run into dangers without necessity, upon presumption of Divine protection, but that we should use all lawful means which God has put into our hands to avoid them. *Drs. Whitby* and *Hammond.*

2. — *feast of tabernacles*] One of the three great feasts (see notes at Lev. xxiii. 34) which occurred on the fifteenth of the seventh month, answering to the end of our September, or the beginning of October; it continued for eight days.

3. *His brethren*] His kindred. See note at Matt. xiii. 55.

—— *that thy disciples also may see* &c.] That the disciples, which were wont to follow Thee there, may see the miracles that Thou doest. For (ver. 4) whosoever would gain an authority among the people, must not perform his miracles in private; therefore, whatsoever Thou doest, perform in Judea as publickly as Thou canst. *Dr. Hammond.* Shew Thyself to the world. Perform Thy miracles in Judea, at Jerusalem, at the time of the approaching feast, that the great men, the Jews, proselytes, and strangers, may all behold them, and be convinced of Thy power. *Dr. S. Clarke.*

5. — *neither did his brethren believe in him.*] To what extent His brethren did not believe Him at this time, is uncertain. By their discourse it seems not to have been a total disbelief, but only some partial doubts, arising from their observing that He was not willing to make a publick appearance in Jerusalem. *Bp. Pearce.* They doubted when they saw that He did not take the means, which they expected from the Messiah, of raising Himself and them. *Dr. Lightfoot.*

It is probable that the same worldly-minded notions of the temporal power and grandeur of the Messiah's kingdom, which infected even the Apostles, had taken possession of His relations. Hence they endeavoured to check His exertions to instruct the people, which they conceived to be extravagant and enthusiastick. *Dr. Hales.* The remark here made by the Evangelist illustrates his fidelity, and his confidence in the truth and excellency of his cause. *Abp. Newcome.*

It was so ordered by Providence, that our blessed Saviour's reputation was very little owing to the interest of His parentage, or brethren, or kindred, or countrymen; or indeed to His Apostles or first followers, during the time that He lived with them. God Almighty chose, and He chose for Himself, that His Gospel should force its way in the world under disadvantageous circumstances, and through the greatest difficulties and oppositions, by the notoriety of the miracles performed, and the purity of the doctrine taught. These His brethren and kinsfolks, as they were persons mean in rank, so also were they among the backward to believe on Him. *Dr. Wall.*

6. — *My time is not yet come:*] For going up to the feast; "but your time is alway ready" to go there without molestation from any one. *Dr. Whitby.* The eighth verse seems clearly to restrain these words to His going up to Jerusalem. *Dr. Clagett.*

7. *The world cannot hate you;* &c.] Ye are in no danger of being hated and persecuted by worldly men, whilst ye yourselves are led by worldly principles and affections; but, so long as My doctrine reproves their wicked practices and carnal lusts, they will hate and oppose Me to the utmost of their power. *Dr. Clagett.*

10. — *as it were in secret.*] As privately as He could, to avoid the designs of those who sought His life, ver. 19. *Dr. Whitby.*

It seems probable from ver. 1, 7, 11, that the Jews had formed some treacherous design against Him. Thus, though our Lord determined to go to the feast in obedience to the Divine command, yet He went privately to avoid the danger; shewing in this manner, that He would not use a miraculous power to escape the designs of His enemies, when human prudence would serve. *Dr. Clagett.*

12. — *much murmuring*] Much private discourse of one man to another. *Dr. Whitby.*

—— *Nay; but he deceiveth the people.*] Here again we should observe the great impartiality of the Evangelist. *Abp. Newcome.*

13. — *no man spake openly of him*] Those who were most favourable to Him, durst not openly commend Him, for fear of the Jewish rulers. *Bp. Mann.*

15. — *How knoweth this man letters,*] Whence comes it, that He understands so well the books of the Law, and the Scriptures; as He was never instructed in the schools of the scribes? *Dr. Hammond.*

16. — *My doctrine is not mine,* &c.] My doctrine is not the effect of learning and study; but comes from the source of all knowledge and truth, even from God Himself. *Bp. Mann.*

17. — *he shall know of the doctrine, whether it be of God,*] God

Anno DOMINI 32.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

[c] Exod. 24. 3.

19 [c] Did not Moses give you the law, and *yet* none of you keepeth the law?

[d] Chap. 5. 18.

[d] Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

[e] Lev. 12. 3.

22 [e] Moses therefore gave unto you circumcision; (not because it is of Moses, [f] but of the fathers;) and ye on the sabbath day circumcise a man.

[f] Gen. 17. 10.

23 If a man on the sabbath day receive circumcision, ‖that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

‖ Or, *without breaking the law of Moses.*

[g] Deut. 1. 16.

24 [g] Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

Anno DOMINI 32.

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

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will enlighten his mind, so that he may form a right judgment of My doctrine. *Dr. Hales.* This sentence clearly shews us, that they best understand the will of God, who are most careful to practise it: so likewise, that the best way to know what God is, is to transcribe His perfections in our lives and actions; to be holy, and just, and good, and merciful, as He is: also that a hearty desire and endeavour to do the will of God is the best security and preservative against dangerous errours and mistakes in matters of religion. *Abp. Tillotson.*

These words instruct us, that a sincere desire to know the truth, with an honest disposition to conform our wills to it when known, is the best preservative against errour in religion, and carries with it a well-grounded assurance of the Divine aid to assist persons so disposed, in their inquiries after truth. These words also carry in them this other assertion, that whoever is not first sincerely disposed to do the will of God, will be in great danger of not knowing the doctrine whether it be of God, and of remaining in a state of ignorance and errour. *Bp. Gibson.*

18. *He that speaketh of himself seeketh his own glory:*] And therefore speaks not those things which he knows will procure him hatred from men. *Dr. Whitby.*

—— *the same is true,* &c.] He is worthy of being believed, and there is no guile or deceit in Him. *Dr. Hammond.*

19. *Did not Moses give you the law,*] But it is otherwise with you, as being full of hypocrisy and guile: for "did not Moses give you the law," for which you seem so zealous, as to be angry with Me for a supposed violation of it; and yet, after all this pretended zeal, none of you keepeth the law? "Why (else) go ye about to kill Me?" (in violation of the sixth commandment.) *Dr. Whitby.*

20. — *Thou hast a devil:*] Thou art possest with a lying spirit. *Dr. Whitby.*

21. — *I have done one work,*] It appears (ver. 23) that the Jews had at this time found fault with Jesus respecting His healing a man on the sabbath day. Perhaps they remembered and reproached Him with having done so, when He was at Jerusalem, about three months before, (chap. v. 9,) or else He had wrought a new miracle on the sabbath, shortly before this discourse between Him and the Jews took place. *Bp. Pearce.*

—— *ye all marvel.*] Ye wonder that I should do so, and are angry with Me, ver. 23. *Dr. Hammond.*

22. *Moses therefore gave unto you* &c.] But with what little reason, judge ye by this case. If the eighth day after the birth of a male child fall on the sabbath, ye do yet circumcise him, notwithstanding the strict observance of the sabbath which the law of Moses requires. And this ye do, because this law, or rather a more ancient law given to Abraham, requires that every male should be circumcised on the eighth day. *Dr. Clagett.*

23. — *because I have made a man — whole*] For the law of doing good, and relieving the miserable at all times, is a more ancient and excellent law, than those Mosaical laws, which enjoin the sabbath, or the circumcision on the eighth day. *Dr. Clagett.*

24. *Judge not according to the appearance,* &c.] Lay aside your prejudices against My person, and consider these cases attentively and impartially; and then judge whether ye can justly condemn Me as a sabbathbreaker, and acquit yourselves. *Dr. Clagett.*

25, 26. — *Is not this he,* &c. — *But, lo, he speaketh boldly,* &c.] It is not very probable that this man should be afraid of a conspiracy against His life, who is not afraid to talk with this publick freedom in the temple, and is not so much as silenced by the council. One would rather conclude from His teaching in this publick manner, without control, that the rulers themselves had indeed acknowledged Him to be the Christ. *Dr. Clagett.*

27. *Howbeit we know this man whence he is:* &c.] But there is no such matter, and we ourselves can tell why He cannot be the Christ; for we know this man's parentage, and whence He came; "but when Christ cometh," &c. *Dr. Clagett.*

—— *no man knoweth whence he is.*] They spake this from the vain traditions of the rabbies, who owned indeed that their Messiah was to be born in Bethlehem, but imagined that He was soon to be conveyed thence, and concealed till Elias came to anoint Him; (*Dr. Whitby;*) or perhaps from a mistaken sense of Is. liii. 8, "who shall declare His generation?" *Bp. Pearce.* Or from the similitude of Christ to Melchizedek, who was acknowledged to be a type of Him, and is described as being without father or mother, Hebr. vii. 3. *Bp. Mann.*

28. *Then cried Jesus — Ye both know me,*] In answer to this cavil, Jesus said, Ye know indeed My person, parentage, and country; but this should not prejudice you against My being a Prophet sent from God; for I am not come of Myself, but He that sent Me, and hath given sufficient testimony that He did send Me, is true; whom ye own not, refusing to receive His testimony concerning Me. *Dr. Whitby.*

29. — *for I am from him,*] And thus have an original, of which ye know not. *Dr. Whitby.*

30. — *his hour was not yet come.*] The time which God had appointed for His death was not yet come. *Bp. Mann.*

31. — *will he do more miracles*] The people mention His miracles, because these are the proper means of carrying conviction

Anno DOMINI 32. 32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

h Chap. 13. 33. 34 [h] Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the ‖Gentiles, and teach the Gentiles?

‖ Or, *Grecks.*

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

i Lev. 23. 36. 37 [i] In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

k Deut. 18. 15. 38 [k] He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Anno DOMINI 32.

39 ([l] But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

l Joel 2. 28. Is. 44. 3.

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

m Matt. 2. 5. 42 [m] Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

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to common people, who are not so much influenced by the intrinsick excellence of the doctrine, or even by the most popular discourses, as by signs and wonders. *Dr. Clagett.*

This passage (ver. 21—31) is very observable. It exhibits the reasoning of different sorts of persons on the occasion of a miracle, which persons of all sorts are represented to have acknowledged as real. One sort of men thought that there was something very extraordinary in all this, but that still Jesus could not be the Christ, because there was a circumstance in His appearance, which militated with an opinion concerning Christ, in which they had been brought up; namely, that "when Christ cometh, no man knoweth whence He is." Another sort were inclined to believe Him to be the Messiah. But even these did not argue as we should; did not consider the miracle as itself decisive of the question, and as excluding, if once allowed, all further debate on the subject: but they founded their opinion on a kind of comparative reasoning. "When Christ cometh, will He do *more* miracles" than these which this man hath done? *Archdeacon Paley.*

32. — *murmured*] Spake privately among themselves. *Bp. Mann.*

33. — *Yet a little while* &c.] Your attempts to seize Me are unavailing; I shall remain among you, by the appointments of God, a little while, and then ascend to Him who is in heaven. *Grotius.*

34. — *thither ye cannot come.*] I shall then be quite out of your reach, and received into a place where ye cannot follow Me. *Dr. Clagett.*

35. — *the dispersed among the Gentiles,*] It has been doubted what is the proper meaning of this expression; the literal translation is, 'the dispersion of the Greeks;' and it probably signifies the different Gentiles who used the Grecian language, as those of Alexandria, Syria, Asia Minor, &c; or, according to others, the Jews who were dispersed through these different countries, and used the Greek language, being called on that account Hellenized, or Grecian Jews. These Jews were looked upon with a certain contempt by those of Judea. The expression seems spoken by way of reproach. *Grotius, Dr. Hammond.* I rather understand by the words, the Gentiles amongst whom the Jews were dispersed, not the dispersed Jews themselves. *Dr. Clagett.*

37. *In the last day, that great day of the feast,* &c.] The last, or eighth day of the feast. On this day it was the custom to draw water from the pool of Siloam, and to offer it up in the temple with much solemnity, and the sound of various voices and instruments: this was done partly in commemoration of the miraculous relief of water produced from the stony rock by Moses, 1 Cor. x. 4, but principally to solicit the blessing of rain for the approaching seed-time. It is in allusion to this custom that our Saviour says, "If any man thirst, &c;" taking occasion, as was usual with Him, from the circumstances then before Him, to invite them to come to Him as the true fountain. *Drs. Lightfoot* and *Hammond.*

—— *let him come unto me, and drink.*] From the ceremony now before Him, He takes occasion to compare His doctrine to water, as He had in the foregoing chapter to bread; each being necessary for the support of life. *Bp. Mann.* I will give Him the spiritual water of wise instructions, and of the doctrine of eternal life, which, to the souls of all who really desire wisdom and happiness, is greater and more real refreshment, than natural water is to a thirsty body. *Dr. S. Clarke.*

38, 39. *He that believeth on me,* &c.] Faithfully and sincerely, shall not only be filled with Divine knowledge and wisdom himself, but moreover shall be able, by the overflowing gifts of the Holy Spirit, to derive abundantly to many others that conviction and knowledge, which is necessary to their eternal salvation. This Jesus spake, ver. 39, as of a gift to be bestowed hereafter, because that exceeding abundance of Divine gifts, which He now meant, was not to be poured out presently; but was reserved to be the effect, and the evidence, of His exaltation to the right hand of God. *Dr. S. Clarke.*

—— *as the scripture hath said,*] The effusion of the gifts of the Holy Spirit had not only been foretold in the ancient prophecies, but likewise under this very figure of living water. Thus, among other passages, Is. xliv. 3, "I will pour water &c." *Dr. Clagett.*

39. — *the Holy Ghost was not yet given;*] The miraculous gifts of the Holy Ghost were not yet given. See Acts xix. 2. *Bp. Mann.*

40. — *the Prophet.*] Whom Moses foretold, Deut. xviii. 18. *Dr. Whitby.* One of the Prophets risen from the dead, to make way for the coming of the Messiah. *Dr. Clagett.*

41. — *the Christ.*] The very Messiah.

—— *Shall Christ come out of Galilee?*] These persons avoided all the evidence of His miracles and doctrine, by listening to that vulgar mistake, that Jesus was born at Nazareth: and they said, Shall any thing ever persuade us that Christ is to come out of Galilee? *Dr. Clagett.*

42. — *where David was?*] Where David dwelt with his father Jesse, 1 Sam. xvi. 1, 4. *Bp. Mann.*

Anno DOMINI 32.

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

[a] Chap. 3. 2. 50 Nicodemus saith unto them, ([a]he that came to Jesus by night, being one of them,)

[b] Deut. 17. 8, &c. & 19. 15. 51 [b]Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAP. VIII.

1 *Christ delivereth the woman taken in adultery.* 12 *He preacheth himself the light of the world, and justifieth his doctrine:* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

JESUS went unto the mount of Olives. Anno DOMINI 32.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

[a] Lev. 20. 10. 5 [a]Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

[b] Deut. 17. 7. 7 So when they continued asking him, he lifted up himself, and said unto them, [b]He that is without sin among you, let him first cast a stone at her.

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46. — *Never man spake like this man.*] They were so affected with the sincerity and authority, and the Divine Spirit with which He spake, the like to which they had never before witnessed, that they could not prevail on themselves to offer Him the least violence. *Dr. Clagett.*

48. *Have any of the rulers* &c.] Have any of those who understand the law, and are fit to judge for you in matters of religion, believed on Him? *Dr. Whitby.*

49. *But this people* &c.] But these common people, who have never studied the law, are apt to run into all giddiness, and follow any false teacher. *Dr. Hammond.*

—— *are cursed.*] Are all under God's curse, having no understanding of the law, Deut xxvii. 26. *Dr. Clagett.*

51. *Doth our law judge any man, before* &c.] This prejudice against Him is too hasty: in all reason you should hear what He has to say for Himself, and what any can witness against Him: our law proceeds not against any person, till we have examined him, and taken cognizance of his case. *Dr. Hammond.*

52. — *Art thou also of Galilee?*] This is said scoffingly: Art thou also of that sect or faction, chiefly from Galilee, who believe in this Galilean? *Dr. Lightfoot.*

—— *out of Galilee ariseth no prophet.*] Galilee lay under a reproach among the Jews. See ch. i. 46. If they literally mean that no Prophet ever appeared from Galilee, their assertion is not true; for Jonah was of Gath-hepher, a town in the tribe of Zebulun, and consequently in Galilee, 2 Kings xiv. 25; Is. ix. 1. *Dr. Hammond.* But probably their meaning is, that the Messiah was not to arise from Galilee, ver. 41. These chief priests and council must have known, by the coming of the wise men from the East, that Christ was born at Bethlehem, Luke ii. 16, &c: but prejudice had closed their eyes against the clearest truth. *Dr. Whitby.*

53. *And every man went* &c.] Finding that controversies were growing among themselves, they determined that nothing more could be done at that time: accordingly, they broke up the council in anger; "and every man went unto his own house." *Dr. Clagett.*

Chap. VIII. ver. 1. — *unto the mount of Olives.*] Probably to Bethany, where He afterwards abode. See Matt. xxi. 17; Luke xxi. 37. *Bp. Pearce.*

5. *Now Moses in the law commanded* &c.] If the person taken in adultery was a married woman, the law required that she should be put to death, Lev. xx. 10; Deut. xxii. 22: if she was an espoused person, then the law expressly says, that she should be put to death by stoning, Deut. xxii. 23, 24; whence it has been concluded, that this adulteress was only espoused. *Dr. Whitby.*

6. — *tempting him,*] To say something in derogation of the law of Moses, that they might have a ground of accusation against Him for contemning or opposing that law. *Dr. Whitby.*

Their design was to lay a snare for Christ, and they thought they had so laid it, that He must fall into it either way. For, if He contradicted Moses by ordering the woman to be released, they would set Him down for a false prophet; and if, with Moses, He sentenced her to death, He must have acted contrary to His character of a merciful Saviour. Thus these scribes and Pharisees, while they were clamouring for vengeance against adultery, forgot that there were any such sins as envy, hatred, and malice; and perceived not that they themselves were all the time in the gall of bitterness. The woman had broken one commandment; but these, her accusers, were overturning the foundations of the whole law, mercy, justice, and truth. So easy is it for men, who are not upon their guard, even while they are exerting themselves against some kinds of sins, to run into others; nor indeed can we be greatly surprised that they, who give up their whole attention to the concerns of their neighbours, should sometimes a little neglect their own. *Bp. Horne.*

—— *wrote on the ground,*] Seeming not to regard what they said, and to have His attention fixed on other thoughts. *Dr. S. Clarke.*

7. — *He that is without sin among you,* &c.] He says to them in this answer, Why do ye urge Me to give a judgment in this matter? I have nothing to say against your executing the law. Only consider that he, who is thus zealous in punishing another, should in all equity be free from guilt himself. Whoever therefore among you has a clear and innocent conscience, let him begin and cast the first stone at the woman. *Dr. S. Clarke.*

—— *first cast a stone*] The first stone was thrown by the principal accuser; it was of great bulk and weight, and generally fatal. See Deut. xiii. 9; xvii. 7. *Grotius.*

His meaning is, I shall not condemn the woman Myself, for it is not My office. You may do it, if you will affirm yourselves to be those righteous men, which you desire to be accounted. But this ye dare not do before Me, who, as ye well know, can prove the contrary, and give the by-standers such a history of what you have been, and what you are, as will make you ashamed to shew yourselves. And therefore it is that I challenge and defy you to proceed.—"He that is without sin among you, let him first cast a stone at her." *Bp. Horne.*

Painted by Agostino Carracci. *Engraved by H.Moses.*

THE WOMAN TAKEN IN ADULTERY.

John ch.8.v.v.3.

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8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, [c] I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

[c] Chap. 1. 5. & 9. 5.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

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14 Jesus answered and said unto them, [d] Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

[d] Chap. 5. 31.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 [e] It is also written in your law, that the testimony of two men is true.

[e] Deut. 17. 6. Matt. 18. 16.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had

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9. — *went out one by one,*] Never was triumph more complete: these hypocrites were self-convicted, confounded, and disgraced before the multitude. *Dr. Hales.*

—— *left alone,*] All the accusers being gone; it is probable that the Apostles were standing by, and also some of the multitude. *Grotius.*

The criminal alone remains to be seen, all her accusers are fled; and not without sufficient cause. They found there was One ready to accuse them in their turns; they perceived that all things were naked and open before Him with whom they had to do, and they were not disposed that He should lay open their hearts, and read a lecture to them before the people. Their consciences told them what sort of lecture this must needs be, and therefore, rather than He should read it to them, they prudently withdrew, and left Him to condemn or absolve the woman as He thought fit. *Bp. Horne.*

11. — *Neither do I condemn thee:*] Neither do I, who have no commission to pass sentence upon thee, take upon Me to condemn thee to die; go, and in fear of the Divine judgments repent, and sin no more. *Dr. Whitby.* Jesus was no magistrate; which affords a sufficient reason for His forbearing to condemn her, and dismissing her with a warning against the heinousness of the sin, and a charge to amend her life. There is not the slightest reason to conclude that He did not, by His behaviour on this occasion, strongly mark His disapprobation of adultery. He expressly charged the woman to sin no more, and He only avoided interfering in a matter by which it was intended to ensnare Him. *Bps. Pearce* and *Mann.*

We are not to suppose that our Lord meant to excuse guilt, or to find fault with the law of Moses, which was the law of God. By that law, adultery was to be punished with death. But the sentence could not be passed without accusers and witnesses, who were all fled. Proper magistrates must pass it; and, had they done so, Christ would not have interposed to hinder the execution of justice. But they not having condemned her, whose proper office it was, no more would Christ, whose office it was not. With respect to the Law, He left all as it was; He neither condemned nor absolved the woman. But, as the Publisher of the Gospel, and the Author of salvation, He directed her how to obtain the pardon of Heaven and eternal life; namely, by so truly repenting of her sin, as never to return to it again. *Bp. Horne.*

—— *go, and sin no more.*] Despair not, therefore, thou, whoever thou art, whom temptation has drawn into sin; thou art in the hands of One who desireth not the death of a sinner; of One who died for thy sake, to procure for thee forgiveness, grace, and glory. Return to Him, pray to Him, love Him, and serve Him, all the remaining days of thy life. Let the remembrance of what is past teach thee how bitter are the fruits of sin; fear, sorrow, shame, and confusion; and henceforth learn by experience, (for nothing else can truly inform thee,) how sweet are the fruits of righteousness; peace and hope and joy and holy confidence. So shall thy brethren receive thee, as one alive from the dead, and angels themselves shall join in celebrating that mercy which has been extended towards thee. "There is joy in the presence of the angels of God, over one sinner that repenteth." *Bp. Horne.*

12. *Then spake Jesus again — I am the light of the world:*] This business of the adulteress being over, Jesus returns to His first purpose of instructing the people, ver. 2; He here says, I am sent into the world to enlighten all men with such understanding of the truth, that he, who believes and follows My doctrine, shall not remain under any uncertainty concerning the way of salvation, but shall have the knowledge of all things necessary to eternal life. *Dr. Clagett.*

13. — *Thou bearest record of thyself;*] Thou bringest no proof of what Thou affirmest, and we are not bound to believe concerning Thyself on Thine own single testimony. *Dr. S. Clarke.*

14. — *for I know whence I came,* &c.] I know that I came down from heaven: and I being a Divine Person, and one essential attribute of the Godhead being truth, therefore it necessarily follows that My single testimony of Myself must be true; and this ye would readily acknowledge, but that, by means of your unreasonable prejudices, "ye cannot tell whence I come and whither I go;" that is, ye will not believe Me to come from heaven, and to be a Divine Person. *Dr. Wells.*

15. — *after the flesh;*] According to the meanness of My extraction and appearance. *Dr. Whitby.* After the custom of the world, or according to your mistaken prejudices. *Bp. Mann.*

—— *I judge no man.*] I condemn no man, but teach all; My business now being that of a Prophet, not of a judge. *Dr. Clagett.*

16. — *for I am not alone,*] My own testimony is not alone, but it inseparably includes that of another which you have no colour to refuse; and that is the testimony of the Father. *Dr. Clagett.*

17. — *is true.*] Is valid in causes of the greatest consequence; and this evidence of the truth of My mission ye have; for the Father (ver. 18) beareth witness of Me. *Dr. Whitby.*

18. — *the Father — beareth witness of me.*] God the Father bore witness of Jesus by the miracles which He performed. Our Saviour reasons, that if in ordinary cases the witness of two persons is sufficient, certainly the evidence here must be allowed to be infinitely stronger and more decisive. "If we receive the witness of men, the witness of God is greater," 1 John v. 9. *Bp. Mann.*

19. — *Ye neither know me, nor* &c.] Ye will not receive any knowledge concerning Me or My Father. Your acknowledging

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known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

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29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [f] Whosoever committeth sin is the servant of sin.

[f] Rom. 6. 20. 2 Pet. 2. 19.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

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of Me is the only way to bring you to the knowledge of My Father. *Dr. Hammond.*

20. — *the treasury,*] The part of the temple where was the chest for receiving the offerings of the worshippers. *Bp. Pearce.*

—— *his hour*] The hour of His last suffering in obedience to His Father's will. *Dr. Clagett.*

21. — *I go my way,* &c.] I shall depart from hence, and then ye will seek Me to no purpose; and by persisting in a hardened unbelief of Me, ver. 24, ye will bring judgments on yourselves, as taking no warning by the preaching of a Prophet, Ezek. iii. 19: it will then be too late for you to wish to recall this time, for I shall then have departed to a place where ye cannot come to Me. *Dr. Hammond.*

23. — *Ye are from beneath; I am* &c.] You and I are of very different originals: your affections, like yourselves, are of an earthly temper and origin; and therefore you imagine such perverse interpretations of My words (as that of ver. 21.) *Dr. Hammond.*

24. — *that I am he,*] The Messiah, the Prophet who was to come.

25. — *the same that I said unto you* &c.] What from the first I said that I was, that I affirm to you still. *Dr. S. Clarke.*

26. *I have many things to say* &c.] I could take occasion, from these unreasonable questions of yours, to charge you with several things which you would not care to hear: but I pass them by at present, and desire you to remember this which I say; He that sent Me expects to be believed, and you will find it a terrible thing to gainsay His authority: mark this also, that in all those instructions which I have given to the world, I delivered nothing which He will not justify. *Dr. Clagett.*

28. — *When ye have lifted up the Son of man,*] When ye shall have lifted up the Son of man on the cross; see chap. iii. 14; xviii. 32. *Bp. Mann.*

—— *then shall ye know*] By the further evidences afforded by My resurrection and ascension; (*Dr. Hammond;*) and by the effusion of the Holy Ghost. *Dr. Whitby.*

30. *As he spake these words, many believed on him.*] Meaning that, upon Jesus's foretelling many things that were to happen to Himself and to the nation of the Jews, many that heard Him were disposed to consider and compare what they had known and heard of Him before; and being persuaded that He was a Person sent from God, they declared that they would become His disciples. *Dr. S. Clarke.*

32. — *shall make you free.*] You shall obtain the greatest and most desirable freedom (*Dr. S. Clarke*) from the yoke of bondage to sin and corruption, ver. 34. *Dr. Whitby.*

33. — *were never in bondage*] It hence sufficiently appears how much they gloried in being of the seed of Abraham, and how jealous they were of their freedom. We, they here say, are of the seed of Abraham, of that race who are attached to our liberty and tenacious of it, and, as far as concerns ourselves, were never in bondage to any man. *Dr. Lightfoot.*

At the very time when they spake this, they were subject to the Roman power, but they preserved this appearance of liberty, that they retained their institutions and were governed by their own laws.

34. — *is the servant of sin.*] He replies, You misunderstand Me; I speak not of bodily freedom, but of spiritual; of freedom from prejudice and sin. *Bp. Mann.*

35. — *the servant abideth not*] Ye think yourselves free, as being descended from Abraham, and living under the law of Moses. But Abraham and Moses were merely servants, and therefore their authority was only for a time; whereas the authority of the Son shall never have an end. *Bp. Mann.*

36. *If the Son therefore* &c.] If therefore ye will submit to be made free of God's house by the authority of the Son, ye shall gain a freedom which ye can never lose, if ye will but continue under the doctrine and government of the Son. *Dr. Clagett.*

37. — *my word hath no place in you.*] Your corrupt affections will not permit you to embrace it. *Dr. Whitby.*

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38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

[s] 1 John 3. 8.

44 [s] Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

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45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 [t] He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

[t] 1 John 4. 6.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

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38. *I speak that which* &c.] I speak that which I know to be agreeable to the will of God My Father; but ye do that which is agreeable to the will of your father the devil, ver. 44. *Dr. Wells.*

39. — *ye would do the works of Abraham.*] Would be like him in obedience and virtue, as children resemble their natural parents in feature and disposition. *Dr. Hammond.*

40. — *this did not Abraham.*] Who was a great example of humility and docility, and readiness to believe and obey all Divine revelations. *Dr. S. Clarke.*

41. — *We be not born of fornication;*] We are not born of an idolatrous or adulterous race, but of parents that worship God, and Him only: so neither do we ourselves serve any other besides Him. As therefore Abraham was our earthly father, so God, and God only, is our heavenly Father. *Dr. S. Clarke.*

43. — *because ye cannot hear my word.*] Because your prejudices and lusts will not suffer you to attend to My doctrine. *Bp. Mann.*

44. *Ye are of your father* &c.] The likeness of your manners and dispositions, and your obstinate inclinations to fulfil the lusts of the devil, plainly shew you to be his children. For, as he sought the death of Adam and his posterity at first, and has been ever since bent on destroying those especially whom God raised up for the benefit of mankind; so are ye now disposed against Me, whom God hath sent to save the world. *Dr. S. Clarke.*

—— *the lusts of your father ye will do.*] The lusts of the devil are the wilful and deliberate sins of men, wrought by their own will and choice, agreeable to, in imitation of, and in compliance with, the temptations of the great apostate from God and goodness; works of the devil, not in the natural, but the moral sense, actions in their own nature wicked, impious, diabolical. Thus the guilt of great sins is not diminished, but aggravated, because they are committed from compliance with the temptations of the devil. Profane men are therefore said to be of their father the devil, because his lusts they will do, deliberately, obstinately, and impenitently. *Dr. S. Clarke.*

—— *He was a murderer* &c.] The two sins, for which Christ principally reproves the Jews in this passage, are, their attempt to take His life, and their contempt of the truth. By both these, He shews that they resemble or are under the influence of, the evil spirit. *Grotius.*

—— *a murderer — a liar,*] By a lie the devil seduced our first parents, and brought death upon them, with all their posterity, Rom. v. 12; Wisd. ii. 24. *Beausobre.*

45. — *because I tell you the truth,*] Because I will not suit My doctrine to your lusts and interests, but tell you the truth. *Dr. Clagett.*

46. *Which of you convinceth me* &c.] If I have done any thing that makes Me unworthy of belief, why do not some of you convict Me of it? And, if My doctrine itself be worthy of belief, why do ye not believe Me? *Dr. S. Clarke.*

47. *He that is of God* &c.] He who resembles God in holiness and goodness, and is disposed to do His will, is ready to receive the doctrine that comes from Him; and your not receiving His words is an evidence that you do not thus resemble Him, nor bear a filial affection towards Him. *Dr. Whitby.*

48. — *Say we not well that thou art a Samaritan,* &c.] Have we not reason to call Thee a separatist, an enemy to our religion, a man possessed of a devil? What can we say too bad of Thee? In the ideas of a Jew, the imputation of being a Samaritan was the most reproachful possible. The term implied, that He was an idolater and schismatick, and included every thing that was odious and despicable. *Dean Stanhope.*

49. — *I have not a devil;*] He deigns to notice this part of the imputation, as tending to draw down scandal on His doctrine, and weaken the authority of His preaching; but, at the same time, He is contented simply to clear Himself from their wicked suggestions, with all the mildness that became His character, and the justness of His cause. *Dean Stanhope.*

50. — *I seek not mine own glory:*] I do not covet honour, as false prophets do; but there is One who observes how I am treated, and will call you to account. *Dean Stanhope.*

51. — *he shall never see death.*] He shall not die eternally; he shall not be subject to the pains of eternal death. *Bp. Mann.*

52. *Then said the Jews — Now we know* &c.] The Jews perverted His words, as if He spake of temporal death. Now, they say, it is undeniably plain that Thou art governed by a lying spirit; for Abraham kept the word of God, and so did the Prophets; yet they all are dead. And Thou sayest, "If a man" &c. *Dr. Clagett.*

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53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAP. IX.

Anno DOMINI 32.

1 *The man that was born blind restored to sight.* 8 *He is brought to the Pharisees.* 13 *They are offended at it, and excommunicate him:* 35 *but he is received of Jesus, and confesseth him.* 39 *Who they are whom Christ enlighteneth.*

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, [a] I am the light of the world. [a] Chap. 1. 9.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ‖ anointed the eyes of the blind man with the clay,

‖ Or, *spread the clay upon the eyes of the blind man.*

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation,

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54. — *If I honour myself,* &c.] That I should exalt Myself, were very vain and exceptionable; but My Father, even the God to whom you profess to belong, He honours Me by bearing testimony to My doctrine. *Dean Stanhope.*

56. — *he saw it, and was glad.*] He saw by faith My coming into the world, which was then distant, and that prospect was the subject of great gladness to him. *Dean Stanhope.* See the note on Gen. xxii. 19.

57. — *not yet fifty years old,*] Our Saviour was at this time scarcely thirty-three years old. They use the term "fifty" as a general or round number. *Grotius.*

58. — *Before Abraham was, I am.*] The use of the expression "I am" sufficiently maintains, and the nature of the passage absolutely requires that it should denote, not merely a present being, but a priority of existence, together with a continuation of it to the present time. "Before ever Abraham, of whom ye speak, was born, I had a real being and existence, (by which I was capable of seeing him,) in which I have continued until now." *Bp. Pearson.*

Ye see Me now a man; but, before Abraham and before all generations, I am the same with Him, of whom Moses told the Israelites, "I AM hath sent me unto you," Exod. iii. 14. *Dr. Clagett.*

Had the existence of our blessed Saviour been measured by time, as is that of all created beings, He must have said, Before Abraham was, I *was;* but His words are, "Before Abraham was, I *am:*" thus using the same expression of Himself, which the eternal God does at Exod. iii. 14; and hereby demonstrating Himself to be the same God who there said, "I AM THAT I AM." *Bp. Beveridge.*

59. — *took they up stones*] This was the punishment usual for blasphemy, and sometimes inflicted by zealots without any formal process or sentence of the law. *Dean Stanhope.*

—— *going through the midst of them,*] Unseen and untouched by His enemies. *Dr. Clagett.*

Chap. IX. ver. 1. — *as Jesus passed by,*] Passed through the streets of Jerusalem, probably on some other day than that on which the foregoing events occurred. *Bp. Pearce.*

2. — *who did sin, this man, or his parents,*] It is inferred from this question, that the opinion, propagated by the Grecian philosopher Pythagoras, that the souls of men migrate from one body to another after death, was at this time current among the Jews; since the sins committed by this man, for which he was *born* blind, could only have been committed by him in some preexistent state. Thus the meaning of the question seems to be, Was it for some sin of his own when his soul was in another body, or was it some sin of his parents at the time of his conception, which caused this blindness in him? *Drs. Hammond* and *Whitby.*

3. — *Neither hath this man sinned,* &c.] His blindness was not intended for the punishment of any particular sin: but the infinite wisdom of God suffered this man to come into the world in this condition, that I might have an opportunity of working a notable miracle upon him, and of remarkably displaying the Divine power which confirms My doctrine. *Dr. S. Clarke.*

4, 5. *I must work the works* &c.] Alluding to the cure which He was about to effect on the blind man, our Saviour says, For this purpose came I down from heaven, that I should be the Light of the world, to give sight to the blind, and to enlighten those that walk in darkness: and, so long as I continue here on earth, I must take all opportunities of benefiting mankind. The period will shortly come when I shall be taken away from them, and then they can have no more the advantage of My personal presence. The time therefore, which I have left, I must wholly employ in this work, on purpose to perform which I was sent into the world. *Dr. S. Clarke.*

4. — *the night cometh,*] When I shall be taken away from the world.

5. — *I am the light of the world.*] Giving spiritual instruction and knowledge to the ignorant. *Dr. Wells.*

7. *And said unto him, Go, wash* &c.] When outward means were employed by our Lord, in performing His mighty works, they were not designed to have any operation of themselves; being wholly inadequate to the effect which followed. In the present instance, He probably had a view to try the man's faith, as Elisha did that of Naaman, 2 Kings v. 10. *Abp. Newcome.* See notes at Mark vii. 33.

—— (*which is by interpretation, Sent.*)] The name Siloam or Siloa signifies the same as Shiloh, the name by which our Saviour was spoken of in the prophecies. The meaning is, Which by its name may put you in mind of the Messiah, (who is styled Shiloh, the Sent,) by whom the miracle is wrought. *Dr. Hammond, Grotius.*

Anno DOMINI 32. Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? Anno DOMINI 32.

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto

—— *He went his way therefore, and washed, and came seeing.*] This account of the cure is remarkable for its energetick brevity. *Dr. Hales.*

13. — *to the Pharisees*] To the council of the Jews, which consisted chiefly of that sect, and is therefore frequently by this Evangelist called by the name of the Pharisees, chap. i. 24; iv. 1; viii. 3; xi. 46. The providence of God so ordered on this occasion the course of things, that Jesus should be brought before the council, that the members of it might hear from the mouth of the blind man a testimony which would either produce conviction in them, or would render their unbelief without excuse. *Dr. Whitby.*

14. — *it was the sabbath day*] We should observe how frequently our Saviour performed His miracles on the sabbath day, in order to cure the Jews of the false and superstitious notions they had respecting it. See chap. v. 17. *Bp. Mann.*

16. — *is not of God,*] Is not a Prophet sent from God. *Dr. Whitby.*

—— *How can — a sinner do such miracles?*] How can one who is an impostor perform such miracles, which can be wrought only by the hand of God? *Dr. Hammond.* The word "sinner" occurs in the same sense at ver. 24, 25, &c.

22. — *should be put out of the synagogue.*] Should be placed under a sentence of excommunication. *Dr. Whitby.*

The Jews had three different sorts of excommunication. The first is that which our Saviour here means by putting out of the synagogue, and which He elsewhere expresses by "separation," Luke vi. 22. The effect of this excommunication was to exclude men from the communion of the church and people of God, and from His service, after which no Jews would hold intercourse with them. The second sort included the first, but extended farther, to the confiscation of goods into the sacred treasury, and devoting them to God. In the third, the person was anathematized, and devoted; and, as some conceive, according to the law, Lev. xxvii. 29, was to be put to death, although others think that it amounted to no more than a final sentence, by which he was left to the judgment of God, to be by Him cut off from the congregation of Israel. *Abp. Tillotson.*

24. — *Give God the praise:*] Ascribe the praise of your cure to God, and look not on Jesus with any veneration. *Dr. Hammond.* Otherwise, Give glory to God, shew your reverence for God, and confess the whole to be an imposture. "We know that this man is a sinner." They pretend to know, from other circumstances, that He was a false pretender to the character of a Divine teacher. *Rosenmüller.*

27. — *ye did not hear:*] Ye did not attend.

29. — *we know not from whence he is.*] We know not of any commission He has from God, nor can we give any account of Him. *Dr. Hammond.*

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them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they ‖ cast him out.

‖ Or, *excommunicated him.*

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

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38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAP. X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 24 *He proveth by his works that he is Christ the Son of God:* 39 *escapeth the Jews,* 40 *and went again beyond Jordan, where many believed on him.*

VERILY, verily, I say unto you, He that entereth not by the door into the

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30. — *yet he hath opened mine eyes.*] Which is a demonstration, that He acts by a power derived from God. *Dr. Whitby.*

31. — *God heareth not sinners:* &c.] God doth not enable impostors or false teachers to work such miracles as these; but only those pious and faithful servants who come to do His will. *Dr. Hammond.*

32. — *of one that was born blind.*] This was esteemed by the Jews a peculiar sign of the Messiah, and was never known to be wrought by Moses or any other Prophet. *Grotius.*

33. *If this man were not of God, he could do nothing.*] Thus, upon the mind of the poor man himself, who was not under the same bias with the rest of the Jews, the miracle had its natural operation, and induced him to own that our Saviour came from God. *Archdeacon Paley.*

34. — *born in sins,*] As we know sufficiently from thy being born blind. *Dr. Wells.*

—— *and dost thou teach us?*] Such is the reply which authority is sometimes apt to make to argument; the only reply which the Jews were able to make in this instance. *Archdeacon Paley.* It should be well observed how severe and strict a scrutiny the miracle described in this chapter, of the cure of the blind man, underwent from the enemies of our Lord. This whole passage, indeed, is deserving of particular attention; the striking simplicity of the narrative, the natural conduct of all the parties, and the close scrutiny which the miracle sustained, cannot fail of making a deep impression on every candid mind. *Dr. Graves.* The miracle is submitted to all the examination which a sceptick could propose. If a modern unbeliever had drawn up the interrogatories, they could scarcely have been more critical or searching. *Archdeacon Paley.*

—— *cast him out.*] Ordered him to be excommunicated and declared an apostate. *Dr. S. Clarke.*

35. — *on the Son of God?*] On the Messiah sent into the world to be the Saviour of it? *Dr. Whitby.*

39. — *For judgment I am come* &c.] For "judgment" in the sense of discrimination; to distinguish between the good and the bad, the wise and the foolish. The Pharisees, who were now present, ver. 40, thought that they alone were wise and good; but at the coming of Christ the contrary appeared. *Rosenmüller.*

41. — *If ye were blind, ye should* &c.] If ye were unable to discern who I am, if you had neither the Law nor the Prophets to direct you, nor the light of clear and evident miracles, ye would have no sin of infidelity; but now ye say ye see, and arrogate to yourselves the knowledge of the Law and the Prophets, and are confident ye are guides to the blind, Rom. ii. 19, and yet ye will not receive the light which shineth in your eyes; therefore your sin remaineth inexcusable. *Dr. Whitby.*

It is worthy of observation in what manner the Jews resisted the force of the miracle related in this chapter, and the conclusion to which it led, after they had failed in discrediting its evidence. If it should be inquired how a turn of thought, so different from what prevails at present, should obtain currency with the ancient Jews, the answer is found in two opinions, which then prevailed. The one was, their expectation of a Messiah, of a kind totally contrary to what the appearance of Jesus bespoke Him to be; the other, their persuasion of the agency of demons in the production of supernatural effects. See Matt. xii. 24. The first put them upon seeking out some excuse to themselves for not receiving Jesus in the character in which He claimed to be received; and the second supplied them with just such an excuse as they wanted. *Archdeacon Paley.*

Chap. X. ver. 1. *Verily, verily, I say unto you,*] Jesus observing how much the chief priests and Pharisees grew every day more and more enraged at seeing so many of the people follow Him and embrace His doctrine; and knowing, on the contrary, how ready they would be to encourage the people to follow any such false teachers as would flatter them in their vices, and spread doctrines fitted to promote the worldly designs and temporal grandeur of their rabbies and elders; and how these men themselves, without any regard to the true design of their office, did, with only covetous and ambitious intentions, affect to be looked upon as the guides and leaders, the shepherds and pastors, of the flock of God; He rebuked them for their corruptions, and asserted His own authority, and distinguished Himself from all false teachers, in the manner which follows, framing His discourse, as was usual with Him, with figurative expressions alluding to the present occasion. *Dr. S. Clarke.*

—— *He that entereth not by the door*] He says to the Pharisees, who opposed His doctrines and blasphemed His miracles, Whosoever sets himself up for the Messiah, or without regular commission presumes to govern and teach the people, comes to do mischief among the sheep, not to feed and do them good. *Dean Stanhope.*

Whoever pretends to feed and guide the flock of God, to teach and instruct His people, and yet does not come to them in that way which God has appointed, and following the method which He thinks fit to reveal, but proceeds in a way of his own invent-

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sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 [a] I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; [b] and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, [c] because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. [d] This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

[a] Is. 40. 11. Ezek. 34. 23.

[b] Ezek. 37. 22.

[c] Is. 53. 7, 8.

[d] Acts 2. 24.

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ing, and according to his own fancy or corrupt inclination, is certainly, notwithstanding any pretences of zeal or authority, an enemy and a hinderer of men's salvation. For, undoubtedly, every one that sincerely, and without worldly designs, intends to teach and instruct men in the way of salvation, will only proceed by that method which God shall think fit to appoint, and will submit entirely to His directions. *Dr. S. Clarke.*

—— *the sheepfold,*] He alludes to the sheepfolds which were hired by those who brought sheep to sell for sacrifice; and which the porter or keeper of the fold (ver. 3) would not open to any but the right owner of the sheep, when they were to be led out. *Bp. Mann.*

2, 3. *But he that entereth in* &c.] But He that comes by God's appointment is the true Shepherd: Him God calls to this office, and His faithful servants obey Him, and He is diligent and conscientious in the discharge of His duty. *Dean Stanhope.*

4. — *and the sheep follow him:* &c.] The sheep in Judea, and throughout all the Eastern part of the world, are more familiar and tractable than with us; and, instead of being driven by the shepherd before him, are used to follow him when called, as with us dogs do their master. *Bp. Mann.*

5. — *a stranger*] One who has no commission from God, and teacheth not His word. *Dr. Whitby.*

7. — *I am the door of the sheep.*] I Myself am the door of God's sheepfold; the way which God hath revealed for the salvation of men; by which alone He hath appointed to bring them to eternal happiness. *Dr. S. Clarke.*

8. *All that ever came before me* &c.] Pretending to be the Prophet or Messiah promised to the Jews, and to instruct the people, without having received a Divine commission to that effect. *Dr. Whitby.* The expression includes all those who came in opposition to our blessed Saviour, and preached any doctrines which hindered men from believing on Him; or supported them in a false expectation of being saved, either without any Messiah at all, or by any other Messiah. *Dean Stanhope.*

—— *but the sheep did not hear them.*] Being obedient only to the voice of God, their true Shepherd. *Dr. Whitby.*

9. — *he shall be saved,*] Shall be kept safe, as sheep are kept by a careful shepherd. *Bp. Mann.*

10. *The thief cometh not, but for* &c.] The false teacher intends nothing but to make a prey of the people: I come for their infinite benefit and advantage, and so approve Myself a true teacher. *Dean Stanhope.*

11. *I am the good shepherd:*] Referred to by the Prophets, Isai. xl. 11; Ezek. xxxiv. 23; xxxvii. 24; who am ready, for the sake of My flock, to expose Myself to all dangers and sufferings, and even to lay down My life for their sakes. *Dr. S. Clarke.*

12. — *he that is an hireling,*] Who is an intruder, who intends not the good of the flock, but his own profit. *Dr. Whitby.* Without having any affectionate concern for those who are committed to his care. *Dr. S. Clarke.*

16. *And other sheep I have,*] Besides those of God's ancient flock, the Israelites, other well-disposed persons of the Gentiles, scattered through the world, who shall at length hear the sound of My doctrine and become My disciples: these I will bring and unite to the former, and they shall all become one fold under one Shepherd, joined together in one holy fellowship, in the profession and practice of one pure and undefiled religion; and making, without distinction of nations or families, one undivided Church of God, under one head, which is Christ. *Dr. S. Clarke.*

17. — *that I might take it again.*] By a glorious resurrection. *Dr. Whitby.*

18. *No man taketh it* &c.] It would not be in the power of man to take My life away from Me, if I did not of My own accord lay it down: I can give Myself up to be crucified, and then can rise to life again; to do thus, My Father hath appointed Me; this is a prime part of My commission. *Dr. Hammond.*

"No man taketh it from Me" by force, against My will, or before the time.

—— *I have power*] Full and absolute, Divine and peculiar. *Dr. Trapp.*

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20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

A. D. 33.

22 ¶ And it was at Jerusalem the [c] feast of the dedication, and it was winter.

[c] 1 Mac. 4. 59.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou ‖ make us to doubt? If thou be the Christ, tell us plainly.

‖ Or, *hold us in suspense?*

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

Anno DOMINI 33.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, [f] Is it not written in your law, I said, Ye are gods?

[f] Ps. 82. 6.

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

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22. — *the feast of the dedication,*] This feast was instituted by Judas Maccabeus, in memory of the restoration of the altar and temple, which had been profaned by Antiochus Epiphanes, 1 Macc. iv. 59; 2 Macc. x. 8. It was celebrated on the 25th of the month Cisleu, answering to the beginning of our December; when, therefore, as the text expresses, "it was winter." It is to be remarked, from our Saviour's countenancing this festival with His presence, that festivals of mere human institution, in commemoration of publick blessings, may lawfully be appointed by publick authority. *Grotius, Dr. Whitby.* See the note on 1 Macc. iv. 59.

23. — *in Solomon's porch.*] In the porch or colonnade built on the place where that of Solomon had stood: it seems that in winter it was customary to walk here for the purpose of shelter. *Dr. Whitby.*

26. *But ye believe not,* &c.] Ye persist in unbelief, not through want of evidence of the truth, but "because ye are not of My sheep," ye are not of those who are disposed to attend to, and obey, My doctrine. *Dr. Whitby.*

28. — *neither shall any man pluck them out of my hand.*] No force or malice of men or devils shall ever be able to pluck them away from Me. *Dr. S. Clarke.*

The expressions of this verse have sometimes been understood to imply, that those who are once in a state of grace can never finally fall away, or be effectually seduced by any temptations from the path of piety. But such cannot be the real sense: for, 1st, the frequent cautions and exhortations given in Scripture to Christ's flock, not to fall from grace, but to continue steadfast in the faith, are certain demonstrations that they may so fall away. 2nd, Christ only promises here, that His sheep should never perish through any defect on His part, or by the force of any one plucking them by violence out of His hands. Those persons who, by the allurements of the world, the flesh, and the devil, cease to obey His laws, are not snatched out of His hands, but choose to go from Him. 3rd, The text seems only to speak of those sheep which have already so persevered as to receive the reward of their obedience, eternal life, assuring them that their felicity shall be secure from all interruption. *Dr. Whitby.*

30. *I and my Father are one.*] The Father is in Me, and I in Him, and so one with Him. For these words declare, 1st, an identity of nature or essence, or the individual unity by which two persons subsist or are mutually in each other. 2dly, A distinction of persons, because no one is said to be in himself. 3dly, The most intimate and perfect inhabitation of each person in the other. *Dr. Trapp.*

This expression cannot be so well understood in English, as in the original Greek. "I and the Father are one thing," one substance, one essence; intimating that they are united into one Jehovah or God. *Bp. Beveridge.*

The plurality of the verb, and the neutrality of the noun "one," with the distinction of the persons, here bespeak a perfect identity of essence. *Bp. Pearson.*

This passage (ver. 22—30) affords an admirable description of the good sheep, of their reward, and of their security against all assaults of the devil or man working against them, while under the providential care of God, and of Christ, united for their preservation. Christ's flock hear His voice by faith; He knows or approves them; and they follow Him or keep His commandments. And, in return, He gives them eternal life, as heirs of salvation, and they shall not perish for ever, at the general judgment, if they continue faithful and obedient unto the end; and no one, not even the devil himself, shall rob Him of them, because He is supported by the Father, with whom He is one. *Dr. Hales.*

31. *Then the Jews took up stones* &c.] The punishment for blasphemy was stoning. It is plain that the Jews understood Him to mean, by what He had just said, that He was God, one God with the Father; otherwise they would not have accused Him of blasphemy: and to avoid the imputation of such a crime, our Lord would have denied this interpretation of His words, if it had not been the true one. *Bp. Beveridge.*

34. — *Is it not written in your law,*] The passage alluded to is at Ps. lxxxii. 6. Thus our Saviour understands by the term Law, the Scriptures in general, as at chap. xii. 34; xv. 25. *Beausobre.*

35. *If he called them gods,*] If they are called gods in the Scriptures, (which are of unquestionable truth,) who had the spirit of prophecy, wisdom, and government, more sparingly and only at certain times; say ye of Me, to whom the Father hath given the Spirit without measure, and in whom He abideth essentially, so that by virtue of Him I am in the Father and the Father in Me, "Thou blasphemest, &c." *Dr. Trapp.*

37. *If I do not the works* &c.] Thus He appeals again to His miracles, as affording full proof of the intimate union subsisting between Him and His Father. *Dr. Hales.*

Anno DOMINI 33.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAP. XI.

1 *Christ raiseth Lazarus, four days buried.* 45 *Many Jews believe.* 47 *The high priests and Pharisees gather a council against Christ.* 49 *Caiaphas propheseth.* 54 *Jesus hid himself.* 55 *At the passover they enquire after him, and lay wait for him.*

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

* Matt. 26. 7.

2 (* It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

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4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus

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41. — *all things that John spake — were true.*] Malice itself cannot find reason to suspect a collusion, when prophecies and miracles thus unite their testimony, and proclaim Jesus to be the Messiah. *Bp. Horne.*

—— *that John spake of this man were true.*] And, therefore, if we believe the testimony of John, we must own this Person as the Son of God, and a much greater Prophet than he was, John i. 15; iii. 35. *Dr. Whitby.*

Chap. XI. ver. 1. *Now a certain man* &c.] It is observable, that this remarkable history of the raising of Lazarus is omitted by the other three Evangelists. A very probable reason for this omission is, that, as Lazarus was living when they wrote their Gospels, (for according to received tradition he lived thirty years after he was raised from the dead,) they were unwilling to point him out in a particular manner, so as to expose him to the malice of the Jews; see chap. xii. 10: and, when he was alive, the event must have been perfectly well known to all, without the necessity of its being recorded. When, however, St. John wrote, as Lazarus was dead, there was no personal risk to him in recording the event, and it was necessary so to do, in order to perpetuate the memory of it for future generations. *Grotius, Dr. Whitby.*

2. — *that Mary which anointed* &c.] See chap. xii. 3. Mary had not anointed His feet before this event of the raising of Lazarus; but the Evangelist points her out by this circumstance, as one for which she was generally known. *Dr. Whitby.*

4. — *This sickness is not unto death,* &c.] This sickness of Lazarus will not finally prove mortal; but the wisdom of Providence has permitted him to fall into this disease, that I may have an opportunity of manifesting the glory of God, and of working a notable miracle on him, for the proof of My authority, and the confirmation of My doctrine. *Dr. S. Clarke.*

6. — *abode two days still*] He did not come to Bethany till Lazarus had been dead four days, ver. 17; to the end that not only might the miracle of his resurrection be the greater, but that all pretence of his not being actually dead might be taken away. *Dr. Whitby.*

7. — *Let us go into Judea again.*] The disciples had so little expectation that the revival of Lazarus would be the effect, or that it was indeed the purpose, of His journey, that they would have dissuaded Him from leaving the place of His retirement, conceiving, as it should seem, that the only end of His proposed visit to Bethany would be to gratify the feelings of an useless sympathy, at the hazard of His own safety. The sentiments expressed by the Apostles, on this and similar occasions, afford a clear proof that the disciples were not persons of an over-easy credulity; or such as may, with any colour of probability, be supposed to have been themselves deceived in the wonders which they reported of our Lord. They seem rather to have deserved the reproach which, after His resurrection, He cast upon them, "fools, and slow of heart to believe." They appear to have believed nothing till the testimony of their own senses extorted the belief. They reasoned not from what they had once seen to what might be; they built no probabilities of the future on the past; they formed no general belief concerning the extent of our Lord's power, from the effects of it which they had already witnessed. *Bp. Horsley.*

9. — *Are there not twelve hours*] So the Jews divided their day at all times of the year.

9, 10. — *If any man walk* &c.] His meaning is, As he that goes in the day, having the light of the sun to guide him, is in no danger of stumbling, but only in the night when that light is withdrawn; so, as long as My time of exercising My function here lasteth, there is that Providence over Me which will secure Me from all danger; and, till My time be past, and so that Providence withdrawn, I shall be safe. *Dr. Hammond.*

He intimates that we must not be deterred by difficulties and dangers from performing, in its proper season, the duty that God has laid upon us; and, when we walk in the way in which He has set us, we need not doubt of His protection, so far as is consistent with the wise ends of His providence, His glory, and our own and the publick good. *Bragge.*

11. — *Our friend Lazarus sleepeth; but I go,*] He means, that Lazarus was then dead, and that He intended to go and restore him to life; which, to the Divine power, was as easy a thing as that of raising a man out of his sleep. *Dr. S. Clarke.* It is usual with the Hebrews to speak of death under the name of sleep, not only with reference to good men, Deut. xxxi. 16; 2 Sam. vii. 12; Ps. xiii. 3; but also to bad men, Ps. lxxvi. 5; Dan. xii. 2. *Dr. Whitby.*

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sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, ‖ about fifteen furlongs off:

‖ That is, *about two miles.*

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

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24 Martha saith unto him, [b] I know that he shall rise again in the resurrection at the last day.

[b] Luke 14. 14. chap. 5. 29

25 Jesus said unto her, I am the resurrection, and the [c] life: he that believeth in me, though he were dead, yet shall he live:

[c] Chap. 6. 35.

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

—— *that I may awake him*] None can awake Lazarus out of this sleep but He that made him. Who can command the soul to come down and meet the body, or the body to rise up with the soul, but the God that created both? *Bp. Hall.*

15. — *to the intent ye may believe;*] To the intent that your faith may be the better confirmed by the miracle which you will see Me perform. *Bp. Mann.*

16. — *Let us also go, that we may die with him.*] He probably says this, with reference to the danger which they incurred (ver. 8) of being stoned by the Jews, and thus dying like Lazarus. *Drs. Hammond* and *Whitby, Bp. Pearce, Grotius.*

19. — *many of the Jews came*] The mourning of the Jews generally lasted seven days, yet in some cases was continued to thirty; during all this time, the friends and relations came to condole with them, which was done with many particular ceremonies. *Dr. Lightfoot.*

21. — *if thou hadst been here,* &c.] She presumes not to ask Him to raise her brother; it was a thing too great to be abruptly asked: she indirectly and modestly suggests, that, were Christ to make it His request to God that Lazarus might revive, Christ's request would be granted. *Bp. Horsley.*

Her words betray at once her strength and her infirmity: strength of faith in ascribing so much power to Christ that His presence could preserve from death; infirmity in supposing the necessity of His presence for that purpose. *Bp. Hall.*

22. — *whatsoever thou wilt ask of God,*] Her faith was in some respects weak, because she only believed that Christ could prevail with God, not that all the fulness of the Divine power resided in Him. *Grotius.*

25. — *I am the resurrection,* &c.] I am the Author of life, both present and future. As I have power to raise up all men at last, at the general judgment, so I have also power to raise up at present whomsoever I will. He therefore, who believeth on Me, as he shall not finally continue under the power of death, and perish for ever, so he is at present holden by death, by My permission only, and during My pleasure. *Dr. S. Clarke.*

The Son of God here ascribes to Himself two important attributes: "I am the resurrection and the life." He is both the one and the other with relation to those that believe in Him: He is the resurrection to those believers who are departed hence, and He is the life to those believers who are still upon earth, and He will finally be the resurrection and the life to them both. Here is, in a few words, the summary of the gifts and blessings promised in the Gospel; here is the Author of those blessings, even Jesus Christ, who is the resurrection and the life; and here is the condition requisite for the obtaining of them, which is called believing, or faith in Christ. The sublimity and majesty of the language which our Saviour here uses is not less remarkable, than the great truth which His words convey. *Dr. Jortin.*

26. *And whosoever liveth and believeth in me shall never die.*] Jesus Christ has not, indeed, abolished temporal death, although He has given it a mortal wound. He leaves it to have dominion in some sort, for a determinate time, till His second coming; and He has made such promises to His servants of a future life, and given them so many consolations against the dread of a dissolution, that it ought no longer to be called by the odious name of death, but rather by the gentler appellation of sleep: and therefore Christ might truly say that His faithful servants shall never die. *Dr. Jortin.*

27. — *the Son of God, which should come*] The Messiah, promised by the Prophets, and long expected by the Jews, and now sent into the world for the redemption and salvation of men. *Dr. S. Clarke.*

31. — *followed her,*] By this means they all became witnesses of the miracle which Jesus wrought. *Dr. S. Clarke.*

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33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and † was troubled,

† Gr. *he troubled himself.*

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, [d] which opened the eyes of the blind, have caused that even this man should not have died?

[d] Chap. 9. 6.

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

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42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will

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33. — *groaned in the spirit,*] Was deeply affected, and in great perturbation of mind; and so far indulged the justice of the mourners' sorrow, as Himself to weep with them. *Dr. Hammond.*

34. — *Where have ye laid him?*] He probably asks this question to try the faith of Mary and Martha, and to keep their attention awake, till the great miracle should blaze out in full splendour. *Dr. Jortin.*

35. — *Jesus wept.*] Nothing is more natural or more innocent than to mourn for the death of a worthy and beloved friend. I will add, that nothing is more commendable than such grief, so long as it is decent, free from frantick irregularities, free from irreligious murmurs against Providence, not lessening the submission and reverence due to God, or neglecting the offices due to ourselves and others. Jesus Christ condemns not the tears of the sisters of Lazarus: he joins His tears to theirs. His authority is sufficient to decide this question. His example is a rule and a law: and the most conclusive proof that an action is innocent, or even commendable, is to shew that He did it. Here it is worthy of observation to consider the sincerity of St. John in relating the circumstances of this affair, a sincerity so edifying, so adapted to establish our faith. An historian who would have drawn up an account of his own invention, to do honour to Christ, would never have represented Him as troubled, as grieved, as weeping at the grave of His friend, or as terrified and cast into an agony at the approach of His own death. The four Evangelists have recorded the glorious and miraculous actions of Christ, because they were true; they have recorded His human weaknesses and infirmities because they were true also. *Dr. Jortin.*

38. — *It was a cave,*] As were usually the Jewish sepulchres. See note on Matt. xxvii. 60. The stone lay probably not "upon it," but at the entrance, to close it up.

39. — *Take ye away the stone.*] How easy had it been for our Saviour to cause the stone itself to give way, without employing the aid of human hands. But He thought best to give this command, either for the more full conviction of those who were present, or for the exercise of our faith, to teach us to trust in Him under unfavourable appearances. The command to remove the stone seemed to argue weakness; but soon this seeming weakness breaks forth in an act of omnipotence. *Bp. Hall.*

—— *Lord, by this time* &c.] The putrefaction of dead bodies was extremely rapid in hot countries. *Abp. Newcome.*

40. — *thou shouldest see the glory of God?*] Thou shouldest see Me afford a glorious evidence of the power of God residing in Me. *Dr. S. Clarke.*

41, 42. — *I thank thee that thou hast heard me.* &c.] I thank Thee that Thou grantest My petition, and enablest Me to perform this mighty work. I know that Thou always grantest My desire, and hast communicated to Me all power, absolutely, and at all times: but this I say now for the sake of those here present, that, I appealing to Thy Almighty power for the attestation of My Divine commission, and Thou immediately answering My request, they may be fully convinced that I am sent by Thee, and that all I do and say here on earth is according to Thy will, and for the manifestation of Thy glory. *Dr. S. Clarke.*

43. — *Lazarus, come forth.*] Such is the voice which we shall one day hear, sounding at the bottom of the grave, and which will raise us from the dust. Such the voice which will pierce the rocks, and divide the mountains, and bring up the dead out of the lowest deeps. His word made all, His word will repair all. Let us cast away all diffident fears: He in whom we trust is omnipotent. *Bp. Hall.*

44. — *bound hand and foot* &c.] He may have been loosely bound, in such a manner as to have some use of his limbs. *Abp. Newcome.* His hands and feet being separately bound in the clothes, so as to allow of their motion.

This illustrious miracle of the raising of Lazarus is one of the most convincing proofs which Jesus gave, during His whole life, that He was the Son of God. It serves especially to confirm the doctrine of the resurrection of the dead, and the truth of His own words, "I am the resurrection and the life." *Osterwald.*

Let us adore and trust in Him, who was armed with so Divine a power as to be able to rescue the prisoners of death, and to recover the trophies of the all-conquering grave. And, as true believers in Him, let us learn to take our part in His triumph, with a joyful assurance, that, though we putrefy in the dust, and, "after the skin worms destroy the body," yet "in our flesh" we shall at length "see God," Job xix. 26. *Dr. Doddridge.*

47. — *What do we?*] What shall we do? for it is plain, and cannot be denied, that this Man has indeed wrought many notable miracles. *Dr. S. Clarke.*

48. — *all men will believe — and the Romans* &c.] All will believe Him to be the Messiah, and will set Him up for a king;

Anno DOMINI 33. believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 [c]Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

[c] Chap. 18. 14.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

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57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAP. XII.

1 *Jesus excuseth Mary anointing his feet.* 9 *The people flock to see Lazarus.* 10 *The high priests consult to kill him.* 12 *Christ rideth into Jerusalem.* 20 *Greeks desire to see Jesus.* 23 *He foretelleth his death.* 37 *The Jews are generally blinded:* 42 *yet many chief rulers believe, but do not confess him:* 44 *therefore Jesus calleth earnestly for confession of faith.*

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

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and the Romans, under the pretence that we are raising a sedition against them, will deprive us utterly of our religion and remaining liberty. *Dr. S. Clarke.*

—— *our place*] Meaning the temple, called the "holy place," Acts vi. 13. *Bp. Mann.*

For the very reason that Jesus gave such striking evidence of His Divine power, as was sufficient to draw all men to the faith, these Pharisees ought to have owned Him as the true Messiah; but, through the fear of the Romans, and their own perverseness, they were induced rather to cut Him off, and, by this very action, to draw down on their nation the dreadful vengeance executed by the Romans. Such is the usual and the deserved effect of worldly policy, exalting itself against the wisdom and counsel of God. *Dr. Whitby.*

Where men take sinful means to avoid a calamity, that way very often brings it. *Dr. Wall.*

49. — *high priest that same year,*] The high priesthood, by Divine appointment, was to continue in the same person for life; but the Romans changed them at their pleasure, and made the office for the most part annual. *Dr. Whitby.*

50. — *that it is expedient — that one man* &c.] That it is better one man should be put to death at a venture, for the preservation of the whole nation, than that the whole nation should be ruined by your needless scrupulousness about the life of one man. *Dr. S. Clarke.*

51, 52. — *this spake he not of himself:* &c.] This was spoken by Caiaphas in a politick and worldly sense only; yet, as he was high priest that year, it was so ordered by God's special providence, that his words, in a sense very different from that which he intended, proved an exact prophecy of what soon came to pass; namely, that Jesus should die for the nation of the Jews, and not for that nation only, but for all mankind; that He might gather together out of all the nations of the earth, the dispersed servants of God, into one holy Church, united under one Head, and joined together in one holy communion. *Dr. S. Clarke.* In these words, we observe him speaking as a Caiaphas, and as a Prophet. As a wretched Caiaphas, counselling the Sanhedrim not to fear or hesitate at the business, but at once to resolve on it, for "it is expedient that one man should die;" and as a Prophet, signifying it was necessary Christ should die for the preservation of that nation and of the whole world. The former he spake and meant with all his heart, to stir them up to destroy Christ: the latter he spake indeed, but meant it not, neither understood what he spake. *Dr. Lightfoot.*

54. — *walked no more openly*] Walked no more at that particular time openly. *Abp. Newcome.*

—— *a city called Ephraim,*] Situated in the mountainous country, near the wilderness of Judea, at the very edge of the tribe of Ephraim, towards that of Benjamin. *Dr. Wells.*

55. — *to purify themselves.*] It was customary for those who had contracted a defilement which was to be purified by a sacrifice, to reserve themselves for one of the great feasts; also for those who had entered into a vow of Nazaritism, to perform it at those seasons. *Dr. Whitby.* It was required too of those, who had become defiled in any manner, to purify themselves, before they partook of the celebration of the paschal feast. *Dr. Lightfoot.*

Chap. XII. ver. 1. — *six days before the passover*] It is probable that six days inclusive are meant; that is, reckoning the day of the passover the last of the six. It seems that Jesus came to Bethany on the first day of the week, answering to our Sunday, and made His publick entry into Jerusalem on the Monday, His crucifixion taking place on the Friday following. *Bp. Pearce.*

3. *Then took Mary* &c.] Mary, the sister of Lazarus, chap. xi. 2. It is the opinion more generally received among commentators, that the circumstance here detailed of Mary's anointing Jesus's feet is distinct from that related at Matt. xxvi. 6; Mark xiv. 3. This event was six days before the passover; that, two days, Matt. xxvi. 2: this occurred in the house of Lazarus, that in the house of Simon the leper, Matt. xxvi. 6. In this, Mary anoints the feet of Jesus; in that, a woman, not named, pours ointment on His head, Matt. xxvi. 7. *Drs. Lightfoot, Whitby,* and *Macknight.*

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4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and [a] had the bag, and bare what was put therein.

[a] Chap. 13. 29.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

[b] Matt. 21. 8.

12 ¶ [b] On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

[c] Zech. 9. 9.

15 [c] Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

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17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 [d] He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

[d] Matt. 10. 39.

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5. — *for three hundred pence,*] Three hundred Roman pence; between nine and ten pounds of our money.

6. — *had the bag,*] Was purse-bearer to Jesus and the Apostles. *Dr. S. Clarke.*

7. — *against the day of my burying hath she kept this.*] She has performed this as a fit ceremony for My burial, which is near at hand. *Dr. Whitby.* It was the custom among the Jews to anoint dead bodies with perfumes and spices. See note at Matt. xxvi. 10.

8. *For the poor* &c.] Ye will have opportunities enough of shewing charity to the poor; but this is the last opportunity she could have had of expressing her kindness to Me; it is therefore a seasonable service in her. *Dr. Hammond.*

16. *These things understood not* &c.] The disciples did not comprehend that in these events there was any completion of prophecies concerning Jesus, till the time when Jesus was advanced to the throne of His glory, and had shed upon them the Spirit of truth, when they not only understood that these things were done according to the words of Zechariah the Prophet, chap. ix. 9; but also that His kingdom was of a spiritual nature, over the hearts and consciences of men. *Dr. Whitby.*

17. — *bare record.*] Freely made acknowledgment of that signal miracle at Jerusalem. *Dr. Hammond.* Or it is meant, generally, they bare record, by their hosannas, that He is the Christ. *Dr. Whitby.*

20. — *certain Greeks*] All foreigners, who used the Greek language, (then extensively spoken,) were called Greeks; and those of them, who came to worship at Jerusalem, being converted from idolatry, yet not being circumcised, were not acknowledged as perfect Jews, but were distinguished by the name of "devout men," Acts ii. 5, 10; x. 2; xxii. 12. *Bp. Mann.* They are supposed to have been "proselytes of the gate," who were permitted to worship in the court of the Gentiles, but not to celebrate the feast. *Dr. Hammond.*

22. *Philip cometh and telleth Andrew:*] Christ had forbidden His Apostles to go into the coasts of the Gentiles, Matt. x. 5: on this account, the Apostles seem to have doubted whether such uncircumcised persons might be admitted to converse with Him, and therefore they consult Him before they bring them to Him. *Dr. Whitby.*

23. — *The hour is come,* &c.] The time is now approaching, when the power and glory of the Messiah shall begin to be manifested, not only to the Jews, but also to all the nations of the world. *Dr. S. Clarke.*

24. — *Except a corn of wheat* &c.] As a grain of wheat does not bring forth fruit, except it be first cast into the earth, and there die; but, if it die, it will bring forth much fruit; in like manner I must first die, and be cast into the earth, and then a mighty harvest of the Gentile world will spring up and be the produce of My death, Isai. xxvi. 19. *Dr. Lightfoot.*

—— *it abideth alone:*] Abideth without increase. *Dr. Whitby.*

25. *He that loveth his life* &c.] As ye see, He continues, that the way by which I Myself must attain to My kingdom is by suffering and death; so ye, and all who intend to be My disciples, must take notice that the way, by which ye likewise must attain eternal life, is the same way of suffering and affliction. *Dr. S. Clarke.*

—— *that hateth his life*] That loveth it not so well, as to be unwilling to part with it for the sake of Jesus and His Gospel. *Bp. Pearce.*

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26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, [e] We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

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[e] Ps. 110. 4.

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, [f] Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

[f] Is. 53. 1. Rom. 10. 16.

39 Therefore they could not believe, because that Esaias said again,

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27. — *Father, save me from this hour:*] Nature would prompt Me to prefer this petition; but this I cannot say, since "for this cause came I unto this hour," that I should die for the sins of the world. That it might not be thought by those who were called upon to follow His example, that He had not the same sense of pain and sorrow which other men have, He here shews that He had the same natural feelings as other men, but that they were overruled by the desire of promoting His Father's glory. *Dr. Whitby.*

—— *but for this cause came I unto this hour.*] Our Lord was born into the world for this end, to suffer and to be put to death; He took up His life, in order thus to lay it down; and was made a living man for this very purpose, to be crucified and slain. *Dr. Ogden.*

28. *Father, glorify thy name.*] Father, I resign Myself entirely to Thy all-wise disposal. Glorify Thy name in Me, by what means and in what manner soever Thou thinkest fit. *Dr. S. Clarke.*

—— *I have both glorified it,* &c.] By the raising of Lazarus, chap. xi. 4, and by all the other miracles which I have given in testimony of Thy Divine mission, chap. ii. 11. "And I will glorify it again" by Thy resurrection and exaltation to the right hand of glory, Acts iii. 13; by the mission of the Holy Ghost upon the Apostles, the witnesses of Thy resurrection, chap. xvi. 14; and by giving Thee a name above every name, Eph. i. 20, 21; Philipp. ii. 9, 10. *Dr. Whitby.*

30. — *not because of me, but* &c.] Not to answer or satisfy Me, but convince and confirm you. *Dr. Hammond.*

31. *Now is the judgment* &c.] Now is the time when the powers of this present world are about to be called into judgment; and Satan, who still reigns in the children of disobedience, shall be dispossessed of the dominion which he exercises in the world. *Dr. S. Clarke.*

—— *the prince of this world*] Our Saviour speaks after a mode of expression very familiar among the Jews, when He calls Satan "the prince of this world:" in opposition to him was the Prince, whose kingdom was not of this world, that is, the Prince of "the world to come," Heb. ii. 5. *Dr. Lightfoot.* Satan is called "the prince of this world," as having maintained his empire both among Jews and Gentiles, leading them captive into sin and perdition. *Rosenmüller.*

32. *And I, if I be lifted up* &c.] When I am lifted up upon the cross, I shall cause men of all nations to believe on Me. *Dr. Whitby.*

34. — *We have heard out of the law* &c.] Under the term "Law" they included the Prophets and all their Scriptures. That Christ was to abide for ever, they gathered from the passages where His kingdom is represented to be everlasting, as Dan. vii. 14; Ezek. xxxvii. 25; Isai. ix. 7; and from God's promise to David, Ps. lxxxix. 36, 37. But, had they sufficiently attended also to other passages, in which He is represented as a suffering Messiah, Ps. xxii. 18; xl. 6; Isai. liii. 2, 12; Dan. ix. 26, &c. they would have had their scruples removed, and would have believed what He so frequently foretold respecting Himself. *Dr. Whitby.*

—— *who is this Son of man?*] They ask, What sort of a suffering and mortal Messiah dost Thou profess Thyself? The answer to this question they were not prepared to understand or to relish at present. He therefore only exhorts them in general to believe in the light, during the short time of His continuance among them, that they might become children of light, or heirs of His kingdom. *Dr. Hales.*

35. — *the light with you.*] The presence of Christ while on earth. *Grotius.*

—— *lest darkness come upon you:*] Lest ye be for ever left in an unhappy state of blindness and darkness. *Dr. Hammond.* Darkness indeed came upon the Jews in a wonderful manner, after the light of the Gospel was taken from them, when they sinned against all laws civil and sacred, and were given up by God to the deserved consequences of their blindness. *Dr. Whitby.*

37. *But though he had done — yet they believed not on him:*] The Evangelist does not mean to impute the defect of their belief to any doubt about the miracles, but to their not perceiving, what all now sufficiently perceive, and what they would have perceived, had not their understandings been governed by strong prejudices, the infallible attestation which the works of Jesus bore to the truth of His pretensions. *Archdeacon Paley.*

38. *That the saying — might be*] So that the saying was fulfilled. See notes at Matt. i. 22. *Dr. Whitby.*

39. — *they could not believe,*] It was very difficult for them to believe; they were very unwilling to believe. *Abp. Newcome.*

It is not meant that they had a will to believe, and could not; but that they set themselves against having such a will. *Dr. Wall.*

They were not constrained in their infidelity, because Isaiah had said, "He hath blinded their eyes, &c.;" but it is meant that those things were true which the Prophet had foretold concerning them. *Dr. Lightfoot.*

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40 [g] He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

[g] Matt. 13. 14.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

[h] Chap. 5. 44.

43 [h] For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

[i] Chap. 3. 19.

46 [i] I am come a light into the world, that whosoever believeth on me should not abide in darkness.

[k] Chap. 3. 17.

47 [k] And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: [l] the word that I have spoken, the same shall judge him in the last day.

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[l] Mark 16. 16.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAP. XIII.

1 *Jesus washeth the disciples' feet: exhorteth them to humility and charity.* 18 *He foretelleth, and discovereth to John by a token, that Judas should betray him:* 31 *commandeth them to love one another,* 36 *and forewarneth Peter of his denial.*

NOW [a] before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

[a] Matt. 26. 2.

There are many passages in the Gospels similar to this, ver. 38—40; and we are not to understand by them, that the events took place merely for the purpose that the sayings of the ancient Prophets might be fulfilled; or that God, by hardening the hearts and blinding the understandings of the Jews, made it impossible for them to believe. God foresaw that a very large proportion of the Jews would reject the Gospel, and He was pleased to foretell this among other events relative to the advent and ministry of Christ. It was designed that the fulfilment of these various predictions should form a part of the evidence of the Divine authority of the Gospel. What the Prophets had predicted was certain to come to pass; but this certainty by no means caused these events to be determined by the decrees of God. They did not happen because they were foretold, but they were for the wisest purposes foretold because it was foreseen that they would happen. The foreknowledge of God is to be considered as perfectly distinct from His will. He foresees all the actions of men, both those which are conformable to His will, and those which are not; but the fact of His foreseeing them does not affect the free agency of man. *Bp. Tomline.*

—— *because that Esaias said again,*] Because that which Esaias had said was verified in them. *Dr. Whitby.*

41. — *when he saw his glory,*] In this passage is afforded a clear and illustrious proof of the Divinity of Christ. The Evangelist manifestly speaks of Esaias having seen the glory of Christ. But the Prophet says, (chap. vi. 5,) in the passage alluded to, "Mine eyes have seen the King, the Lord of hosts." It follows therefore, by the clearest inference, that Christ is the same with "the Lord of hosts." *Dr. Whitby.*

42. — *many believed on him;*] Many of the rulers were inwardly convinced that He was the Messiah, and believed on Him as such; still expecting that He would by some surprising providence be raised to the throne of Israel; but they were afraid at this time to confess the convictions of their hearts concerning Him, on account of the enmity of the Pharisees. *Dr. Doddridge.*

43. *For they loved the praise of men* &c.] That is, they chose rather to obtain worldly praise, and to preserve their worldly dignities, than to give glory to God by acknowledging Jesus for the Messiah. *Beausobre.*

—— *they loved the praise* &c.] They valued their reputation with men, more than the honour of God; and were more concerned for their temporal interest in the present world, than for the satisfaction of a good conscience, in the hope of that which is to come. *Dr. S. Clarke.*

What strange infatuation was this! that the human mind should be capable of believing that there is a God, and yet of preferring the creatures before Him; and should imagine the vain breath of popular applause, or censure, to be of such consequence, that God ought to be offended in order to please man; that all the honours and rewards of His heavenly presence should be lost to secure a little regard from those who will ere long be themselves the objects of everlasting shame and contempt! *Dr. Doddridge.*

44. — *not on me, but* &c.] Not on Me *only*, but also on "Him that sent Me," and set His seal to My testimony. *Dr. Whitby.*

45. *And he that seeth me* &c.] He that seeth My works, (as well as heareth My doctrine,) cannot but perceive plainly My Father's power present in what I do, and the evidence of His authority accompanying what I teach. *Dr. S. Clarke.*

47. — *I judge him not:*] While I am here on earth, I pass not sentence on him; for here I perform the office of a Prophet, not of a Judge, chap. viii. 15. *Dr. Whitby.*

—— *for I came not* &c.] The end of My present coming is not to condemn, but to save: My second coming will be to execute judgment. *Bp. Mann.*

48. — *the same shall judge him in the last day.*] We should carefully attend to our Saviour's expressions here, that those who would not hear His word, should be judged by that same word which they rejected. This declaration is made to all to whom the Gospel is preached; and warns Christians in all ages to make a better use than the Jews did of this Divine light, lest darkness overtake them, and lest the Gospel, which is preached to them, become the cause of their condemnation. *Osterwald.*

50. — *his commandment is life everlasting:*] That is, to keep His commandments is the only way to everlasting life. *Bp. Mann.*

Chap. XIII. ver. 1. — *before the feast of the passover,*] Before the time of the passover feast began. *Dr. Lightfoot.*

—— *he loved them unto the end.*] Now, before His departure, He, in a more particular and affectionate manner, at His last supper, discovered an earnest concern and exceeding great love towards them. *Dr. S. Clarke.*

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2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

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11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 [b] Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

[b] Matt. 10. 24. chap. 15. 20.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scrip-

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2. — *the devil having now put* &c.] Judas having now yielded to the temptations of the devil, and the enticements of his own corrupt and covetous inclinations, so as to resolve not only to forsake, but betray his Master. *Dr. S. Clarke.*

3, 4. *Jesus knowing that the Father* &c.] Jesus knowing sufficiently the dignity of His person; that He was the eternal Son of God, who had come from God the Father, and was now near His time of returning to Him again, humbled Himself by the striking act of condescension related in the ensuing verses. *Dr. Hammond.* Hereby setting us a most powerful example of humility and kindness towards each other. *Bp. Mann.*

4. — *his garments;*] Properly, 'His upper garment,' "and girded Himself;" bound His other garments about Him, as was usual for one who served. *Dr. Hammond.*

5. — *wash the disciples' feet,*] By the ceremony of washing His disciples' feet, our Lord signified the efficacy and value of His own precious blood, by which alone they, and all mankind, were to have all their sins purged and washed away for ever. *Bp. Hurd.*

7. — *but thou shalt know hereafter.*] After the ceremony is finished, I will tell thee it was intended as an example of that humility which I would have you exhibit in ministering to the meanest Christians, although in station and office you are far superiour to them, ver. 14. *Dr. Whitby.*

8. — *If I wash thee not, thou hast no part*] Meaning, by an easy and customary allusion to what was then passing, that, without such holiness and purity of mind as is naturally represented by cleaning and washing the body with water, he could not be a worthy Apostle and preacher of the Gospel. *Dr. S. Clarke.*

9. — *Lord, not my feet only, but* &c.] An expression of his earnestness to become a true disciple of Christ.

10. — *He that is washed needeth not* &c.] Meaning, by the same allusion as before, that he who has once heartily embraced the Gospel, and for some time obeyed its doctrines, must not be supposed ever after to stand in need of any entire change of heart and mind, but only to cleanse himself continually from the unavoidable incursions of daily infirmities. *Dr. S. Clarke.*

It was the uncleanness of sin, or the filth of an evil conscience, which was to be taken away by this washing. More than a single moral lesson was therefore couched in this act; indeed, the necessity and efficacy of certain means, by which mankind were, in general, to be cleansed from sin, was that which was ultimately and mainly signified by it. *Bp. Hurd.*

—— *ye are clean, but not all.*] Hereby clearly intimating Judas's intended perfidy. *Abp. Newcome.*

14. *If I then, your Lord and Master,* &c.] If I, whom ye acknowledge to be of infinitely greater dignity and authority than yourselves, have condescended with all humility to do the meanest office of servitude and kindness to you, My inferiours and disciples; how much more ought ye, if ye be sincere in your love and obedience towards Me, with all willingness and cheerfulness to do all acts of kindness, humility, and charity, towards each other; who, in comparison of Me, are all equals and fellow servants, notwithstanding that seeming superiority which the state of the world, or the order of the Church, may give you over one another. *Dr. S. Clarke.*

—— *to wash one another's feet.*] Readily to discharge this humble office, or any similar one, for each other. *Abp. Newcome.*

16. — *neither he that is sent* &c.] Neither are you, My Apostles, whom I shall appoint the governours of My Church, greater than I, from whom you derive your commission, and by whom you are appointed. *Dr. Hammond.*

17. *If ye know these things, happy are ye if ye do them.*] As if He had said, This which I have now done is easy to be understood, and so are also all those other Christian graces and virtues, which I have heretofore, by My life and doctrine, recommended to you; but it is not enough to know these things, ye must do them likewise. The end and life of all our knowledge in religion is to put in practice what we know. It is necessary, indeed, that we should know our duty; but mere knowledge of it will never bring us to that happiness of which religion designs to make us partakers, if our knowledge have not its due and proper influence on our lives. Nay, so far will our knowledge be from making us happy, if it be separated from the virtues of a good life, that it will prove one of the heaviest aggravations of our misery; and it is as if our Lord had said, If ye know these things, woe will indeed befall you if ye do them not. *Abp. Tillotson.*

18. — *I know whom I have chosen:*] I know that one of you will forsake and betray Me: and I knew from the beginning that so it would be; but it was necessary that I should permit these things so to be; and hereby will that Scripture be fulfilled in Me,

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ture may be fulfilled, [c] He that eateth bread with me hath lifted up his heel against me.

[c] Ps. 41. 9.

‖ Or, *From henceforth.*

19 ‖ Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

[d] Matt. 10. 40.

20 [d] Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

[e] Matt. 26. 21.

21 [e] When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

‖ Or, *morsel.*

26 Jesus answered, He it is, to whom I shall give a ‖ sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

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27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: [f] and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

[f] Chap. 7. 34. [g] Chap. 15. 17. Lev. 19. 18. 1 John 4. 21.

34 [g] A new commandment I give unto

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as it was in David, Ps. xli. 9. *Dr. S. Clarke.* As Ahithophel, though he was his familiar friend, betrayed David, who was a type of Me, so will Judas, My familiar friend at My table, betray Me. *Dr. Whitby.*

—— *He that eateth bread with me*] This was a peculiar aggravation in the East, where the rites of hospitality were very sacred, and are so to this day. *Abp. Newcome.*

—— *hath lifted up his heel*] See note at Ps. xli. 9.

20. — *He that receiveth* &c.] He says this to assure them that they should not want the comfort and the reward of those duties of humility and obedience, which He here enjoins upon them. *Dr. Hammond.*

21. — *was troubled in spirit,*] Principally at the thought of the great wickedness of His betrayer. *Dr. Whitby.*

—— *and testified,*] That is, spake openly and plainly. *Bp. Mann.*

23. — *leaning on Jesus' bosom*] The Roman custom at meals, which prevailed among the Jews in our Saviour's time, was to lie on couches, supporting themselves on the left elbow, so that the head of one was against the bosom of the person who was next above him. See Luke vii. 38. *Bp. Mann.*

—— *one of his disciples, whom Jesus loved.*] St. John, the writer of this Gospel.

St. John has five times mentioned himself under the description of "the disciple whom Jesus loved;" see chap. xix. 26; xx. 2; xxi. 7, 20. He has also thrice recorded, that he reclined in the bosom of Jesus, at the last supper, chap. xiii. 23, 25; xxi. 20. *Abp. Newcome.*

From many circumstances related in the Gospels, it appears that there subsisted between our Saviour and St. John a real, sincere, and tender friendship; and from this we cannot fail to infer, that friendship is perfectly consistent with the spirit of the Gospel, and the practice of every duty which it requires at our hands. But, what is highly important for us to remember, it is in the power of every one of us, though not precisely in the same sense that St. John was, yet in a very significant sense, to be the friend of Christ. We have our Saviour's own words for it. "Ye are My friends, if ye do whatsoever I command you," John xv. 14. Our earthly friends may deceive, may desert us, may be separated from us, may be converted into our bitterest enemies. But our heavenly Friend has declared, and He assuredly may be trusted, that, if we adhere faithfully to Him, He will never forsake us. *Bp. Porteus.*

St. John was beloved of Him who was Himself beloved of the Father. If we often set the highest price on the favour of an earthly sovereign, a man whose breath is in his nostrils, what ought we not to give to obtain the love of Him who abideth for ever, and who will make us partakers of His own immortality? We are all the disciples of Christ, and candidates for His favour. Let us ever strive to imitate the character and conduct of one who enjoyed so large a share of his Master's love; since, to be like him, is the way to be beloved of our Master as he was. *Bp. Horne.*

24. — *beckoned to him,*] Made signs to St. John, who was so placed that he could inquire without being heard by the rest. *Bp. Mann.*

27. — *Satan entered into him.*] Entered more forcibly into him than before, hurrying him to a speedy execution of his designs. *Dr. Hammond.*

28. — *no man at the table knew*] Not even St. John knew the force of the words, that Judas was to betray Him immediately. *Grotius.*

29. — *against the feast;*] For the offerings during the whole of the feast. *Abp. Newcome.*

31. — *Now is the Son of man glorified,* &c.] Now is the time come, when, having manifested the glory of God in My life, I shall further manifest it in My death, which will terminate greatly to the honour of God, and in extraordinary demonstrations of My own glory and power. *Dr. S. Clarke.*

32. — *God shall also glorify him in himself,*] God will exalt Me to inconceivable glory, and give mighty attestations of His having invested Me with great power in heaven and in earth. *Dr. S. Clarke.*

34. *A new commandment*] This commandment of loving one another is by our Lord and Saviour so much enlarged, as to its object, beyond what either the Jews or heathens understood it to be, extending to all mankind, and even to our greatest enemies; so greatly advanced and heightened as to its degree, even to the laying down of our lives for one another; so effectually taught, so mightily encouraged, so very much urged and insisted upon, that it may very well be called "a new commandment:" for,

Anno DOMINI 33. you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why can-
[h] Matt. 26. 33. not I follow thee now? I will [h] lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

1 *Christ comforteth his disciples with the hope of heaven:* 6 *professeth himself the way, the truth, and the life, and one with the Father:* 13 *assureth their prayers in his name to be effectual:* 15 *requesteth love and obedience,* 16 *promiseth the Holy Ghost the Comforter,* 27 *and leaveth his peace with them.*

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LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

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though it was not wholly unknown to mankind before, yet it was never so taught, so encouraged; never was such an illustrious example of it given, never so much weight and stress laid upon it, by any rules of philosophy or religion previously existing. *Abp. Tillotson.*

The commandment was new, because it was generally neglected in the practice of mankind, and because it was for the most part omitted in the lessons of moral teachers of that age; but the novelty of it consisted more particularly in this, that the disciples were required to love one another, after the manner, and, if the frailty of human nature might so aspire, in the degree, in which Christ loved them. "As I have loved you, that ye also love one another." Christians are to adjust their love to one another, to the measure and the example of Christ's love to them. Christ's love was perfect as the principle from which it flowed, the original benevolence of the Divine character. The example of this perfect love in the life of man was a new example; and the injunction of conformity to this new example might well be called a new commandment. *Bp. Horsley.*

A new commandment I give unto you,] I give this commandment to all My disciples, "that ye love one another" after My example, who have so loved you and all mankind, as to lay down My life for all, even for My enemies, from pure affection to their souls: this is the love which ye are to imitate, in your conduct towards each other. *Dr. Whitby.*

—— *That ye love one another;*] This benevolent disposition is made the great characteristick of a Christian, the test of his obedience, and the mark by which he is to be distinguished. This love for each other is that charity described at 1 Cor. xiii. 4, containing all the qualities there attributed to it, humility, patience, meekness, and beneficence; without which we must live in perpetual discord, and consequently cannot pay obedience to this commandment by loving one another; a commandment so sublime, so rational, and so beneficial, so wisely calculated to correct the depravity, diminish the wickedness, and abate the miseries of human nature, that, did we universally comply with it, we should soon be relieved from all the inquietudes arising from our own unruly passions, anger, envy, revenge, malice, and ambition, as well as from all those injuries to which we are perpetually exposed, from the indulgence of the same passions in others. *S. Jenyns.*

36. — *thou canst not follow me now; but thou shalt* &c.] Meaning, that after many years St. Peter should follow Him in the likeness of His death, and thereby be made partaker also of His glory. *Dr. S. Clarke.* This accordingly took place; for he was put to death by crucifixion in the reign of the emperour Nero. *Dean Stanhope.*

38. — *The cock shall not crow,*] The early time, called the cockcrowing, shall not pass over, till &c. *Dr. Lightfoot.*

Chap. XIV. ver. 1. *Let not* &c.] Here our Lord addresses an admirable discourse to His afflicted disciples, breathing consolation, and encouragement to trust in God and in Him also, for protection, support, and final reward. *Dr. Hales.*

— *Let not your heart be troubled:*] Be not discouraged at My departure, or the troubles consequent upon it: but support your hearts with faith in the Father, and in Me, who am one with the Father, and consequently able to defend you in the execution of My commands. *Dean Stanhope.*

Our Lord here prescribes the proper remedy against trouble; namely, trust and confidence in God, the great Creator and wise Governour of the world, and likewise in Himself, the blessed Son of God, and the Saviour of the world. *Abp. Tillotson.*

2. — *are many mansions:*] In which, after all your labours, ye will find eternal rest; and into which I enter first with the sacrifice effected by My death, in order to prepare a place for you. *Dr. Whitby.*

The consolations and promises here held out to the Apostles justify the hopes of all Christians who follow their Saviour in meekness and constancy, integrity and piety, though not in the like painful steps which they did, of dying for the testimony of the same truth. The abundance of the reward provided for all such is here illustrated; for those mansions are "many," and furnish room for all who make it their care to seek and be qualified for them, however great the number of such may be; also the exquisite nature of the happiness which will then be attained; since these mansions are in the house of the Father, where is all happiness and perfection, and in whose presence is fulness of joy. *Dean Stanhope.*

3. — *I will come again,* &c.] At My second advent, I will receive you into those mansions, that ye may abide with Me for ever, and be made partakers of the happiness I there enjoy. *Dr. Whitby.*

4. — *whither I go ye know,* &c.] To what place I am going, ye cannot but know, by what I have just now told you; and the way thither likewise I have intimated with sufficient plainness. *Bp. Mann.*

6. — *I am the way,* &c.] I am the guide and director to these heavenly mansions, and so "the way;" I am the teacher of the truth revealed for this purpose, and so "the truth;" I am the author and only source of eternal happiness, and so "the life:" to the enjoyment of this, with My Father, no man can attain, except by obeying and relying on Me. *Dean Stanhope.*

—— *no man cometh unto the Father, but by me.*] It is by Jesus

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7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

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12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 [a] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

[a] Matt. 7. 7.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Christ alone, that we, ignorant and shortsighted beings, come to the knowledge of God; for without Revelation we could never have known Him, as He is in His nature and attributes; but, in a still more proper sense, no man cometh to the favour of God, but by Christ: He is the propitiation of our sins, and through Him alone we are received into the favour of God, and procure the pardon of our sins, to the purposes of final salvation. *Bp. Beveridge.*

7. — *ye should have known my Father also:*] Who is in Me, and is made visible by His works done in Me. And, from the time I have been with you, ye have known Him by His word, and have seen Him by His works. *Dr. Whitby.*

8. — *Lord, shew us the Father,*] He says this, conceiving grossly of the subject, and alluding perhaps to the manifestations which God was pleased to make of Himself to Moses, Elias, and others. *Dean Stanhope.*

9. — *hast thou not known me,*] He implies, that to discern nothing more than human in the Son, is not to know the Son; and to descry the Divine perfections under that vail of humanity, was to see the Father in the Son. *Dean Stanhope.*

10. — *I am in the Father, and the Father in me?*] One in substance, and mutually in each other. *Dean Stanhope.* See notes at chap. x. 30.

12. — *and greater works than these shall he do;*] By propagating My religion swiftly throughout the world, in opposition to the powers of earth and hell. *Dr. Trapp.*

13. — *whatsoever ye shall ask in my name,* &c.] Implying, that nothing which they shall attempt in the execution of their ministry, with the invocation of His name, and the interposition of His power, should be insuperable to them; by means of which the Christian religion should be promoted, and so bring honour to the Father. *Dean Stanhope.*

14. — *I will do it.*] In a similar sentence at John xvi. 23, our Lord says, "He (the Father) will give it you." But in this text He seems to mention Himself particularly, to teach us, that we should direct our prayers to Him, as the same God with the Father, to trust on Him for granting what we pray for, and to believe that it is He, or the Father in and through Him, that grants our prayers. *Bp. Beveridge.*

15. *If ye love me, keep my commandments.*] What does our great Lord and Master here say to those who profess to love Him? "If ye love Me, keep My commandments;" without which indeed we have no ground to think we love Him, but have all the reason in the world to fear and dread Him. For if, notwithstanding all that He hath done and suffered for us, we shall still continue to break His laws, dishonour His name, and refuse those easy terms which He has offered to us in the Gospel, what can we expect but that He will leave us to the judgment of God, to be punished as our sins deserve? *Bp. Beveridge.*

16. — *I will pray the Father, and he shall give you another Comforter,*] Meaning the Holy Ghost, "the Spirit of Truth," ver. 17. The Greek word here used is Paraclete, which expresses the several offices performed by the Holy Spirit, of interceding as an advocate, of exhorting, and of comforting. He, our Saviour says, when He cometh, shall not depart, as I do now, but shall abide with you "for ever," as long as ye continue obedient to My precepts, ver. 15. *Dr. Hammond.*

What a fund of encouragement is here afforded for patience in troubles, and perseverance in every virtue! We see how greatly the Christian is the care of Heaven. The Most Holy Trinity is represented as cooperating to the salvation of believers. Let us, above all things, avoid the sin of not concurring humbly and earnestly with such a helper. *Dr. Ogden.*

These words present to us, in the shortest compass, what the Scriptures in various parts present to us at large; namely, the three Persons of the Godhead, who concur in the work of man's redemption. Here is the Son interceding, the Father granting, and the Spirit coming, to form the Church, and ever after to sanctify and preserve it.

How pleasing, how comfortable a consideration is it, that we have an Intercessor on high, through whose prayer to the Father, not only the good things of this world, redeemed from the curse by Him who first created them, and made them salutary and holy, are granted to us anew; but we receive also the great, the supreme, the unspeakable gift, the gift of the Divine Spirit, one with the Father and the Son, blessed and glorified for evermore! *Bp. Horne.*

—— *another Comforter,*] Besides the several passages in Scripture which speak of three Persons subsisting in the Godhead, there are a great variety of texts which separately prove both the divinity and personality of the Holy Spirit. Thus, in the present text, and at chap. xv. 26, the Comforter is clearly mentioned as a distinct Person from the Father and the Son. St. Peter, in punishing Ananias and Sapphira, uses the expressions "lying to the Holy Ghost," and "lying to God," Acts v. 3, 4, as equivalent; the Holy Ghost is said to be "eternal," Heb. ix. 14; to "teach all things," John xiv. 26; to "guide into all truth," John xvi. 13; to "shew things to come," ibid.; to "search all things, yea, the deep things of God," 1 Cor. ii. 10; to "make intercession for the saints," Rom. viii. 27; to "change us into the same image" with Christ, 2 Cor. iii. 18; to "bring all things to remembrance," John xiv. 26; to "reprove the world of sin, and of righteousness, and of judgment," John xvi. 8; and to have raised Christ from the dead, 1 Pet. iii. 18. St. Paul also attributes to the Holy Spirit the communication of a great variety of qualities and powers, 1 Cor. xii. 4—11. In all these passages, the Holy Ghost is plainly spoken of, not merely as a quality or operation, but as a Person; and the powers attributed to Him are such, that they can belong only to a Divine Person. If therefore the Holy Ghost be God, as well as the Father and the Son, and there be but one God, it follows that, in the language of the Articles of our Church, "the Holy Ghost is of one substance, majesty, and glory, with the Father and the Son, very and eternal God." *Bp. Tomline.*

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17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you ‖ comfortless: I will come to you.

‖ Or, *orphans.*

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

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25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave

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—— *that he may abide with you for ever;*] This He says of the Holy Spirit, in contradistinction to Himself. I go away, but He shall abide. The office graciously sustained by the Spirit, in the scheme of man's redemption, requires His constant abode and superintendence. Of the perpetuity of His influence, we are perfectly assured, to our great and endless comfort. *Bp. Horne.*

17. — *whom the world cannot receive,*] Which Spirit the sensual and corrupt world cannot receive, having no knowledge of Him, or disposition to be governed by Him; but ye know Him, and are disposed to entertain Him; He is in you already by His secret and invisible efficacy, and will hereafter appear in you, openly, by great and visible manifestations of Himself. *Dr. S. Clarke.*

19. — *but ye see me: because* &c.] Ye shall still be sensible of My presence and favour; and, in virtue of My conquest over affliction and death, ye shall conquer them too. *Dean Stanhope.*

20. — *that I am in my Father,* &c.] That there is an entire union between My Father and Me, and between Me and all the members of My Church. *Dean Stanhope.*

—— *and ye in me, and I in you.*] By this Spirit communicated from Me your Head, to unite you My members to Me. *Dr. Whitby.*

21. *He that hath my commandments, — he it is that loveth me:*] The nature of the love of God, a feeling so often and earnestly inculcated in the Gospel, has sometimes been mistaken by ill-judging Christians. But in the plain word of God we find it described in all its native purity and simplicity. The marks, by which it is there distinguished, contain nothing enthusiastick or extravagant. The chief test, by which the Gospel orders us to try and measure our love to God, is, as is stated in this verse, the regard we pay to His commandments. *Bp. Porteus.*

23. — *If a man love me,* &c.] The manifestation I mean is, that of inward light and grace, which shall never depart from those who are careful to live as I have commanded them. *Dean Stanhope.*

26. — *whom the Father will send in my name,*] The Holy Spirit is elsewhere said to be sent by the Son, chap. xv. 26; xvi. 7; and is styled the Spirit, both of the Father and of the Son, Acts ii. 18, 33; Matt. x. 20; Rom. viii. 9; Gal. iv. 6, &c. *Dean Stanhope.*

—— *he shall teach you all things,*] He will enable you to understand all those parts of My speeches which are now obscure, and put you in mind of all things which I have now said to you, how they are fulfilled, and what they mean. See Acts ii. 16. *Dr. Hammond.*

27. *Peace I leave with you,* &c.] This is a Hebrew form of bidding farewell. He adds, I leave My peace with you, not, as the world does, by empty or ineffectual wishes, but by a sincere and efficacious blessing. See Rom. v. 1; John xvi. 22; Phil. iv. 7. *Dr. Whitby.*

"Not as the world giveth;" in compliment only, without either meaning or consequence: I speak with authority: I am still that Word by which the worlds were made; My peace is the pardon of your sins, courage and consolation under all troubles, and everlasting salvation. *Dr. Ogden.*

28. — *greater than I.*] Christ is the second Person in the blessed Trinity, with reference not to His essence, but His generation; the Father being the original of all power and essence in the Son. *Bp. Pearson.*

Christ says in one passage, "I and My Father are one;" and here, "My Father is greater than I." These, and many other passages of a similar kind, become perfectly consistent and intelligible, by referring them respectively to the Divine and human natures of Christ. The essential properties of one nature were not communicated to the other: Christ was at once Son of God and Son of man; He was at the same time both mortal and eternal; mortal as the Son of man, in respect of His humanity; eternal as the Son of God, in respect of His Divinity; each kept His respective properties distinct, without the least confusion in their intimate union. *Bp. Tomline.*

29. — *ye might believe.*] Your faith might be strengthened by observing the exact agreement between what I have told you beforehand, and the events which have followed. *Dean Stanhope.*

30. — *for the prince of this world* &c.] Satan cometh with his wicked instruments, but will find no sin in Me, to give him power over Me. *Abp. Newcome.*

Anno DOMINI 33. me commandment, even so I do. Arise, let us go hence.

CHAP. XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the Holy Ghost, and of the apostles.*

I AM the true vine, and my Father is the husbandman.

[a] Matt. 15. 13. 2 [a] Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

[b] Chap. 13. 10. 3 [b] Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for ‖without me ye can do nothing.

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‖ Or, *severed from me.*

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you,

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31. — *Arise, let us go hence.*] Hitherto He had discoursed in the house; now He leads them out to the place where He was to be apprehended. The discourse in the two next chapters, and the prayer, chap. xvii, seem to have been spoken as they went along from Jerusalem to the garden on the mount of Olives. *Dr. Wall.*

Chap. XV. ver. 1. *I am the true vine,*] Perhaps our Saviour spoke these words on the occasion of their drinking the last cup of wine, according to custom, after the supper; after He had said that He should no more drink of the fruit of the vine, till He should drink it new in the kingdom of God, Matt. xxvi. 29. His discourse here may allude to that expression, or may have arisen out of it. *Dr. S. Clarke.*

Our Saviour, holding this discourse immediately after the institution of the holy Sacrament, in which He had said, "This cup is the new testament in My blood," adds, "I am the true vine:" so that, for the future, the Church is to be under the administration of a new testament; from henceforward "I am the true vine," into which all the branches of the Church must be engrafted, and not into the Israelitish vine any more. *Dr. Lightfoot.* The Jewish Church had often been symbolized in the Old Testament by a choice vine planted in the hill country of Judea, by God Himself as the husbandman, Ps. lxxx. 8—11; Isai. v. 1—7; Jer. ii. 21. But, when this highly-favoured vine degenerated, and brought forth "wild grapes," or the Jewish Church became corrupt in faith and practice, it was threatened to be rooted up and to be superseded by the Christian Church, founded in Christ Himself as the true vine, of which His disciples were to be the members or branches. But He warns them that the Christian Church was still subject to the same discipline and culture as the Jewish; for God would cut off every barren branch in Christ, and prune every bearing branch, that it might produce more fruit. *Dr. Hales.*

He means here in the expression, "I am the vine," Himself, in a complex sense, together with His Church, intimating the close union that subsists between Him and His Church, the stock and the branches. *Dean Stanhope.*

—— *my Father is the husbandman.*] Implying the great care of God for the improvement and preservation of His Church; a care extended to every single branch, in that manner which is required by each, and tends to the common good of the whole. *Dean Stanhope.*

2. — *he purgeth it, that* &c.] He dresses and prunes it, that it may be fit for bearing. *Bp. Mann.* God purifies and amends the members of His Church by the various dispensations of His providence; and cuts off, by just judgments, the incorrigibly wicked. *Dr. S. Clarke.*

3. *Now ye are clean* &c.] Ye are already sanctified by the operation of My doctrine and Spirit upon you, though ye may need some further discipline and care, in order to a greater degree of fruitfulness. *Dr. Hammond.*

4. *Abide in me, and I in you.*] Take care to remain united to Me, as branches are to the stock. *Bp. Mann.* Christ is said to abide in us by the continual aids and influences of His grace and Holy Spirit; and, if we abide in Him, by resolving to obey His word, His grace and assistance will be continually derived to us, to bring this good resolution to effect, and to enable us to bring forth fruit. *Abp. Tillotson.*

5, 6. *I am the vine, ye are* &c.] I am, as it were, the root and stock of a vine, whereof ye are the branches. He that continues to adhere to Me, by constant faith in Me, by imitating My example, and by obeying My commands, shall bring forth much fruit of true holiness and virtue unto everlasting life, even as a branch that continues to grow in the vine, and receives sap and nourishment from it. But he, that does not continue to maintain his relation to Me in this manner, is a false and useless professor of My religion, and shall be cast out from Me and perish for ever; even as a fruitless branch is cut off from the vine, and left to wither and dry, and at last is burnt in the fire. *Dr. S. Clarke.*

—— *without me ye can do nothing.*] Thus Gospel virtues can spring from no other original than Gospel grace; in this the very spirit and life of Christians, as such, consists; it is this that excites, and improves, and maintains, their holiness. *Dean Stanhope.*

7. — *ye shall ask what ye will,*] This seems to be meant chiefly of the gift of miracles bestowed on the Apostles, at the first preaching of the Gospel; though it may also, in a limited sense, be understood of the pious prayers of all good Christians. *Dr. S. Clarke*

8. *Herein is my Father glorified, that ye bear much fruit;*] Your fruitfulness is that which alone brings glory to My Father, and which denominates you truly My disciples. *Dr. Hammond.*

We learn from these words, that they, who profess themselves the disciples of Christ, ought to bear much fruit, by leading holy and obedient lives; that herein God is glorified; and that they, and they only, who thus bear much fruit, so as to glorify God, are truly His disciples. Which shews how deeply it concerns us all to practise, as well as to profess, that holy religion, which He, our Lord and Master, has taught us. *Bp. Beveridge.*

10. — *ye shall abide in my love;*] Shall enjoy the continuance of My love. *Dr. Hammond.*

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that my joy might remain in you, and *that* your joy might be full.

[c] Chap. 13. 34. 1 Thess. 4. 9. 1 John 3. 11.

12 [c] This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

[d] Matt. 28. 19.

16 Ye have not chosen me, but I have chosen you, and [d] ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

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[e] Chap. 13. 16. Matt. 10. 24.

20 Remember the word that I said unto you, [e] The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no ‖ cloke for their sin.

‖ Or, *excuse.*

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, [f] They hated me without a cause.

[f] Ps. 35. 19.

[g] Chap. 14. 26. Luke 24. 49.

26 [g] But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

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11. — *that my joy might remain in you,*] That the joy which My presence caused to you, may not be diminished in My absence; or else, that I may always have reason to rejoice in you. *Beausobre.*

12. — *as I have loved you.*] We are to imitate the love of Christ to us, as far as the vast distance between God and man enables us to do so; and we are to stir ourselves to mutual charity, by that strong obligation to it which the good will of Christ to us imposes on every considering Christian. *Dean Stanhope.*

15. — *not servants;*] To whom the master does not usually make known his counsels, purposes, and intentions. *Dr. Hammond.* "But I have called you friends;" I have treated you in the most friendly and affectionate manner, instructing you most plainly in all things necessary for your salvation. *Bp. Mann.*

16. *Ye have not chosen me, but I* &c.] I made choice of you, without the engagement of any antecedent affection of yours to Me, to be attendants on My person, hearers of My doctrine, witnesses of My miracles, and glorious instruments of planting and establishing a Christian Church, to last till the end of the world. For the success of which great work, whatever shall be needful, God will give it to your prayers put up in My name. *Dean Stanhope.*

19. *If ye were of the world, the world* &c.] If ye flattered men in their sins, and taught doctrines consistent with their lusts and passions, without question the world would love and honour you: but, since I have chosen you out of the world, to reprove its vices and to teach the necessity of men's controlling their lusts and amending their lives, it is not to be wondered that the world should persecute and hate you. *Dr. S. Clarke.*

20. — *if they have kept* &c.] If they have shewn a good disposition by keeping My words, they will also shew the same disposition by keeping yours. *Abp. Newcome.*

21, 22. — *because they know not him* &c.] This their behaviour is the effect of their not attending to the commission with which I come, nor the evidences of it. These have been far superiour to any ever before given to a teacher coming from God, so that their infidelity does not proceed from ignorance, but wilful obstinacy and blindness. *Dean Stanhope.*

22. — *had not had sin:*] The peculiar sin of rejecting the Messiah. *Dr. Lightfoot.*

24. — *both seen and hated both me and my Father.*] The malice shewn towards Me, who am authorized and have been thus eminently attested by God, does not terminate in My person, but is done to God Himself. *Dean Stanhope.*

25. — *this cometh to pass, that* &c.] Meanwhile, that prophetick complaint of David (Ps. lxix. 4) never was so signally fulfilled as on this occasion. *Dean Stanhope.*

26. — *when the Comforter is come,*] See notes at chap. xiv. 16.

—— *whom I will send unto you from the Father,*] Our Lord had before said at chap. xiv. 16, "I will pray the Father, and He shall give you another Comforter." He therefore, who in one capacity prays that the Comforter may be sent, in another is the Person who sends Him, being joined in authority and power with the Father. "I and the Father are one." Many are the passages of this kind in Scripture, which can only be explained and reconciled by that great Christian doctrine which our Church maintains concerning the twofold nature of Christ. The Spirit is called, in some places, the Spirit of the Father, Matt. x. 20; in others, "the Spirit of the Son," Gal. iv. 6; for He proceeded from both. *Bp. Horne.*

—— *which proceedeth from the Father,*] We are here expressly told that the Holy Spirit proceedeth from the Father: and, as Christ says in this same verse, "I will send the Spirit;" and St. Paul tells the Galatians, (Gal. iv. 6,) that "God hath sent forth the Spirit of His Son into their hearts;" we infer that the Spirit proceeds from the Son also; indeed, the union between the Father and the Son is such, that we cannot conceive how the Spirit can proceed from the one, without at the same time proceeding from the other. Hence the Articles of our Church, and the Nicene Creed, speak of the Holy Ghost as proceeding from the Father and the Son. *Bp. Tomline.*

This, and many other passages of the New Testament, so plainly and evidently confirm the distinction of the Holy Ghost from the other Persons of the Trinity, that no man can possibly doubt thereof, unless he will blaspheme the everlasting truth of God's word. *Church Homilies.*

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27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAP. XVI.

1 *Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension:* 23 *assureth their prayers made in his name to be acceptable to his Father.* 33 *Peace in Christ, and in the world affliction.*

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

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8 And when he is come, he will ‖ reprove the world of sin, and of righteousness, and of judgment:

‖ Or, *convince.*

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among

Chap. XVI. ver. 1. — *that ye should not be offended.*] That ye may not fall off from the faith, or desist from your office of propagating it. *Dr. Whitby.*

2. *They shall put you out of* &c.] They will excommunicate you, and treat you like the most wicked of men, and even put you to death; as if, by destroying you, they would recommend themselves to the favour of God. *Bp. Mann.*

—— *he doeth God service.*] Performeth as acceptable an act towards Him, as prayer or sacrifice. *Abp. Newcome.*

3. — *because they have not known the Father, nor me.*] Violence and persecution can never be pleasing to the Father of mercies, nor consistent with Christ's religion; the principal and distinguishing commandment of which is, to love one another; to save men's lives, not to destroy them. *Bp. Mann.*

4. — *because I was with you.*] Because I was in person with you, and supported you by My immediate presence. *Dr. S. Clarke.*

5, 6. — *and none of you asketh me,* &c.] Now, when ye understand that I am to be taken from you, ye are overcome with sorrow, and make no inquiry about the state on which I am afterwards to enter. At chap. xiii. 36; xiv. 5, St. Peter and St. Thomas had asked this question; but now, at the time when Jesus was speaking this, none of the Apostles asked this question, because sorrow had filled their hearts. *Bps. Mann* and *Pearce.*

7. — *It is expedient for you* &c.] It is more for your benefit, and the advantage of My Gospel, that I should depart, and that the Comforter should supply My place, because some things to be done by Him are not compatible with My stay among you. *Dean Stanhope.*

8—11. — *he will reprove the world* &c.] He will convince the world of the greatness and heinousness of their sin, in disbelieving and rejecting Me; of the holiness and justice of My cause, and the excellency of My doctrine, because the Father will receive Me into glory; and lastly, of My power and authority to execute judgment on My enemies, by the power of Satan and the dominion of sin being mightily destroyed, and the doctrine of true religion propagated in the world with wonderful efficacy and success. *Dr. S. Clarke, Bp. Mann.*

11. — *the prince of this world is judged.*] "The prince of this world," Satan, was judged, when our Saviour overcame him by the obedience of His death, Heb. ii. 14; and the first instance of that judgment and victory was, when He arose from the dead; the next was, when He loosed the Gentiles out of the chains and bondage of Satan by the Gospel. See Rev. xx. 1, &c. *Dr. Lightfoot.*

12. — *many things*] Such as the abolition of the law, the rejection of the Jews, and the calling of the Gentiles. *Abp. Newcome.*

—— *ye cannot bear them now.*] Your prejudices render you at present incapable of that full instruction which ye shall receive hereafter through the Holy Spirit. *Bp. Mann.*

13. — *he, the Spirit of truth,*] This mode of expression affords a strong proof that the Holy Spirit is a Person. *Dr. Wall.*

—— *he will guide you into all truth:*] Unto all truth necessary to your apostolical office, the instruction of mankind, and the good government of the Church. *Dr. Trapp.*

14. *He shall glorify me:*] By enabling you to work miracles, and to foretell future events, and by leading you to all evangelical truths; and by the conversion both of Jews and Gentiles. *Abp. Newcome.*

16. — *ye shall not see me:*] Because I shall be taken from you by death; and again, after My resurrection, ye shall see Me, though but for a little while, because I must ascend up into heaven. *Dr. Whitby, Dean Stanhope.*

He intimates that He should disappear from them at His death, during three days, and again appear to them after His resurrection, at intervals, during forty days, until His ascension, when they should see Him no more on earth. *Dr. Hales.*

Or our Lord's words may refer to the time of His ascension, as the time when they should not see Him personally any more; but they should afterwards see Him in the influences and gift of His Holy Spirit. *Dr. Lightfoot.*

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18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. [a] Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

[a] Matt. 7. 7.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

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25 These things have I spoken unto you in ‖ proverbs: but the time cometh, when I shall no more speak unto you in ‖ proverbs, but I shall shew you plainly of the Father.

‖ Or, *parables.*

‖ Or, *parables.*

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no ‖ proverb.

‖ Or, *parable.*

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 [b] Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to ‖ his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

[b] Matt. 26. 31.

‖ Or, *his own home.*

33 These things I have spoken unto you,

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20. — *ye shall weep and lament,* &c.] The sufferings and death I am about to undergo shall be matter of extreme sorrow and discomfort to you; but the world will greatly exult and triumph upon that occasion. But your sorrow shall be short, and swallowed up in the joy of beholding Me risen from the dead. *Dean Stanhope.*

22. — *I will see you again,*] How reviving was the accomplishment of this promise to His disciples, when, on returning from His empty tomb, they found all their hopes alive again, their faith confirmed, and their courage rendered invincible, in the sight and enjoyment of their Master! But, if the continuance of this for forty days could inspire so just a joy, what raptures and transports must possess all the faithful, when they shall attain the end of their faith; when they shall see, and dwell, and converse, and reign, with their dear Lord for ever; when their bodies shall be glorified, this vail of flesh and frailty drawn away; when faith and hope shall cease, and be swallowed up in fruition, when they shall be drawn into the likeness of God, and see Him as He is! *Dean Stanhope.*

—— *your joy no man taketh from you.*] Of the joys of the present life we have but a slippery hold; and, were they more substantial than they really are, yet the pleasure in them must be damped by the melancholy prospect that they will one day forsake us, and we know not how soon they may. But the joys promised by our Lord to His faithful followers, as they are true and solid, so are they eternal, without interruption, without conclusion, liable to no decays of nature, no wastings of time; nothing without to destroy them, nothing within to diminish or impair them; subject only to the will of the Almighty Giver, and given by Him never to be taken back. *Dean Stanhope.*

23. — *in that day ye shall ask me nothing.*] "In that day," when that Spirit shall have come, and shall have taught you all things, and satisfied all your doubts, ye will have no more need to ask Me any further questions. *Dr. Hammond.*

—— *in my name,*] As mediator between God and man. *Dr. Whitby.*

24. — *that your joy may be full.*] That your joy, which will begin at My appearing to you again after My death, may be completed by the wonderful success and efficacy of your own ministry. *Dr. S. Clarke.*

25. — *in proverbs:*] In parables and allusions. *Bp. Mann.* In general and less distinct expressions, as to the nature and extent of My kingdom. *Abp. Newcome.*

—— *the time cometh,* &c.] The time draws near, when your prejudices will be removed, and your capacities enlarged; and then I will inform you of the will of God more plainly and perfectly. *Bp. Mann.*

26. — *ye shall ask in my name:*] Ye have another motive for prayer in My name, besides the certainty and prevalence of My intercession, the goodness of the Father, which leads Him to love you, "because ye have loved Me, &c." *Abp. Newcome.*

30. *Now are we sure that thou knowest all things,*] Inasmuch as Thou knowest our secret whisperings amongst ourselves; and so "needest not that any man should ask Thee;" Thou knowest all that men desire unasked; by this we more firmly "believe that Thou camest forth from God." *Dr. Whitby.*

32. *Behold, the hour cometh,* &c.] Be not too confident. Alas! ye know not how soon your strength may be severely tried. *Bp. Mann.*

—— *because the Father is with me.*] Though forsaken by all of you, I shall have the support of My heavenly Father's presence. *Bp. Mann.*

Anno DOMINI 33. that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAP. XVII.

1 *Christ prayeth to his Father to glorify him,* 6 *to preserve his apostles,* 11 *in unity,* 17 *and truth,* 20 *to glorify them, and all other believers with him in heaven.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

[a] Matt. 28. 18. 2 [a] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. Anno DOMINI 33.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them,* [b] and have known surely that I came out from thee, and they have believed that thou didst send me. [b] Chap. 16. 27.

9 I pray for them: I pray not for the

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33. — *that in me ye might have peace.*] That ye might be supplied with matter of consolation and firmness, from the consideration of My having told you before what distresses will befall you, and how they will finally terminate in triumph. Ye must indeed expect to meet with much affliction in this world; but let not this discourage you; I have overcome the world; follow ye My example, and be partakers of My reward. *Dr. S. Clarke.*

—— *I have overcome the world.*] By "the world" we must here understand the evil of the world, its wickedness, troubles, and temptations; all in it which we have reason to fear and avoid, for the sake of our safety or our happiness in this life and the next. And these Christ overcame by expiating human sin upon the cross; and enabling the faithful, by the assistance of His grace to subdue their corrupt passions; by Himself submitting to poverty, sorrow, and even death itself, and by displaying those bright and heavenly virtues which shone in His whole character and conversation. *Abp. Tillotson.*

Chap. XVII. ver. 1. *These words spake Jesus, — and said,*] Our blessed Saviour, having forewarned His Apostles what they were to suffer on account of their preaching the Gospel, and likewise informed them of the assistance they should receive from the Holy Spirit, concludes with the fervent and affecting prayer, contained in this chapter, immediately before He went to the place where He knew that He was to be betrayed and apprehended. *Bp. Mann.*

—— *glorify thy Son, that thy Son* &c.] Support Me at the approaching time of trial; enable Me to prevail and triumph over death by a glorious resurrection and ascension into heaven; that by these means I may likewise glorify Thee, and cause Thy will, revealed in the Gospel, to be believed and obeyed through all the world, unto the eternal salvation of mankind. *Dr. S. Clarke.*

2. *As thou hast given him power* &c.] According to the full intent of that office and power, with which Thou didst originally invest Him, to receive all fitly disposed persons into the covenant of salvation, and to assist and preserve them in it unto everlasting life. *Dr. S. Clarke.*

—— *as many as thou hast given*] Whose hearts Thou hast inclined sincerely to come unto Me. *Dr. Hammond.* Gentiles as well as Jews, who will inherit everlasting life on the conditions of the Gospel covenant. *Abp. Newcome.*

3. *And this is life eternal,* &c.] The condition of this covenant of eternal life is, that they believe and obey Thee the only true God, and Jesus Christ as the true Messiah whom Thou hast sent. *Dr. S. Clarke.* "Whom Thou hast sent" to instruct and save mankind, as "the Apostle and High Priest of our profession," Heb. iii. 1. *Dr. Hales.* In the knowledge of the only true God and of His Son Jesus Christ our Lord, are comprehended all the necessary principles of natural and revealed religion; and this knowledge our Saviour calls eternal life, because it is fundamentally necessary in order to the attainment of it. *Abp. Tillotson.*

—— *the only true God,*] In exclusion of all the false gods which the Gentiles worshipped. *Dr. Trapp.* These words at ver. 3 have sometimes been brought to prove the Father only to be the true God, in exclusion of the Son. But it is impossible they can rightly be so understood, for several reasons. 1st, Our Lord speaks in this place of the true God, in opposition to false gods, who could not give eternal life; the main comparison, therefore, consists in this particular, and does not regard the relation between the Father and the Son. If they are distinguished in the text, it is only because Christ speaks particularly of Himself as Mediator. So at 1 Tim. ii. 5. The Scripture does not in either place speak of such a Father, as had not an everlasting only Son, but it speaks of Him as the true God, in opposition to false deities: not excluding the Son's participation of the Godhead, but distinguishing His mediatorial office, to which the Divine nature was necessary on many accounts. 2dly, As our Lord declares it to be eternal life to know the Father, so does He say as plainly that they who should know the Father should know the Son also, and that all men should honour the Son as they honour the Father. See John v. 23. 3dly, Such modes of expression as omit one Person of the Blessed Trinity, when another is more especially spoken of, are frequent: and the reason is apparent, because each, as partaker of the Godhead, may be said to be true God, and God alone, when opposed to false gods. See, among other places, 1 Tim. vi. 15. 4thly, We find that what is said of the Father in this text is said in the same terms of the Son at 1 John v. 20; whence it is most plain, that the opposition is not intended to be made between the Father and the Son, but between either of them, as true God, in opposition to false gods and idols. *Archdeacon Pott.*

5. — *glorify thou me with thine own self*] By exalting even My human nature to the right hand of glory, and crowning Me with that glory which, as to My Divine nature, I had with Thee before the foundation of the world. See Philipp. ii. 6, 9. *Dr. Whitby.*

6. — *unto the men which thou gavest me* &c.] To those disciples whom Thou hast disposed to believe in Me, I have, by imparting My doctrines, and working miracles before their eyes, afforded the clearest prospect of Thy power, wisdom, holiness, and goodness. *Dr. Whitby.*

7. *Now they have known that* &c.] They have known by My Divine doctrine, and by the miracles which they have heard and seen, that I have derived both from Thee. *Dr. Whitby.*

9, 10. *I pray for them: I pray not for the world,*] I pray not now for the unbelieving and impenitent world, but for those who have embraced that most holy doctrine which Thou hast taught them by My preaching; who have glorified and will glorify My name by their ministry, as I have done Thine by My ministry,

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10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them [c] Ps. 109. 8. is lost, but the son of perdition; [c] that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth. Anno DOMINI 33.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be ‖ sanctified through the truth. ‖ Or, *truly sanctified.*

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 [d] Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which [d] Chap. 12. 26.

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and who consequently are to be esteemed as Thine own, in common with Me. *Dr. S. Clarke.*

Our Lord uses not these words, "I pray not for the world," in a general sense, but only with a particular reference to that very prayer which He was then offering up for His Apostles, ver. 12; in which He was praying for those things which could agree to them alone, or to those who were given Him out of the world; that is, for the purpose of being consecrated to their Apostolical function by that Spirit which the world could not receive, that their joy from His presence with them might be full. Thus He made this very prayer, in which He says, "I pray not for the world," out of affection to the world, and with the design that the preaching of the Apostles to them might be more effectual for their conversion and salvation. *Dr. Whitby.*

11. — *keep through thine own name*] Keep them, by Thy help, in the worship of Thee and the profession of Thy name. *Grotius.*

—— *that they may be one, as we are.*] That they may be united in affection, and all teach the same doctrine, as I have set them the example, by delivering nothing but what was Thy Divine will, to which I have likewise in all things invariably conformed. *Bp. Mann.*

12. — *that thou gavest me*] See notes at chap. vi. 37.

It is completely evident that the phrase "which Thou gavest Me," does not denote any action of God upon men, but merely the state and character of the persons described. In this passage it is plain that Judas was originally one of those whom God had given to Christ in the same sense as He gave to Him the rest of His disciples; and yet, that afterwards, by his own fault, by becoming a son of perdition, a wicked and traitorous person, he ceased to be of that number. *Dr. S. Clarke.*

—— *none of them is lost, but the son of perdition;*] None of those who undertook My service has fallen off from Me but Judas, that wicked traitor, to whom the prophecy relates, Ps. cix. *Dr. Hammond.*

—— *son of perdition;*] One worthy of perdition, 2 Sam. xii. 5; Matt. xxiii. 15; 2 Thess. ii. 3. *Dr. Whitby.*

13. — *that they might have my joy* &c.] That they may have the joy which I have promised them (chap. xv. 11) fulfilled in themselves by the presence of the Spirit, whose fruits are joy and peace. *Dr. Whitby.* "My joy," the joy of which I am the object, the joy which they will derive from Me. *Dr. Campbell.*

15. — *from the evil.*] From the evil men of this world, and from Satan the prince of the world, who will endeavour by persecutions to suppress the truth, and destroy or discourage the preachers of it. *Dr. Whitby.*

17. *Sanctify them through thy truth:* &c.] Consecrate and prepare them for the ministry of Thy most true and holy word. *Bp. Mann.*

19. — *for their sakes I sanctify myself,*] I devote and offer up My life to Thee for their sakes, that they also may be ready to die for the truth. *Bp. Mann.*

20, 21. *Neither pray I for these alone,* &c.] Neither pray I for these My Apostles only, but for all others also, who shall by their preaching be at any time converted to Thy true religion; that, as I am in Thee and Thou in Me, so they shall all be united to Me and to one another, by one holy and indissoluble bond of faith and charity, becoming eminent examples of holiness and piety, so as to convince the world of the excellency of their religion, and force men to acknowledge its truth and Divine authority. *Dr. S. Clarke.*

21. — *that they also may be one*] One in affection, and in cooperation for the advancement of truth and goodness. *Abp. Newcome.*

Let us here observe, that our Saviour not only prays for His Apostles, but also for all such as should believe in Him, and should receive their preaching. Hence we perceive how dear the faithful are to Christ, and how anxiously He desires to make them partakers of that glory which He now enjoys. *Ostervald.*

22. — *the glory*] The power of doing mighty works for the confirmation of their doctrine and the manifestation of Thy glory. *Drs. S. Clarke* and *Whitby.*

23. — *be made perfect in one;*] In one spirit, working in them as it did in Me. *Dr. Whitby.*

24. — *I will that they also,* &c.] I desire that all those who have heartily embraced and sincerely obeyed the doctrines I have taught, may be made by Thee partakers of the same happiness with Myself, and exalted to behold the incomprehensible glory with which Thou didst invest Me in Thy eternal love before the foundation of the world. *Dr. S. Clarke.*

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thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

CHAP. XVIII.

1 *Judas betrayeth Jesus.* 6 *The officers fall to the ground.* 10 *Peter smiteth off Malchus' ear.* 12 *Jesus is taken, and led unto Annas and Caiaphas.* 15 *Peter's denial.* 19 *Jesus examined before Caiaphas.* 28 *His arraignment before Pilate.* 36 *His kingdom.* 40 *The Jews ask Barabbas to be let loose.*

WHEN Jesus had spoken these words, [a] he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

[a] Matt. 26. 36.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 [b] Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

[b] Matt. 26. 47.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he.* And Judas also, which betrayed him, stood with them.

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6 As soon then as he had said unto them, I am *he,* they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, [e] Of them which thou gavest me have I lost none.

[e] Chap. 17. 12.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. ‖

‖ *And Annas sent Christ bound unto Caiaphas the high priest,* ver. 24.

14 [d] Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

[d] Chap. 11. 50.

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26. — *that the love wherewith* &c.] That Thou mayest love them as being Thy sons by adoption, so as to make them partakers of an eternal inheritance, Rom. viii. 17; and so as to fill them with Thy spirit, Gal. iv. 6; and, raising them from the dead, mayest crown them with eternal glory. *Dr. Whitby.*

Our blessed High Priest fulfilled all righteousness from the beginning to the end of His sacred function, Matt. iii. 15. As Aaron, the first Jewish high priest, was anointed at his consecration, (Exod. xxix. 4—7,) so Christ was consecrated to be the world's High Priest at His baptism, when He was washed in water and anointed with the Holy Spirit, descending from heaven, and resting visibly on His head, Ps. xlv. 7; Heb. i. 9; Acts x. 38. And, as the Jewish high priest, on the day of atonement, was required to make annual intercession for himself, for his household, the priests and Levites, and for the whole nation, (Lev. xvi. 17,) so our all-sufficient High Priest, "once" for all, (Heb. ix. 26; Rom. vi. 10,) on this His great day of atonement, solemnly interceded with God His Father, for Himself, that He might be received into glory, His original glory in heaven; (see ver. 1—5;) for His household, the Apostles and Disciples, that God would preserve them in His name, or in the true religion; giving them a spirit of unity and concord, and protecting them in and from the wicked world, ver. 6—19; and that finally they might partake of His glory in heaven, and also be supported by His love and presence on earth, ver. 24—26; and also for all future believers, through their preaching, that they might be endued with the same spirit of unity and concord; and for the conversion of the whole world, ver. 20—23. This seventeenth chapter unfolds, in a short compass, that grand mystery of the Gospel, the instituted means of the salvation of mankind by the Father and the Son, conjointly with Their love for the world. *Abp. Wake.*

Chap. XVIII. ver. 1. — *he went forth*] From the guest-chamber, in which He had partaken of the passover with His disciples. *Abp. Newcome.*

—— *the brook Cedron,*] The name Cedron signifies dark or black; and the brook is thought to have been thus called, either from its running through a dark shady valley, or from the blackness of its water, caused by its receiving all the drains of the city. *Calmet.*

—— *where was a garden,*] The garden of Gethsemane.

3. — *having received a band*] Of Roman soldiers. During the passover feast, the governour of Judea used to station a party of soldiers before the temple to prevent disorder. On this occasion, a portion of these were employed to support Judas. *Beausobre.*

4. — *knowing all things that should come upon him,*] That is, having a full knowledge of all which was to befall Him. *Bp. Mann.*

6. — *they went backward, and fell* &c.] Such was the majesty with which He spake, and so great the Divine power which accompanied His words. *Dr. S. Clarke.*

8. — *let these go their way:*] These My disciples. We should well observe our Saviour's love to His disciples: He is anxious for their safety, while He voluntarily exposes His own life to the malice of His enemies. *Bp. Mann.*

9. *That the saying might be fulfilled,*] By this means that speech of His at chap. xvii. 12, 15, had another, besides the ordinary, completion, that no one of His disciples was cut off with Him. *Dr. Hammond.*

11. — *the cup*] See note at Matt. xx. 22.

13. — *to Annas first;* &c.] See note at Luke iii. 2.

14. — *that one man should die*] See this speech of Caiaphas at chap. xi. 50.

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15 ¶ [c] And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

[c] Matt. 26. 58.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus ‖ with the palm of his hand, saying, Answerest thou the high priest so?

‖ Or, *with a rod.*

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

[f] Matt. 26. 57.

24 [f] Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. [g] They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

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[g] Matt. 26. 69.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ [h] Then led they Jesus from Caiaphas unto ‖ the hall of judgment: and it was early; [i] and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

[h] Matt. 27. 2.

‖ Or, *Pilate's house.*

[i] Acts 10. 28.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 [k] That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

[k] Matt. 20. 19.

33 [l] Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

[l] Matt. 27. 11.

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not

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15. — *so did another disciple:*] By some supposed to be St. John himself, (*Dr. Hammond,*) by others thought rather to be some inhabitant of Jerusalem *Grotius.*

16. — *her that kept the door,*] It was customary with the Hebrews to have female doorkeepers. *Grotius.*

18. — *for it was cold:*] Even snow and frost have been known to take place in Judea about the season of the passover. Biddulph, the English traveller, speaks of heavy cold dews which sometimes chilled the air at that season of the year: and it was now the middle of the night. *Dr. Lightfoot.*

Bp. Pococke also mentions that, in the night of the 8th of May, a time of year much later than the passover, when he was entertained by the Sheikh of Sephourg, a place in Galilee, a fire was made for them to sit by, in a small ruined building. *Harmer.*

23. — *If I have spoken evil,*] If there is any evil in the speech which I have now uttered, accuse Me and prove it: but if not, why dost thou smite Me? *Dr. Hammond.*

28. *Then*] "When the morning was come," Matt. xxvii. 1; Mark xv. 1. *Dr. Trapp.*

—— *lest they should be defiled;*] The prætor's hall was full of Roman soldiers; and a legal pollution was contracted by the Jews, from their presence even among Gentiles, especially on occasions of peculiar purity, as was the passover, Acts x. 28; xi. 3. *Dr. Hammond.*

They would not go into the hall, lest, by mixing with heathens, they might be defiled and unfit to eat of the paschal sacrifices: they did not reflect how much more they were defiled by the bloody purpose in which they were engaged. *Bp. Mann.*

31. — *It is not lawful for us* &c.] It is supposed that the power of life and death was taken from the Jews at the time when, on the banishment of Archelaus, Judea was reduced to a Roman province, and a Roman governour was placed over the inhabitants of Judea, under the title of procurator, subordinate to the government of Syria. *Bp. Pearce.*

32. — *signifying what death he should die.*] He had signified, chap. iii. 14; xii. 32, that He should die upon the cross, which was not a Jewish but a Roman punishment. *Bp. Mann.*

34. — *Sayest thou this thing of thyself,* &c.] Dost thou make this inquiry of thyself from a desire to know the truth, or did others lay it to My charge as a crime, that I profess Myself the Messiah their King? *Dr. Whitby.*

35. — *Am I a Jew?*] That I should think of asking such a question? Meaning the question, whether He was "the King of the Jews," the expected Messiah.

36. — *My kingdom is not of this world:*] Most true it is that I am a King, but My kingdom is not of this world, and not to be propagated by force of arms. *Dr. Whitby.*

Anno DOMINI 33. of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

[m] Matt. 27. 15. 39 [m] But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

[n] Acts 3. 14. 40 [n] Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 *Christ is scourged, crowned with thorns, and beaten.* 4 *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified.* 23 *They cast lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His side is pierced.* 38 *He is buried by Joseph and Nicodemus.*

[a] Matt. 27. 26. THEN [a] Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, Anno DOMINI 33.

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have

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37. — *Thou sayest that I am a king.*] In the sense that I have told you, I have declared, and do now declare Myself to be a King: for this very end was I born, and for this same purpose came I into the world, that I should bear witness of the truth; and whosoever sincerely loves, and is always ready to embrace, the truth, will hear My testimony and be convinced by it. *Dr. S. Clarke.* As our Saviour was anointed to the offices of Prophet and High Priest, so He was also anointed to that of "King." While He was yet on earth, He gave laws unto His church for the regulation of the lives and actions of those who should become members of it, Matt. vii. 24, 26. These laws He established with the royal sanction of rewards and punishments, Matt. vii. 19, 21. He settled a ministry for the conduct of His church under Him, John xx. 21—23. He rules in the hearts of the faithful by His Spirit. He has already begun to subdue sin, the devil, and death, and He will hereafter utterly destroy them, 1 Cor. xv. 24—26. He now sits in full power at the right hand of God interceding for us: and, at the end of the world, He will descend from thence with glory, to judge mankind, and so put in execution His promises and threatenings, by infinitely rewarding those who shall be found to have observed His laws, and exceedingly punishing those who shall have broken them, Matt. xxv. 31, &c. *Abp. Wake.* How worthy of the simplicity of His spirit, and how becoming Himself, was His answer to Pilate on this occasion! I have no kingdom, He says, upon earth, but that which is founded on truth. I am to make no conquest otherwise than by convincing the judgments and consciences of men, and gaining them to the belief of sacred truth, and a submission to it; and every one who is disposed to embrace the truth, will become a subject of My kingdom. *Duchal.*

38. *Pilate saith unto him, What is truth?*] What is the truth, of which Thou speakest, ver. 37, that every one that is of the truth heareth Thy voice? *Dr. Wall.*

—— *And when he had said this, he went out* &c.] Pilate, satisfied of the innocence of Jesus, waits for no answer to an inquiry, which, in the exercise of his judicial office, did not concern him.

—— *I find in him no fault at all.*] I cannot find that He has done any thing which is worthy of death. *Dr. S. Clarke.*

40. — *Now Barabbas was a robber.*] See note at Matt. xxvii. 16.

Chap. XIX. ver. 6. — *Take ye him, and crucify him:*] He tells them that, if they were determined to crucify Him, they must do it at their own peril, for that he could not condemn a man without a fault. *Dr. Whitby.*

7. — *by our law he ought to die,*] They allude either to the law against false prophets, Deut. xviii. 20, or rather to that against blasphemy, Levit. xxiv. 16. The other Evangelists specially relate that He was charged with blasphemy, for confessing that He was the Son of God. *Dr. Whitby.*

—— *because he made himself the Son of God.*] Thus it appears that our Lord suffered death according to the Jewish law, as a blasphemer, because, avowing Himself to be the Son of God, He was clearly understood to represent Himself as equal with God. This sufficiently proves that the Jews understood the title of "the Son of God," in the sense of absolute divinity. *Bp. Tomline.*

8. — *was the more afraid;*] Was the more afraid to crucify Him, not knowing who this person might at last appear to be, about whom so many reports were spread, and against whom the Jews argued so inconsistently. *Dr. S. Clarke.*

11. — *Thou couldest have no power* &c.] I could easily secure Myself, and thou couldest have no power to hurt Me, were it not My Father's will, that, for great and wise reasons, I should at this time submit to be delivered to you by the envy and malice of the Jews. But, since thus it is, and they urge thee with so much

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no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

[b] Matt. 27. 31.

16 [b] Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

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20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ [c] Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, ‖ woven from the top throughout.

[c] Matt. 27. 35.

‖ Or, *wrought.*

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, [d] They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

[d] Ps. 22. 18.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of ‖ Cleophas, and Mary Magdalene.

‖ Or, *Clopas.*

26 When Jesus therefore saw his mother, and the disciple standing by, whom he

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vehemence to cause Me to be put to death, thy sin in yielding to their importunity is not so great as theirs, who, out of mere malice, and against the greatest means of knowledge, clamour against Me as a malefactor, and urge thee to pass sentence upon Me. *Dr. S. Clarke.*

12. — *thou art not Cesar's friend:*] This allegation had the greatest effect on Pilate, because, as historians relate, Tiberius Cesar, who was then the Roman emperour, was most jealous of any opposition to his government, and punished with death all political crimes; Pilate therefore durst not venture that any such charge should be laid against him by the Jews. *Dr. Whitby.*

13. — *in the Hebrew, Gabbatha,*] In the mixture of Syriack and Chaldee, which was then the common language of the Jews.

14. — *the preparation*] That is, the day before the sabbath in the passover week, as is explained at Mark xv. 42.

—— *and about the sixth hour:*] St. Mark, at chap. xv. 25, says, "It was the third hour, and they crucified Him." To explain this seeming difference in the time of the day at which our Lord was crucified, it must be observed, that, amongst the Jews, as the night was divided into four watches, so the day from sunrise to sunset was marked by four principal portions, that of the third, (hour,) the sixth, the ninth, and the twelfth; so that, whatever happened between the third and the sixth hours, however near the conclusion of that division, was reckoned to belong to the third hour. Thus in the case of the crucifixion, St. John mentions that it took place "about the sixth hour," or noon; that is, probably, a short time before it: and this St. Mark calls the third hour, because it was in that portion of the day which was named from the third hour. *Bp. Mann, Dr. Hammond.*

17. — *bearing his cross*] See note at Matt. xxvii. 32.

20. — *it was written in Hebrew, and Greek, and Latin.*] That it was usual about this time to set up publick notices in different languages, is gathered from the account which Josephus gives of an expostulatory message from Titus to the Jews, when the city was almost in his hands, in which he says, Did he not erect pillars with inscriptions on them, in the Greek and in our language? *Archdeacon Paley.*

21. — *Write not, The King of the Jews;*] They probably deemed this title an affront to their nation, as it implied that they had such a King. Perhaps Pilate intended it by way of contempt of them, as they had urged him to crucify Jesus, so much against his own inclination. *Grotius.*

22. — *What I have written I have written.*] A common mode of expression among the Jews; implying that the thing is done, and cannot be recalled. *Dr. Lightfoot.*

23. — *the soldiers, — took his garments,*] The Roman soldiers, being the executioners, had a right to His garments. *Grotius.*

24. — *that the scripture might be* &c.] Thus Ps. xxii. 18 was literally fulfilled.

25. — *there stood by the cross of Jesus his mother,*] She stood in speechless sorrow, paying the last sad duty of natural tenderness to her Divine Son; and now experiencing herself the full accomplishment of Simeon's prediction, delivered in the fulness of joy at His nativity, "Yea, a sword shall pierce through Thy own soul," as it must have done with the keenest edge, when she saw Him set up as a sign or spectacle of publick ignominy, and heard Him spoken against and blasphemed as a false Christ, or false prophet. *Dr. Hales.*

—— *Mary the wife of Cleophas,*] The mother of James the Less, Mark xv. 40, whose father was Alpheus or Cleophas, Matt. x. 3. *Dr. Whitby.*

26. — *the disciple — whom he loved,*] St. John, the writer of this Gospel.

Painted by Daniel de Volterra. *Engraved by George Cooke.*

THE BODY OF CHRIST TAKEN FROM THE CROSS

John C.19. v.38.

London Published by the Society for promoting Christian Knowledge Nov 1. 1815

Anno DOMINI 33. loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all [e] things were now accomplished, [e] that the scripture might be fulfilled, saith, I thirst.

[e] Ps. 69. 21.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. Anno DOMINI 33.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there-out blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, [f] that the scripture should be fulfilled, A bone of him shall not be broken.

[f] Numb. 9. 12. Exod. 12. 46. Ps. 34. 20.

37 And again another scripture saith, [g] They shall look on him whom they pierced.

[g] Zech. 12. 10.

38 ¶ [h] And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus:

[h] Matt. 27. 57.

—— *Woman, behold thy son!*] As if He had said, This man, now that thou art deprived of thy Son, shall be to thee instead of a son, and shall cherish and provide for thee. *Dr. Lightfoot.*

—— *behold thy son!*] Behold one who will take care of thee as if he were thy son. *Dr. Whitby.*

27. — *Behold thy mother!*] These words are few and simple indeed, but full of meaning, easily and equally understood, and obeyed by both; for, from that hour, the disciple took her to his own home, and assuredly treated her with all the respect and tenderness due to such a mother, so recommended. *Dr. Hales.*

What can be more natural than the incident in the history of the crucifixion here related! Of all the disciples of Jesus, St. John was beloved by Him with a peculiar degree of affection; and, as kindness produces kindness, there can be little doubt that the regard was reciprocal. Whom then should we expect to be attending upon Jesus in His last suffering? Whom but St. John, the friend of His heart? Whom but His mother, whose soul was now pierced through by the sword of sorrow, which Simeon had foretold? Whom but those who had been attached to Him through life, who, having been healed by Him of their infirmities, were impelled by gratitude to minister to Him of their substance, to be attentive to all His wants? These were the persons whom we should have expected to attend His execution; and these were there. To whom would an expiring Son, of the best affections, recommend a poor, and probably a widowed, mother, but to His warmest friend? And this did Jesus. Unmindful of the extremity of His own torture, and anxious to alleviate the burden of her sorrows, and to protect her old age from future want and misery, He said to His beloved disciple, "Behold thy mother!"—and from that hour that disciple took her to his own home. Such instances as these of the conformity of events to our probable expectations, are truly genuine marks of the simplicity and truth of the Gospels, and far outweigh a thousand little objections arising from our ignorance of manners, times, and circumstances, or from our incapacity to comprehend the means used by the Supreme Being, in the moral government of His creatures. *Bp. Watson.*

28. — *knowing that all things were now accomplished,*] Considering that all the prophecies, which related to Him, had now been punctually fulfilled, in order to give occasion to the fulfilling of that at Ps. lxix. 21, saith, "I thirst." *Dr. Hammond.* Thirst always attends continued torture. *Abp. Newcome.*

29. — *put it upon hyssop,*] By the word, used by St. Matthew, chap. xxvii. 48, and by St. Mark, chap. xv. 36, and there translated "a reed," the stem of the hyssop seems to be meant. The hyssop is a plant growing on the hills about Jerusalem, with branches spreading on the surface of the ground about a cubit in length. It appears there is a species of it, which grows with a stem or branches not unlike a reed. *Rosenmüller.*

30. — *It is finished:*] He says this partly with respect to the prophecies and types, which had all been punctually fulfilled in the person of Him, the true Messiah; but more particularly with reference to the great work of man's redemption, and all that was necessary for reconciling sinners to their offended God, which had been fully and exactly performed by Christ now suffering in their stead. *Dean Stanhope.* See note at Matt. xxvii. 50.

31. — *was an high day,)*] Being the sabbath in the passover week. *Bp. Mann.* It was the day of the offering of the sheaf of firstfruits, and of the people's appearance in the temple, Lev. xxiii. 10, 11; Exod. xxiii. 19. *Dr. Lightfoot.*

32. — *and brake the legs*] The punishment of the cross was abolished by Constantine; and, in commending the edict which he published to this effect, a heathen writer notices this very custom of breaking the legs. *Archdeacon Paley.*

34. — *came thereout blood and water.*] Among the reasons which induced St. John to assert this fact with so much emphasis, the principal probably was, to shew the reality of Christ's death. For the flowing of the water out of that wound in the side, was an indication of the spear having penetrated the pericardium in which that water was lodged, and on the wounding of which every animal dies immediately. This fact therefore was recorded to obviate the calumnies of the enemies of the truth, who might otherwise pretend that Jesus was taken down from the cross before He was dead, and thence call in question the reality of His resurrection from the dead. *West.*

35. — *he that saw it*] St. John, the writer of this Gospel, standing by the cross, ver. 26.

—— *that ye might believe.*] That all who read this record may be convinced and firmly believe that Jesus really and truly died, and consequently that His rising again was a real and true resurrection from the dead. *Dr. S. Clarke.*

36, 37. *For these things were done,* &c.] These circumstances remarkably fulfilled in Him, as the true Paschal Lamb, that which had been expressly commanded in the typical paschal lamb, Exod. xii. 46, that a bone of it should not be broken; and also were an accomplishment of that prophecy of Zechariah, chap. xii. 10, "They shall look on Him whom they have pierced." *Dr. S. Clarke.* There may also be a reference to the words at Ps. xxxiv. 20. *Dr. Lightfoot.*

Anno DOMINI 33. and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight.*

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAP. XX.

1 *Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection.* 11 *Jesus appeareth to Mary Magdalene,* 19 *and to his disciples.* 24 *The incredulity, and confession of Thomas.* 30 *The scripture is sufficient to salvation.*

[a] Matt. 28. 1. Mark 16. 1. THE [a] first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to [b] Chap. 13. 23. & 21. 20. Simon Peter, and to the [b] other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in. Anno DOMINI 33.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not;

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39. — *about an hundred pound weight.*] According to Josephus, it was the custom of the Jews to employ large quantities of spices for embalming a dead body, when they wished to shew particular respect to the person deceased. *Bp. Pearce.* Our Lord alludes to this ceremony of His burial at Matt. xxvi. 12. *Bp. Mann.*

Chap. XX. ver. 1. — *cometh Mary Magdalene*] With whom were Salome, and Joanna, and Mary the wife of Cleophas. See Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 10. *Bp. Pearce.*

—— *the stone taken away*] The circumstance of the placing the stone at the door of the sepulchre is not mentioned by St. John, but only by the other Evangelists; which is one among other proofs that he wrote to complete what they had written. *Le Clerc.*

2. — *the other disciple,*] St. John.

8. — *he saw, and believed.*] Believed the report of Mary Magdalene, that the body was taken away, ver. 2. *Dr. Campbell.* Believed that the body was taken away out of the sepulchre, as Mary Magdalene had said, ver. 2, of which, until then, they doubted. As to His resurrection, ver. 9, they had no expectation of it, although foretold in the Scriptures. *Bp. Mann.*

9. *For as yet they knew not the scripture,* &c.] That is, they did not understand from the Prophets, that the Messiah was to rise again from the dead; being, on the contrary, persuaded that these very Prophets had foretold the Messiah should not die, but abide for ever. *West.*

10. — *unto their own home.*] To the house where they and the other disciples were used to lodge, or at least to assemble themselves; for, on that evening, Jesus found them assembled together, ver. 19. *Bp. Pearce.*

11. *But Mary stood*] Mary Magdalene, to whom, as St. Mark relates, chap. xvi. 9, our Lord first appeared. See ver. 16. *Bp. Pearce.*

15. — *supposing him to be the gardener,*] There probably was not sufficient daylight to enable her to see distinctly. *Bp. Pearce.*

—— *I will take him away.*] Will carry Him to His grave again, or provide some other buryingplace for Him. *Dr. Hammond.*

17. — *Touch me not; for* &c.] Be not solicitous to touch or hold Me now; thou wilt have sufficient time to converse with Me, and be assured of the reality of My resurrection; for I shall not immediately ascend, but shall stay some time with you here on earth. *Dr. Whitby.* Mary, and the other women who were with her, endeavoured to hold Jesus by the feet, (Matt. xxviii. 9,) fearing probably lest they might lose Him again. But He comforts them by saying, that He should not leave them very soon, but would give them several opportunities of seeing Him before His ascension into heaven. *Bp. Mann.*

Anno DOMINI 33. for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

[c] Mark 16. 14. 19 ¶ [c] Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. Anno DOMINI 33.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

[d] Matt. 18. 18. 23 [d] Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my

—— *say unto them, I ascend unto my Father,* &c.] These words, "I ascend &c." plainly refer to a conversation He had with them before He was betrayed, in which He told them He should go to His Father, &c. By these words, therefore, they were not only reminded of another prediction of His, but were called upon to expect the great things which were to be the consequence of His going to the Father; namely, the coming of the Comforter, a power of working miracles, and, what would be an earnest of all these things, the joy of seeing Him again; all which He had promised them in the conversation alluded to in this message, John xiv. *West.*

Or the words may be considered as relating to our Lord's promise, that He would not leave them comfortless, and that He would send them another Comforter. Mary's mind was perhaps intent on this promise, when she fell at His feet: on which He said, I must first ascend to My Father before I can bestow upon you these things which I have promised; do not therefore now touch Me and detain Me, from any expectation of that kind; but wait rather for My ascension, and go and tell the same things to My brethren for their encouragement. *Dr. Lightfoot.*

19. — *Peace be unto you.*] An usual form of salutation.

20. — *shewed unto them his hands and his side.*] To convince them that it was His very person, and His real human body, which they saw. See Luke xxiv. 37—40. *Dean Stanhope.*

21. — *so send I you.*] Not only to preach in My name, as I did in His; but, as He anointed Me to My office by baptizing Me with the Holy Ghost, Luke iv. 18; John x. 36; so will I baptize you also with the Holy Ghost sent down from heaven, Luke xxiv. 49; and thus anoint you to your office, 2 Cor. i. 21, 22; in testimony of this, I now say unto you, ver. 22, "Receive ye the Holy Ghost," and will soon after My ascension send Him more plentifully upon you. *Dr. Whitby.*

Our Lord here invests the Apostles with as ample powers of preaching the Gospel themselves, and commissioning others so to do, as He Himself had been entrusted with by God the Father. *Dr. Nicholl.*

When our Lord says that He sends the Apostles "as the Father had sent Him," He must be understood to mean, that He sends them with the same design with which He Himself came, that of doing the work, and seeking the honour of Him that sent Him; that of propagating and establishing the kingdom of the Messiah, by faith in His blessed Gospel: also, that He sends them with the same authority, so far as was necessary for compassing that design; and with the same assurances of love, protection, and gracious assistance, engaging to grant success to their labours and protection to their persons, in the same manner as the Father had done to Him. *Dean Stanhope.*

The original of the commission by which the ministers of different orders in the Church exercise their office in the Church, is derived from God the Father, by whom our Lord was sent into the world, to mediate between God and man, as Himself also witnesseth. "As Thou hast sent Me into the world," saith He to the Father, "even so have I also sent them into the world," John xvii. 18. And to His Apostles, "As My Father hath sent Me, even so send I you." So that the whole power of erecting the Christian Church, and of governing it since it was erected, is derived from the Father. But the Person, by whom this power is immediately conferred, is the Holy Spirit. He it was, by whose anointing our Lord was invested with the mediatorial office: so that, though Christ as God has the same nature with the Father and the Holy Spirit, yet as man, and Mediator of the New Covenant, He receives His office and power from the Holy Spirit's operation and influence. And the authority and special grace, whereby the Apostles and all Church officers execute their respective functions, are in the same manner ascribed to the Spirit. This is expressed in the very form of the Apostles' ordination here, where the authority to remit and retain sins is made a consequence of their receiving the Holy Ghost. *Abp. Potter.*

22. — *Receive ye the Holy Ghost:*] He now gave them the Spirit, though the full effusion of it was reserved for the day of Pentecost. *Abp. Newcome.*

23. *Whose soever sins ye remit,* &c.] That is, whosoever embraces your doctrine and truly repents; when ye thereupon, in My name and by My authority, remit his sins, your sentence of absolution shall be ratified and confirmed in heaven; and whosoever either obstinately rejects your doctrine, or disobeys and behaves himself unworthily under it, his sins shall not be forgiven; but the censures ye pass upon him on earth, shall be confirmed in heaven. *Dr. S. Clarke.*

The ministerial office is of so high a nature that nothing but a Divine commission can qualify any person for the execution of it. The ministers of religion are to publish the laws of God, to pass His pardons, and to preside in His worship. God hath committed to them the keys of the kingdom of heaven; and "whose soever sins they remit, they are remitted; and whose soever sins they retain, they are retained." They are the stewards of the mysteries of God, and the dispensers of His holy word and sacraments; and on their ministration, the assistances of the Holy Spirit and all the graces of a good life depend. All these characters are ascribed to them in Scripture; and consequently do sufficiently demonstrate the dignity of their office, and are a plain argument that none but God Himself can give them their commission. *Wheatley.*

24. — *Thomas, — called Didymus,*] Called Thomas among the Hebrews, and Didymus among the Greeks. *Dr. Lightfoot.*

25. — *Except I shall see* &c. — *I will not believe.*] It is no wrong to the virtues of the Apostle St. Thomas, to say that his slowness to believe, in the instance before us, discovered weakness to a very high degree, and a hardness to be persuaded; which, in an Apostle especially, must deserve considerable blame. But, in contemplating his conduct on this occasion, we should consider what benefits are to be derived from the faults and failings of such eminent persons. When the Evangelists so freely transmit to all future ages such blots, as the denial of St. Peter, the unbelief of St.

Anno DOMINI 33. finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. Anno DOMINI 33.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Thomas, the fears, cowardice, and heaviness, of all their brethren; we must be fully satisfied that they were men of integrity, that they had not the slightest design of magnifying themselves or imposing on the world, and that their only object was to speak the very truth. Again, while this consideration should impress upon us the general frailty and imperfection of our nature, it should inspire us with great tenderness and caution, how we presume to judge and censure others; above all, how we presume to determine any thing concerning their spiritual and future state, on account of any evil actions which they have committed. If Prophets, if Apostles, if other shining lights, who are now so many suns in the kingdom of heaven, have had these misfortunes; and yet, by the grace of God and their own better consideration, have recovered their station, and come forth, like the morning light, with double lustre, after darkness and errour; who are we that we should set bounds to the grace of God, or despair even of the worst of our brethren? *Dean Stanhope.*

—— *I will not believe.*] The backwardness of believing, in some of the Apostles and disciples, added to the evidences afforded of our Lord's resurrection, and ministered occasion for several most undeniable proofs. As these disciples were to be the attestors of this event to all the world, it was of great concern to know on what convictions they embraced the truth. And we find, indeed, that they proceeded so warily as to doubt every circumstance; that they were resolved not to believe till there was no pretence left for doubting any longer; and received nothing till it had been most critically inquired into. More than this we cannot have; more we cannot ask in any witness than judgment, care, and integrity; and all these attested by the seal of the Holy Ghost, the gift of miracles from heaven. Thus, upon all accounts, the delays and doubtings of the Apostles were of mighty advantage to this doctrine of the resurrection. They gave occasion for more convincing and sensible proofs of it to themselves; and they rendered them more competent and credible attestors of it to others. *Dean Stanhope.*

26. — *after eight days*] Thus the Jews express a week. As our Lord had risen and appeared to the Apostles on the first day of the week, they seem thus early to have devoted that day peculiarly to His solemn worship, Acts xx. 7; 1 Cor. xvi. 2. *Dr. Hammond, Grotius.*

—— *the doors being shut,*] "For fear of the Jews," as at ver. 19. *Dr. Lightfoot.*

27. — *Reach hither thy finger,* &c.] Let us observe and admire the marvellous love and condescension of our blessed Saviour, who thus stooped to the infirmities of the doubting disciple, and would not give him over to his unbelief, though that unbelief was most unreasonable. He had already convinced the other Apostles sufficiently of His resurrection; and their testimony ought to have convinced St. Thomas, as in aftertimes his testimony convinced those who believed through his preaching. It is a most unreasonable demand to have the senses satisfied in every article of faith; and therefore there was sufficient cause to deny St. Thomas that satisfaction which he requested. But yet we see this good Shepherd sought and found His lost and wandering sheep, and by so doing He hath assured us that it is not His will that any of His little ones should perish. *Dean Stanhope.*

28. — *My Lord and my God.*] I acknowledge that Thou art my very Lord and Master; and that this is an evidence to me, that Thou art the Almighty God of heaven. *Dr. Hammond.*

It should be observed, that our Saviour does not censure St. Thomas, when he, on being convinced of His resurrection, exclaims, "My Lord and My God." By allowing Himself, therefore, to be called God, He admits that the name was justly applied to Him. *Bp. Tomline.*

The means employed by our Lord to remove the unbelief of St. Thomas, drew from him this noble confession; in which he not only acknowledged Jesus to be the Messiah, the very same Lord to whom he had been a servant and companion during His ministry, but he moreover owned His Divine nature, and drew the consequence to himself, which St. Paul did afterwards to the Romans, (Rom. i. 4,) that the resurrection of Jesus from the dead, and the power He exerted in it, did abundantly declare Him to be the very Son of God. So mighty a change do we find in this Apostle, that he now adores and admires as the almighty and everliving God, Him whom he could not be prevailed upon, so lately, to believe to be any other than a deceased and merely human being. *Dean Stanhope.*

This is the most signal and important confession of faith in Christ to be found in the Gospels. It clearly and distinctly recognizes His proper sovereignty and Divinity, as our immediate Lord or Governour, Ps. xxii. 28; and our future Judge or mighty God. *Dr. Hales.*

29. — *because thou hast seen me,*] Thy faith would have been more excellent, if, without such demonstrative evidence, thou hadst believed; and such is their faith, who have believed without it. *Dr. Hammond.*

Jesus, in whom dignity and mildness were mixed in the most accurate proportion, spares His convert the additional confusion of a reproof; but gives him instruction, suitable to the occasion, necessary for himself, and useful to all the world ever after; that no great virtue could be shewn by the mere admission of evidence which could scarcely be resisted, and consequently that no great recompense could be expected for it; but that the preserving a mind, open to embrace, and careful to seek after, such lower degrees of evidence, and less obvious kinds of it as our heavenly Father may think fit to bestow, is giving a valuable proof of upright intention, and making a considerable step towards the attainment of distinguished happiness hereafter. *Abp. Secker.*

—— *blessed are they that have not seen, and yet* &c.] These words are plainly comparative, expressing the greater blessedness of those who with less light find the way of truth, and with fewer helps and assistances do what is right. Yet it is very evident this is to be understood only of those who in all other respects are in like circumstances, and of whom are required the like instances of duty. It is not meant, that all who have believed without seeing, have on the whole the advantage over those who have believed on the evidence of sight; but, so far only as their circumstances are in other respects equal, is the blessedness greater of those who have believed without seeing. *Dr. S. Clarke.* The Divine wisdom saw it expedient to suffer the Apostles to doubt, for the greater confirmation of the faith. And He managed those doubts so, that no circumstance should be wanting at last to prove His resurrection. Though He let them in to those proofs by degrees, as they were able to bear them, yet He did it so artificially that every fresh instance confirmed, and added something to, those that went before. The empty sepulchre confirmed the women's report; Christ's appearance to Mary Magdalene shewed He was alive; that to the disciples at Emmaus proved that it was at least the Spirit of Christ, by expounding the prophecies and breaking of bread; that to the eleven shewed the reality of His body; the conviction given to St. Thomas, proved it the selfsame body that had been crucified; and that miracle of the fishes,

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30 ¶ [e] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

[e] Chap. 21. 25.

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAP. XXI.

1 *Christ appearing again to his disciples was known of them by the great draught of fishes.* 12 *He dineth with them:* 15 *earnestly commandeth Peter to feed his lambs and sheep:* 18 *foretelleth him of his death:* 22 *rebuketh his curiosity touching John.* 25 *The conclusion.*

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

‖ Or, *Sirs.*

5 Then Jesus saith unto them, ‖ Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

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7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus

(John xxi. 6,) argued the same Divine nature, still united to the same body. So that, though there were many proofs, yet none of them was superfluous. Every one hath something new, and peculiarly its own; and all together are a demonstration so full and satisfactory of the same Christ, the same God and man in one person, returned from the dead, that we have great reason to praise God for suffering the disciples to doubt so much and so long; since by their not believing "because they had seen," there is the greater assurance afforded to us, "who have not seen, and yet have believed." *Dean Stanhope.*

The resurrection of our Lord was the accomplishment both of the ancient prophecies and of His own prediction; a declaration on the part of God, that the great atonement was accepted; an attestation to the truth of His doctrines, and of His high pretensions; a confirmation of the hopes of His followers, which renders it no less unreasonable to doubt of the ultimate completion of His largest promises, than it would have been to entertain any hopes, if His promises had actually been found to fail in so important an instance. We have reason therefore to be thankful, that, in the first preaching of the Gospel, Providence ordained that a fact of such importance should be accompanied with irresistible evidence. *Bp. Horsley.*

Chap. XXI. ver. 1. — *at the sea of Tiberias;*] In Galilee, where He had promised, Matt. xxviii. 10, that they should see Him.

2. — *and two other of his disciples.*] Perhaps two of the inferiour disciples, among the number of the seventy. *Grotius.* Or they may have been St. Philip and St. Andrew. *Dr. Lightfoot.*

3. — *I go a fishing.*] Want of occupation was disreputable among the Jews; and probably the Apostles were obliged, now that their Master was departed, to have recourse to their trades, as a means of livelihood. *Grotius.*

5. *Then Jesus saith unto them, Children,* &c.] Our Lord addresses them as His children, and speaks to them with affection and authority, as a Father and a Master, giving them cause to suspect that He was no ordinary person, though unknown, and to make them the more ready to obey His orders. *Dr. Jortin.*

7. — *saith unto Peter, It is the Lord.*] He had good reason so to think, both on account of the miraculous draught, and because Christ had wrought the very same miracle once before in behalf of him and of some of the disciples now present. See Luke v. 4—9. *Dr. Jortin.*

—— (*for he was naked,*) *and did cast* &c.] The expression "naked" was applied to the Jews when they had on them only their inner garment. See the note on Job xxii. 6. St. Peter cast himself into the sea, from impatience and eagerness to go to Christ as soon as possible. *Bp. Mann.* It is probable that, on account of the shallowness of the water, the vessel could not be drawn close to the shore.

11. — *full of great fishes,*] Modern travellers have found that the sea of Tiberias abounds in fish, some of them very large. *Harmer.*

12. — *and dine.*] The word here used applies to the morning meal: the Apostles had been fishing during the night, and it was now morning, ver. 3, 4. *Grotius.*

—— *And none of the disciples durst ask him,*] None of them dared to ask Him, well knowing, both by the miracle and by His whole behaviour, that it could be no other than Jesus. *Dr. S. Clarke.*

14. — *the third time that Jesus shewed himself*] The third time that He shewed Himself to the disciples collectively; the two former instances being related by St. John at chap. xx. 19, 26. These are all the appearances after His resurrection which St. John has recorded. *Dr. Lightfoot, Bp. Pearce.*

Anno DOMINI 33. shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

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19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple [a] whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

[a] Chap. 13. 23. & 20. 2.

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall

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15. — *lovest thou me more than these?*] More than these My disciples do, who are here present. Christ's words may thus be interpreted—Thou didst say to Me, on the night when I was betrayed, Although all Thy disciples should forsake Thee, yet will not I; I will live and die with Thee: which was in effect to pretend that thou didst love Me more than they; and now thou hast hastened before them all to come to Me through the sea; I ask thee therefore, Dost thou indeed love Me more than these My disciples love Me? *Dr. Jortin.*

—— *thou knowest that I love thee.*] He would not presume to say, I love Thee more than these, for he remembered his own former weakness; but he affirmed that he did indeed sincerely love Christ. *Dr. Jortin.*

16. — *Feed my sheep.*] Express thy love to Me by thy care of the flock committed to thy charge. *Dr. S. Clarke.*

Some persons have argued from these words of our Saviour, in favour of the supremacy of St. Peter above the rest of the Apostles. But such an opinion is altogether groundless. For, if our Lord used these words with the view of commanding St. Peter to feed all His sheep and lambs without any exception, it is certain that he was wanting in his duty, for he never exercised any acts of supremacy over the rest of the Apostles; on the contrary, when sent by them, he obeyed, Acts viii. 14; and, when reproved by St. Paul, he held his peace; and was so far from feeding all the sheep of Christ, that he never fed any of the province of St. Paul. *Dr. Whitby.*

17. — *Peter was grieved because he said unto him the third time,* &c.] He was grieved at this threefold repetition, which looked as if Christ distrusted his sincerity, or foresaw his falling once more from his duty; and therefore he now answered with greater fervency. Our Lord here conveyed a rebuke for his threefold denial of his Master, and St. Peter could not fail so to understand it; but, though he was disquieted and afflicted at it, yet he saw plainly that it was not the angry upbraiding of an offended Master, who intended to take a final leave of an old servant, and to employ him no more; but that it was a most gentle, indirect reprimand, mixed with much tenderness and kindness, and a sure indication that his fall was forgiven him, and that he was reinstated in full favour and trust, since Christ not only thus inquired into the sincerity of his love, but laid upon him a threefold command to feed His flock. *Dr. Jortin.*

18. — *When thou wast young,*] Now when thou art young; that is, active, and comparatively not old. There is an allusion to what had just happened in St. Peter's eagerness to come to our Saviour, and girding himself to walk through the sea. *Grotius.*

—— *thou shalt stretch forth thy hands,* &c.] Thou shalt be girt and bound against thy will, and with thy hands stretched out shalt be fastened to the cross. This, accordingly, happened to St. Peter a short time before the destruction of Jerusalem, and above thirty years after the time when this was spoken, in the reign of Nero. *Bp. Mann.*

19. — *by what death he should glorify God.*] Should finally suffer martyrdom for the glory of God, and for a testimony of the truth of the religion of Christ. *Dr. S. Clarke.*

—— *Follow me.*] That is, thou shalt follow Me in sufferings, as before thou didst in discipleship. *Dr. Hammond.*

20. — *seeth the disciple whom* &c.] Meaning St. John himself.

22. — *If I will that he tarry* &c.] Jesus did not think fit to satisfy St. Peter's curiosity by a direct answer, but returned an answer which restrained it by commanding him to look well to the discharge of his own duty, without troubling himself respecting the fate of others, which was no part of his concern. *Dean Stanhope.*

—— *till I come,*] Meaning, till I come to destroy the city and nation of the Jews. *Dr. Lightfoot.*

—— *what is that to thee? follow thou me.*] As if He had said, Instead of busying thyself in those inquiries which are beyond thy sphere, and do not belong to thee, obey My precepts and imitate My example, and then thou wilt be sure of doing right, for thy whole duty consists in this, and in nothing else. *Dean Tucker.*

The inquiry of St. Peter was innocent, and there is no reason to suppose that our Lord was angry with him for making it, but He was willing to take this opportunity, according to His custom on other occasions, of inculcating on St. Peter his own duty, and of discouraging needless curiosity about the affairs of other men. What was innocent in St. Peter in the present case, and may in numberless instances be innocent in any man, is yet a matter which may grow into a vice, and, by becoming a habit, may lead to things very detrimental to a right temper and disposition of mind. *Dr. S. Clarke.*

23. *Then went this saying* &c.] From this ambiguous manner of our Lord's expressing Himself, some of the disciples imagined that St. John would never die, but be found among those that would be alive at Christ's second coming. See 1 Cor. xv. 51, 52; 1 Thess. iv. 17. Whereas the real meaning of His words is, that this disciple would survive the destruction of Jerusalem, which in various passages of Scripture is called the coming of our Lord, being a most eminent judgment and evidence of His truth and power. See Matt. xxiv. 27, 37. *Dean Stanhope.*

St. John, living till the reign of Trajan, survived "the coming of Christ" at the destruction of Jerusalem thirty years. *Dr. Hammond.*

Anno DOMINI 33. not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 [b] And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. Anno DOMINI 33. [b] Chap. 20. 30.

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24. *This is the disciple* &c.] The disciple, respecting whom this was spoken, is the writer of this present history, and his testimony is certainly and infallibly true, so that whatever is herein related is undoubtedly to be believed. *Dr. S. Clarke.*

This (meaning himself) is the disciple who testifies of these things, and wrote them. And we all know that such testimony obtains in all judgments whatever, for he was an eyewitness, and saw what he testifies. *Dr. Lightfoot.*

25. — *there are also many other things*] It would be impossible to record every particular incident of our Saviour's life, nor is it necessary; the matters which are here recorded being sufficient for our instruction, and being certainly and undoubtedly true, are most worthy of our entire belief. *Bp. Mann.* That is truly perfect which is sufficiently fitted for its end. All our Saviour's miracles and discourses are not recorded in the Gospels, but so much is delivered down to us, as is amply sufficient for our faith and practice. *Dean Stanhope.*

—— *even the world itself could not contain*] This is a strong figurative expression, agreeable to Eastern modes of speech, signifying the great number of miracles which Jesus wrought. *Bp. Pearce.*

—— *Amen.*] This is a reverential attestation of the truth and importance of the contents of this book. *Bp. Mann.*

The accounts of our Lord's resurrection given by the different Evangelists are substantially the same, though differing in a few minute occurrences of no moment, which have been ably reconciled by learned men. His several appearances after His resurrection to different persons and at different times, which we find recorded, are the following. The first to Mary Magdalene alone, Mark xvi. 9. The second to her in company with several other women, Matt. xxviii. 9. The third to St. Peter, 1 Cor. xv. 5. The fourth to the two disciples going to Emmaus, Luke xxiv. 13. The fifth to the Apostles at Jerusalem, when they were assembled with the doors shut on the first day of the week; at which time He shewed them His hands and His feet, pierced with the nails, and did eat before them, John xx. 19; Luke xxiv. 37—43. The sixth to the Apostles a second time as they sat at meat, when He satisfied the doubts of the incredulous St. Thomas, by making him thrust his hand into His side, John xx. 26. The seventh to St. Peter and several of His disciples at the lake of Tiberias, when He also ate with them, John xxi. 1. The eighth and last was to above five hundred brethren at once, 1 Cor. xv. 6.

There are then no less than eight distinct appearances of our Lord to His disciples after His resurrection, recorded by the sacred historians. In regard to these, it is quite impossible that there should have been any delusion or imposition, and that all those different persons could be deceived in these appearances of One, with whose countenance, figure, voice, and manner, they had for so long a time been perfectly well acquainted, and who now, not merely presented Himself to their view transiently and silently, but ate and drank and conversed with them, and suffered them to touch Him and examine Him thoroughly, that they might be convinced by all their senses, that it was truly their beloved Master, and not a spirit, that conversed with them. It is quite impossible that the disciples should have invented a tale to impose upon others, because it would have been an imposition, not only on others, but on themselves. It would have been an attempt to persuade themselves that their Master was risen when He really was not, from whence no possible benefit could arise to them, but, on the contrary, grief, disappointment, and mortification in the extreme. But besides this, the narratives themselves of this great event bear upon the very face of them the strongest marks of reality and truth. They describe, in so natural a manner, the various emotions of the disciples on their first hearing of our Lord's resurrection, that no one, who is acquainted with the genuine workings of the human mind, can possibly suspect any thing like fraud in the case. When the women were first told by the angels that Christ was risen, and were ordered to tell the disciples, they departed quickly from the sepulchre, "with fear and great joy," Matt. xxviii. 8; with joy at the unexpected good news they had just heard; and with reverential fear at the presence of the angel. They therefore "trembled and were amazed:" and ran to bring the disciples word; "neither said they any thing to any man; for they were afraid," Mark xvi. 8. And when they had told these things to the Apostles, "their words seemed to them as idle tales, and they believed them not," Luke xxiv. 11. When Jesus Himself appeared to the Apostles at Jerusalem, "they were terrified and affrighted, and supposed that they had seen a spirit; and they believed not for joy, and wondered," Luke xxiv. 37, 41. When He appeared again unto the eleven as they sat at meat, they were so incredulous that He upbraided them with their unbelief, Mark xvi. 14. And St. Thomas would not be convinced without thrusting his hand into His side, John xx. 27. This certainly was not the behaviour of men who were fabricating an artful story to impose upon the world, but of men who were themselves astonished, and overpowered with an event which they did not in the least expect, and which it was with the utmost difficulty they could be brought to believe. *Bp. Porteus.*

General Reflections on the Gospel, the Character of our Lord, &c.

In the history of our Lord, given by the Evangelists, such a scene has been presented to our observation, as cannot but have excited sensations of a very serious and very awful nature in our minds. We cannot but have seen that the Divine Author of our religion is, beyond comparison, the most extraordinary, and most important Personage, that ever appeared on this habitable globe. His birth, His life, His doctrines, His precepts, His miracles, His sufferings, His death, His resurrection, His ascension, are all without a parallel in the history of mankind. He called Himself the Son of God, the Messiah predicted in the Prophets, the great Redeemer and Deliverer of mankind, promised in the sacred writings, through successive ages, almost from the foundation of the world. He supported these great characters with uniformity, with consistence, and with dignity, throughout the whole course of His ministry. The work He undertook was the greatest and most astonishing that can be conceived, and such as never before entered into the imagination of man. It was nothing less than the conversion of a whole world from the grossest ignorance, the most abandoned wickedness, and the most sottish idolatry, to the knowledge of the true God, to a pure and holy religion, and to faith in Him, who was the way, the truth, and the life. He proved Himself to have a commission from heaven, for those great purposes, by such demonstrations of Divine wisdom, power, and goodness, as it is impossible for any fair, and ingenuous, and unprejudiced mind, to resist. When all these circumstances are collected into one point of view, they present such a body of evidence, as must overpower by its weight all the trivial difficulties and objections that the wit of man can devise against the Divine authority of the Gospel. Let us consider, in the first place, the transcendent excellence of our Lord's character, so infinitely beyond that of every other moral teacher; the gentleness, the calmness, the composure, the dignity, the integrity, the spotless sanctity of His manners, so utterly inconsistent with every idea of enthusiasm or imposture; the compassion, the kindness, the tenderness He expressed for the whole human race, even for the worst of sinners, and the bitterest of His enemies; the perfect command He had over His own passions; the temper He preserved under the severest provocations; the patience, the meekness, with which He endured the most cruel insults, and the grossest indignities; the

fortitude He displayed under the most excruciating torments; the sublimity and importance of His doctrines; the consummate wisdom and purity of His moral precepts, far exceeding the natural powers of a man born in the humblest situation, and in a remote and obscure corner of the world, without learning, education, languages, or books. Let us consider, further, the minute description of all the most material circumstances of His birth, life, sufferings, death, and resurrection, given by the ancient Prophets many hundred years before He was born, and exactly fulfilled in Him, and Him only; the many astonishing miracles wrought by Him in the open face of day, before thousands of spectators, the reality of which is proved by multitudes of the most unexceptionable witnesses, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the Gospel. Above all, let us consider those two most remarkable occurrences in the history of our Lord, which are alone sufficient to establish the divinity of His person, and of His religion; I mean His wonderful prediction of the destruction of Jerusalem by the Romans, with every minute circumstance attending it; and that astonishing and well authenticated miracle of His resurrection. When we lay all these things together, and weigh them deliberately and impartially, our minds must be formed in a very peculiar manner indeed, if they are not most thoroughly impressed with faith in the Son of God, and the Gospel which He taught. *Bp. Porteus.*

We cannot but observe in our Saviour's general demeanour a surprising mixture of humility and greatness, dignity and self-abasement, both of which were equally instructive in their turns. Sometimes we find Him solemnly asserting His divinity, at others the meekest and the lowest of the sons of men: sometimes reminding His followers that He could command legions of angels, were it necessary; at other times apprizing them that He should be more destitute of common conveniences, than even the beasts of the field, or birds of the air; now telling them, that a greater than Solomon is amongst them, now washing His disciples' feet: conscious of His own power and just prerogative, yet all submission to the powers in being; complying with their laws and institutions, however hazardous or inconvenient to Him; and paying their demands to the uttermost, though at the expense of a miracle: on some occasions publishing the character and office which He bore; on others, carefully concealing them, in order to prevent the hasty misconstruction of His friends, to guard against the inveterate malice of His foes, and gain sufficient time to fix a good foundation for the faith of all. None was more industrious and zealous in the cause of God; none more indifferent and resigned in His own; He patiently endures the affronts and outrage to His person, and the frequent insults on His reputation, and intercedes for the forgiveness of His murderers; yet when His Father's honour is concerned, He vindicates it instantly, and with uncommon warmth; He publickly chastises the profaners of His temple, and threatens the severest punishment to such as should continue to blaspheme the power and Spirit by which He was acting. He is ready to receive publicans and harlots; disdains not to converse with hereticks and schismaticks; persons most odious and of worst repute, but whom He sees to be truly penitent, and really desirous of instruction; while He rejects the formal sanctimonious hypocrite, and reprimands the self-sufficient Pharisee. He detects, and with authority rebukes, the flattery of the proud, designing querist; but satisfies each scruple, and resolves each doubt of the sincere and humble searcher after truth, even before they can be intimated to Him. He cherishes the brokenhearted, comforts the desponding, strengthens and supports the weak and wavering; condescends to the infirmities of the meanest and most despicable, that has the least spark of goodness in him; but never gratifies the vanity, or gives way to the petulancy, of the greatest. Vice from Him meets with due discouragement and just reproof in all men of the highest station; virtue, with kind compassion, and a generous aid, in any of the lowest.

Neither in the perusal of the Gospels should we omit to consider the ordinary course and common tenour of our Saviour's life, which we find chiefly conversant in social duties, as these come into use most frequently, and are of the greatest and most general benefit to mankind; and setting us a pattern of performing these, which was the most inviting to us, and most imitable by us, and the least capable of ever being mistaken or perverted: a pattern, not only of perfect innocence, but usefulness in every circumstance and situation; of joining sometimes in such relaxations both of mind and body, as would tend to the support of each; in such prudent moderate enjoyment of the good things of this world, as might convert them to the present and future benefit of all who partook of them: of undergoing all the toils, difficulties, labours, and distresses, to which we are subject; of bearing all the evils and afflictions, the crosses and calamities of life, with so much patience, constancy, and perseverance, as would prevent our sinking under them; and at length make us "more than conquerors" over them. A pattern of particular affection and esteem for friends; of general kindness and good will towards enemies; of gratitude and love for all good offices; of meekness and a most forgiving temper under any ill usage; of strict obedience to superiours, either in church or state, so far as is consistent with our duty to the Supreme Being; mildness and condescension to inferiours, in whatsoever respect, or whatsoever degree; of justice, fidelity, benevolence, and charity to all. In short, His whole life was a lecture of true practical philosophy, and each part of it pointed out some virtue proper for our imitation. *Bp. Law.*

Whoever considers with attention the character of our blessed Lord, as it may be collected from the various incidents and actions of His life, (for there are no laboured descriptions of it, no encomiums upon it, by His own disciples,) will soon discover that it was in every respect the most perfect that ever was made known to mankind. If we only say of Him, what even Pilate said of Him, and what His bitterest enemies cannot and do not deny, "that we find no fault in Him," and that the whole tenour of His life was entirely blameless throughout; this is more than can be said of any other person that ever came into the world.

But this is going a very little way indeed in the excellence of His character. He was not only free from every failing, but possessed and practised every imaginable virtue. Towards His heavenly Father He expressed the most ardent love, the most fervent yet rational devotion, and displayed in His whole conduct the most absolute resignation to His will and obedience to His commands. His manners were gentle, mild, condescending, and gracious: His heart overflowed with kindness, compassion, and tenderness to the whole human race. The great employment of His life was to do good to the bodies and souls of men. In this, all His thoughts and all His time were constantly and almost incessantly occupied. He went about dispersing His blessings to all around Him, in a thousand different ways; healing diseases, relieving infirmities, correcting errours, removing prejudices, promoting piety, justice, charity, peace, harmony among men, and crowding into the narrow compass of His ministry more acts of mercy and compassion, than the longest life of the most benevolent man upon earth ever yet produced. Over His own passions He had obtained the most complete command; and though His patience was continually put to the severest trials, yet He was never once overcome, never once betrayed into any intemperance or excess in word or deed, never once "spake unadvisedly with His lips." He endured the most cruel insults from His enemies with the utmost composure, meekness, patience, and resignation; displayed the most astonishing fortitude under a most painful and ignominious death; and, to crown all, in the very midst of His torments on the cross, implored forgiveness for His murderers in that divinely charitable prayer, "Father, forgive them, for they know not what they do."

Nor was His wisdom inferiour to His virtues. The doctrines He taught were the most sublime and the most important that were ever before delivered to mankind, and every way worthy of that God from whom He professed to derive them, and whose Son He declared Himself to be. His precepts inculcated the purest and most perfect morality; His discourses were full of dignity and wisdom, yet intelligible and clear; His parables conveyed instruction in the most pleasing, familiar, and impressive manner; and His answers to the many insidious questions that were put to Him, shewed uncommon quickness of conception, soundness of judgment, and presence of mind, completely baffled all the artifices and malice of His enemies, and enabled Him to elude all the snares that were laid for Him. It appears then, even from this short and imperfect sketch of our Saviour's character, that He was beyond comparison the wisest and most virtuous person that ever

appeared; and even His bitterest enemies allow that He was so. If, then, He was confessedly so great and so good a man, it unavoidably follows that He must be, what He pretended to be, a Divine person, and of course His religion also must be Divine: for He certainly laid claim to a Divine original.

He asserted, that He was the Son of God; that He and His religion came from heaven; and that He had the power of working miracles. If this was not the case, He must, in a matter of infinite importance, have asserted what had no foundation in truth. But is such a supposition as this in the smallest degree credible? Is it probable, is it conceivable, is it consistent with the general conduct of man, is it reconcileable with the acknowledged character of our Lord, to suppose that any thing but truth could proceed from Him, whom His very enemies allow to have been in every respect (and of course, in point of veracity) the best and most virtuous of men? Was it ever known, is there a single instance to be produced in the history of mankind, of any one so unblemished in morals as Christ confessedly was; persisting, for so great a length of time as He did, in assertions, which, if untrue, would be repugnant to the clearest principles of morality, and most fatal in their consequences to those He loved best, His followers and His friends? Is it possible, that the pure, the upright, the pious, the devout, the meek, the gentle, the humane, the merciful Jesus could engage multitudes of innocent and virtuous people in the belief and support of a religion which He knew must draw on them persecution, misery, and death, unless He had been authorized by God Himself to establish that religion; and unless He was conscious that He possessed the power of amply recompensing those who preferred His religion to every other consideration? The common sense and common feelings of mankind must revolt at such a preposterous idea. It follows, then, that Christ was, in truth, a Divine teacher, and His religion the gift of God. *Bp. Porteus.*

The perfection of Christ's example it is easier to understand than to imitate; and yet it is not to be understood without serious and deep meditation on the particulars of His history. Pure and disinterested in its motives, His love to mankind had solely for its end the happiness of those who were the objects of it. An equal sharer with the Almighty Father in the happiness and glory of the Godhead, the Redeemer had no proper interest in the fate of fallen man. Infinite in its comprehension, His love embraced His enemies; intense in its energy, it incited Him to assume a frail and mortal nature, to undergo contempt and death; constant in its operations, in the paroxysm of an agony, the sharpest the human mind was ever known to sustain, it maintained its vigour unimpaired. In the whole business of man's redemption, wonderful in all its parts, in its beginning, its progress, and completion, the most wonderful part is the character of Christ; a character not exempt from those feelings of the soul and infirmities of the body which render man obnoxious to temptation, but in which the two principles of piety to God, and good will to man, maintained such an ascendancy over all the rest, that they might seem by themselves to make the whole. This character, in which piety and benevolence, upon all occasions, and in all circumstances, overpowered all the inferiour passions, is more incomprehensible to the natural reason of the carnal man than the deepest mysteries, more improbable than the greatest miracles; of all the particulars of the Gospel history, the most trying to the evil heart of unbelief; the very last thing, I am persuaded, that a ripened faith receives; but of all things the most important and the most necessary to be well understood and firmly believed, the most efficacious for the softening of the sinner's heart, for quelling the pride of human wisdom, and for bringing every thought and imagination of the soul into subjection to the righteousness of God. "Let this mind," says the Apostle, "be in you, which was also in Christ Jesus;" that mind which incited him, when he considered the holiness of God, and the guilt and corruption of fallen man, to say, "I come to do Thy will, O God!" that is, according to the same Apostle's interpretation, to do that will by which we are sanctified; to make the satisfaction for the sinful race which Divine justice demanded. Being in the form of God, He made Himself of no reputation; He divested Himself of that external form of glory in which He had been accustomed to appear to the Patriarchs in the first ages, in which He appeared to Moses in the bush, and to His chosen servants in later periods of the Jewish history; that form of glory in which His presence was manifested between the cherubim in the Jewish sanctuary. He made Himself of no reputation, and, uniting Himself to the holy fruit of Mary's womb, He took upon Him the form of a slave, of that fallen creature who had sold himself into the bondage of Satan, sin, and death; and being found in fashion as a man, He humbled Himself, He submitted to the condition of a man in its most humiliating circumstances, and carried His obedience unto death, the death even of the cross, the painful ignominious death of a malefactor, by a publick execution. He who shall one day judge the world, suffered Himself to be produced as a criminal at Pilate's tribunal; He submitted to the sentence which the dastardly judge, who pronounced it, confessed to be unjust: the Lord of glory suffered Himself to be made the jest of Herod and his captains: He who could have summoned twelve legions of angels to form a flaming guard around His person, or have called down fire from heaven on the guilty city of Jerusalem, on His false accusers, His unrighteous judge, the executioners, and the insulting rabble, made no resistance when His body was fastened to the cross by the Roman soldiers; endured the reproaches of the chief priests and rulers; the taunts and revilings of the Jewish populace; and this, not from any consternation arising from His bodily sufferings, which might be supposed for the moment to deprive Him of the knowledge of Himself. He possessed Himself to the last. In the height of His agonies, with a magnanimity not less extraordinary than His patient endurance of pain and contumely, He accepted the homage which, in that situation, was offered to Him as the King of Israel; and, in the highest tone of confident authority, promised to conduct the penitent companion of His sufferings that very day to Paradise. What then was the motive which restrained the Lord of might and glory, that He put not forth His power for the deliverance of Himself and the destruction of His enemies? Evidently that which He avows upon His coming first into the world: "I come to do Thy will, O God!" and by doing of that will, to rescue man from wrath and punishment. Such is the example of resignation to God's will, of indifference to things temporal, of humility, and of love, which we are called upon to imitate. *Bp. Horsley.*

The imitation of the life of Jesus is a duty of that excellency and perfection, that we are all helped in it, not only by the assistance of a good and great example, which possibly might be too great, and scare our endeavours and attempts, but also by its easiness, compliance, and proportion to us. For Jesus, in His whole life, conversed with men with a modest virtue, much like a well-kindled fire, fitted with just materials, which casts a constant heat, not like an inflamed heap of stubble, glaring with great emissions, and suddenly stooping into the thickness of smoke. His piety was even, constant, unblamable, complying with civil society without affrightment of precedent, or prodigious instances of actions greater than the imitation of men. For, if we observe our blessed Saviour in the whole history of His life, although He was without sin, yet the instances of His piety were the actions of a very holy, but of an ordinary life: and we may observe this difference in the history of Jesus from ecclesiastical writings of certain beatified persons, whose life is told rather to amaze us, and to create scruples, than to lead us in the evenness and serenity of an holy conscience. But Jesus intended Himself the example of piety, and in manners as in the rule of faith, which, because it was propounded to all men, was fitted to every understanding; it was true, necessary, short, easy, and intelligible. So was His rule and His copy: fitted not only with excellencies worthy, but compliance possible, to be imitated: of glories so great, that the most early and constant industry must confess its own imperfections; and yet so sweet and humane, that the greatest infirmity, if pious, shall find comfort and encouragement. *Bp. Taylor.*

Let us consider our blessed Saviour according to the appearance He made in the world, and this was such as shewed Him to be void of all ambitious and aspiring thoughts, and to be meek and humble, and perfectly virtuous and holy. His miracles were wrought without vanity or ostentation, and never out of revenge, or to shew His power over His enemies, but always with a gracious and merciful design. He avoided all opportunities of popu-

larity. He would not intermeddle in private affairs, when He was appealed to; and He made His escape, when the people would have taken Him by force to make Him a King. He suffered the acclamations, and accepted of the hosannas of the people, to fulfil a prophecy concerning Himself; but took so little delight in these applauses, that He wept over Jerusalem, when the whole city was moved at His entrance, and nothing but joy or wonder had a place in any others' thoughts. He dealt freely and generously with His disciples, not deluding them with vain hopes, nor promising them great matters, but checking their aspiring thoughts, and telling them, truly and plainly, that they were to expect nothing but miseries in this world from the profession of His doctrine. He put it to their choice, whether they would take up their cross and follow Him; and, when He was betrayed by one of these very disciples, He uses no upbraiding or reproachful language, but addresses him with a Divine patience and meekness. No man ever suffered with so much injustice and cruelty, nor ever any with so great compassion and charity towards all His enemies.

He lived a mean and despised life; and was never in such a condition as could tempt any man to flatter Him, or to conceal His faults, if He had been guilty of any: and He had always many enemies, who endeavoured to fasten the worst calumnies upon Him, but their malice tended only to render His innocence the more manifest and illustrious.

The person who betrayed Him, and delivered Him into the hand of His enemies, was one of the twelve; one of His own disciples and Apostles, whom He had sent out to gain proselytes, and to whom He had committed a power of working miracles, and of doing whatsoever was requisite to gain reception for His religion in the world. Judas was one of the twelve, who were nearest to Him, and were admitted to all the secrets of His kingdom, and were entrusted with the more hidden mysteries and obscure doctrines of His religion: whatsoever was spoken to others in parables, was explained afterwards to them in private; nothing was withheld from them with which it was convenient for them to be acquainted, or which they were capable of knowing. Nay, Judas seems to have had a particular mark of favour placed upon him, in that he was the keeper of the bag, for this was an office of some trust and confidence; however, it gave him an opportunity of knowing whether his Master had any such ambitious designs as He was accused of; for, if He had perverted the nation, and forbidden to give tribute to Cesar, and had endeavoured to set Himself up as King of the Jews, which was the charge laid against Him before Pilate, such a project could not have been carried on without amassing a great treasure; of which, therefore, if any such thing had been in hand, Judas had been best able to give an account. But when one who had constantly attended upon Him, and was so intimately acquainted with all the secrets of His life and doctrine, had nothing to allege against Him after he had betrayed Him; what could make more for His justification, or be a clearer demonstration of His innocence?

When He was condemned and crucified, one of the thieves who were crucified with Him made an open profession of Him; when there could be no temptation of flattery, nor leisure or patience for a man in that condition so to speak, but by the special providence and grace of God: and, to give an early instance of the great efficacy of His cross, and of the mercy which it reaches forth to all repentant sinners, our Saviour assures him, that, on that very day, he should be with Him in paradise. A strange discourse upon the cross! to speak of kingdoms, and promise paradise, under so much infamy and torment. That one should have the faith to ask, and the other the power to promise, so great things in that condition! Who could have had the courage to promise so much upon the cross, but He who was able to perform it? *Dr. Jenkin.*

The manner of our Saviour's teaching was the most easy and natural that can be imagined. He generally draws His doctrine from the present occasion and the objects that surround Him; from the most common occurrences and occupations; from the seasons of the year; the service of the Jewish synagogue, or their solemnities; from some extraordinary accidents, remarkable places, or transactions, and the like. Thus, upon curing a blind man, He styles Himself "the Light of the World,' and admonishes the Pharisees of their spiritual blindness and inexcusable obstinacy, in refusing to be cured and enlightened by Him, John ix. 5, 39, 41. On little children being brought to Him, He recommends the innocence and humility of that state, as very proper qualities for all those who would be true members of His church, and, under the same figure, intimates the privileges that belong to all such, Mark x. 14, 15; Matt. xviii. 4, 5, 6, 10. Beholding the flowers of the field and fowls of the air, He teaches His disciples to frame right and worthy notions of that Providence which supports them, and therefore will support beings of a rank so much superiour to them, Matt. vi. 26, 28; Luke xii. 24, &c. Observing the fruits of the earth, He instructs them to judge of men by their fruits, and not to be themselves unfruitful under all the means of grace, Matt. vii. 16; Luke vi. 43, &c. Taking notice of their behaviour at a feast, He first gives general advice therein to both the master and his guests; and from thence brings them to the consideration of a better entertainment, to which they were all invited; but of which few among them would be persuaded to render themselves worthy, Luke xiv. 7, 16, &c. From meat and drink, He leads them to the eating of His body and drinking His blood in a spiritual sense; the being nourished with His doctrine and partaking of His kingdom, John vi. 31, 53, &c. From outward washing, to the purifying of the heart, and cleansing the affections, John xiii. 8. From tasting of the fruit of the vine after the paschal supper, to the celebration of an eternal festival of freedom, rest, and happiness, in another world, Matt. xxvi. 29; Luke xxii. 17, 18. From the salt, He takes occasion to acquaint them with the nature of their office, which was to season the minds of men, and keep them from the contagion of this world, as well as to give them a true taste and relish for the enjoyments of that kingdom; and at the same time reminds them of the absolute necessity for their duly executing this their office; otherwise, instead of being the best, the purest, and most useful, they would become the most worthless, and incurable, and contemptible among mankind, Mark ix. 50; Luke xiv. 34. Those that were fishers, He teaches how to catch men, Luke v. 10; Mark i. 17; and shews them how far this would resemble their former employment, in taking of all kinds, both bad and good; which were at first inseparable, but would at length be carefully distinguished from each other, Matt. xiii. 47. Seeing the moneychangers, He exhorts His disciples to lay out their several talents to the best advantage, Matt. xxv. 27; Luke xix. 23, 45. Being among the sheepfolds, He proves Himself to be the true Shepherd of souls, describing the particulars in which His character exactly answered that of a good shepherd, John x. 1—16. Among vines, He discourses on the spiritual husbandman and vine dresser, and draws a parallel between His vineyard and the natural one, Matt. xv. 13; John xv. 1. Upon the appearance of summer in the trees before Him, He points out as evident signs of His approaching kingdom, Luke xxi. 29; Matt. xxiv. 32. At the season of fruits, He puts the Jews in mind that the time was come when some fruit would be expected from them, in return for all the labour that had been bestowed upon them; and intimates the judgment that would shortly overtake all such among them as were found unprofitable, Matt. xxi. 33; Luke xiii. 6. When the harvest comes on, He reminds them of the spiritual harvest, or the gathering of His church among men; admonishes them to labour diligently in that work, and add their prayers to heaven for success, Matt. ix. 38; Luke x. 2; John iv. 35. From servants being made free on the sabbatical year, He takes occasion to proclaim a greater and more noble freedom from the slavery of sin, and bondage of corruption, John viii. 32. And from the Jewish ceremony of fetching water on the last day of the feast of tabernacles, in commemoration of the miracle wrought for their fathers in the thirsty wilderness, He introduces an offer of that true living water which should be unto them a well springing up unto everlasting life; the Gospel of immortal happiness and salvation, and the plentiful effusion of the Holy Spirit, which they that believed on Him were to receive, John vii. 37, &c. compare John iv. 10. Upon hearing of some that were killed by the fall of a tower, and others put to death by the Roman governour in the midst of their sacrifices, He guards them against all misconstruction and rash censure in such cases; exhorts them all to take due warning by these punishments, and foretells the general destruction of such as would not be persuaded to it; and which

should be the more distinguishable, as coming attended with the very same circumstances, Luke xiii. 1. From the conspicuous eminence of a city standing on a mountain, He turns His discourse to the no less remarkable situation of His own disciples, Matt. v. 14. From the temple before Him, He points to that of His body, which was most properly so called from the Divinity residing in Him, John ii. 19. From Herod's unadvisedly leading his army out to meet the king of Arabia, who came against him with superiour forces and defeated him; a lesson is laid down to all who entered on the Christian warfare, that they should first well weigh and carefully compute the difficulties that attended it, before they were engaged in a matter of such consequence, Luke xiv. 31. From the robberies which were more particularly frequent in that age, He forms a beautiful story of a certain traveller, who fell among thieves, was stripped, and wounded, and could find no relief from any of his own country or persuasion; but met with it in one of those from whom he had the least reason to expect it, as being so much used to despise and hate that people, and their way of worship: from whence He forces His opponent to approve this amiable instance of humanity, even in the odious character of a Samaritan; and thereby shews him, incontestably, that the like good office would no less become a Jew in the like circumstances, Luke x. 30. And from what often happened about that time, namely, that those who obtained the kingdom of Judea went to Rome to be confirmed in it; and, on their return, called such to account as had been wanting in their duty, and took ample vengeance on those who rebelled against them, (which was the case particularly under Archelaus;) He gives His followers to understand, that after He had ascended into heaven, and taken full possession of His spiritual kingdom, He would come again in power and great glory, and not only punish that rebellious nation of the Jews with exemplary judgments, but at length condemn all those who wilfully opposed His Gospel, as well as those who continued to neglect and disregard it, Luke xix. 12. Many more instances might be given, where Christ has formed His arguments and exhortations on such things as offered themselves to Him, applying each most aptly to His present purpose: and, where this does not so immediately appear, we have reason to believe it is chiefly owing to the omission of some circumstances in the history. By these means, He improved every thing into an useful moral, made every object and event serve for a constant monitor and remembrancer of His instructions, which must thus be more easily retained, than they could be by a long train of abstract reasoning, or under any artificial arrangement of a number of particulars laid down together. *Bp. Law.*

To the preceding reflections on the character of our blessed Lord and the excellency of His religion, which have been selected from the writings of distinguished Christians, it may be useful to add the following passages from writers of a very different description, for the purpose of shewing what strong testimony to the Divine character of the Founder of Christianity has been borne, even by persons who were greatly prejudiced against the truths of His religion.

Of the two extracts which are here subjoined, the former occurs in the works of a well known sceptical English writer, Mr. Chubb; the latter, in those of the celebrated French author, Rousseau.

'In Christ we have an example of a quiet and peaceable spirit, of a becoming modesty and sobriety; just and honest; upright and sincere; and, above all, of a most gracious and benevolent temper and behaviour. One who did no wrong, no injury to any man, in whose mouth was no guile; who went about doing good, not only by His preaching and ministry, but also in curing all manner of diseases among the people. His life was a beautiful picture of human nature, when in its native purity and simplicity; and shewed at once what excellent creatures men would be, when under the influence and power of that Gospel which He preached to them.'

'I confess that the majesty of the Scriptures, and the holiness of the Gospel, greatly affects me. View the books of the philosophers with all their pomp; how little do they appear placed beside this! Is it possible that a book, at once so sublime and simple, can be the work of men? Is it possible that He, whose history it records, can be but a mere man? Does He speak in the tone of an enthusiast or of an ambitious sectary? what mildness, what purity in His manners! what persuasive grace in His instructions! what elevation in His maxims! what profound wisdom in His discourses! what presence of mind, what ingenuity, and what justness in His answers! what empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without ostentation?'

The following Chapters from St. John are appointed as Proper Lessons, or as Gospels, on Sundays and Holydays:

Chap. I.	ver. 1—14,	Christmas Day, - - -	Gospel.
—— I.	— 19—28,	4th Sunday in Advent, -	Ditto.
—— I.	— 43—51,	St. Philip and St. James,	Morning.
—— II.	— 1—11,	2d Sunday after Epiphany,	Gospel.
—— II.	— 1—11,	Epiphany, - - - - -	Evening.
—— III.	— 1—15,	Trinity Sunday, - - -	Gospel.
—— III.	— 16—21,	Monday in Whitsun-week,	Ditto.
—— IV.	— 46—54,	21st Sunday after Trinity,	Ditto.
—— VI.	— 1—14,	4th Sunday in Lent, - -	Ditto.
—— VI.	— 5—14,	25th Sunday after Trinity,	Ditto.
—— VIII.	— 46—59,	5th Sunday in Lent, -	Ditto.
—— X.	— 1—10,	Tuesday in Whitsun-week,	Ditto.
—— X.	— 11—16,	2d Sunday after Easter, -	Ditto.
—— XI.	— 45—57,	Wednesday before Easter,	Morning.
—— XIII.		Thursday before Easter,	Ditto.
Chap. XIV.	ver. 1—14,	St. Philip and St. James,	Gospel.
—— XIV.	— 15—31,	Whit-Sunday,	Ditto.
—— XV.	— 1—11,	St. Mark, - - - - -	Ditto.
—— XV.	— 12—16,	St. Barnabas, - - -	Ditto.
—— XV.	— 17—27,	St. Simon and St. Jude,	Ditto.
—— XV. 26 to XVI. 4,		Sunday after Ascen. Day,	Ditto.
—— XVI.	ver. 5—15,	4th Sunday after Easter,	Ditto.
—— XVI.	— 16—22,	3d Sunday after Easter,	Ditto.
—— XVI.	— 23—33,	5th Sunday after Easter,	Ditto.
—— XVIII.		Good Friday, - - -	Morning.
—— XIX.	— 1—37,	Good Friday, - - -	Gospel.
—— XX.	— 1—10,	Easter Day, - - - -	Ditto.
—— XX.	— 19—23,	1st Sunday after Easter,	Ditto.
—— XX.	— 24—31,	St. Thomas,	Ditto.
—— XXI.	— 19—25,	St. John the Evangelist,	Ditto.

THE ACTS OF THE APOSTLES.

INTRODUCTION.

THIS Book, in the very beginning, professes itself to be a continuation of St. Luke's Gospel; and its style bespeaks it to be written by the same person. The external evidence also is very satisfactory; for, besides allusions in earlier authors, and particularly in Clement of Rome, Polycarp, and Justin Martyr, the Acts of the Apostles are not only quoted by Irenæus, as written by St. Luke the Evangelist, but there are few things recorded in this book that are not mentioned by that ancient Father. This strong testimony in favour of the genuineness of the Acts of the Apostles is supported by Clement of Alexandria, Tertullian, St. Jerome, Eusebius, Theodoret, and most of the later Fathers. It may be added, that the name of St. Luke is prefixed to the book in several ancient Greek manuscripts of the New Testament, and also in the old Syriack version.

This is the only inspired work which gives us any historical account of the progress of Christianity after our Saviour's ascension. It comprehends a period of about thirty years, but it by no means contains a general history of the church during that time. The principal facts recorded in it are, the choice of Matthias to be an Apostle in the room of the traitor Judas; the descent of the Holy Ghost on the day of Pentecost; the preaching, miracles, and sufferings of the Apostles at Jerusalem; the death of St. Stephen the first martyr; the persecution and dispersion of the Christians; the preaching of the Gospel in different parts of Palestine, especially in Samaria; the conversion of St. Paul; the call of Cornelius, the first Gentile convert; the persecution of the Christians by Herod Agrippa; the preaching of St. Paul and St. Barnabas to the Gentiles by the express command of the Holy Ghost; the decree made at Jerusalem, declaring that circumcision and a conformity with other Jewish rites and ceremonies were not necessary in Gentile converts; and the latter part of the book is confined to the history of St. Paul, of whom St. Luke was the constant companion for several years.

As this account of St. Paul is not continued beyond his two years' imprisonment at Rome, it is probable that this book was written soon after his release, which happened in the year 63 of the Christian era. We may therefore consider the Acts of the Apostles as written about the year 64.

The place of its first publication is more doubtful. The probability is, that it was first published in Greece, although some contend for Alexandria in Egypt. This latter opinion rests on what is found written at the end of some Greek manuscripts, and of the copies of the Syriack version; but the best criticks think that these subscriptions, which are also affixed to other books of the New Testament, deserve but little weight; and, in this instance of the Acts, it is not supported by any ancient authority.

It must have been of the utmost importance in the early times of the Gospel, and certainly not of less importance to every subsequent age, to have an authentick account of the promised descent of the Holy Ghost, and of the success which attended the first preachers of the Gospel, both among the Jews and Gentiles. These great events completed the evidence of the Divine mission of Christ, established the truth and universality of the religion which He taught, and pointed out, in the clearest manner, the comprehensive nature of the redemption which He purchased by His death. *Bp. Tomline.*

It appears that St. Luke's object in writing the book called the Acts of the Apostles, was not, either to deliver a general history of the propagation of Christianity, or a complete history of St. Paul in particular. He seems to have had a twofold object in view; namely, 1st, To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the Apostles, by which the truth of Christianity was confirmed. An authentick account of this matter was absolutely necessary, because Christ had so often assured His disciples, that they should receive the Holy Spirit. Unbelievers therefore, whether Jews or heathens, might have made objections to our religion, if it had not been shewn that Christ's declaration was really fulfilled. 2d, To deliver such accounts, as proved the claim of the Gentiles to admission into the Church of Christ, a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was this very circumstance which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment in Rome, with which St. Luke closes his history. Hence we see the reason why he relates (chap. viii.) the conversion of the Samaritans, and (chap. x, xi.) the story of Cornelius, whom St. Peter baptized, though he was not of the circumcision. Hence also St. Luke relates the determination of the first council in Jerusalem, relative to the Levitical law; and, for the same reason, he is more diffuse in his account of St. Paul's conversion, and preaching the Gospel to the Gentiles, than on any other subject. It is true that the whole relation which St. Luke has given at chap. xii. has no connexion with the conversion of the Gentiles; but, during the period to which that chapter relates, St. Paul himself was present at Jerusalem, (see chap. xi. 30; xii. 25;) and it is probably for that reason that St. Luke has introduced it.

Although the author of this book has omitted many material parts of ecclesiastical history, in the first thirty years after the ascension, yet he is very circumstantial and perspicuous in those parts which he has related. In general, the style of the Acts of the Apostles is much purer than that of the other books of the New Testament, especially in the speeches delivered by St. Paul at Athens, and before the Roman governours. Still, this book is by no means free from Hebraisms; and even in the purest parts, which are the speeches of St. Paul, we still find the language of a native Jew. *Michaelis.*

Setting aside the inspiration of the Acts of the Apostles, it is a valuable work as a history of the first planting of the Christian religion in the world, both on account of the variety and importance of the transactions recorded in it, and of the manner in which they are related. For the circumstances of each transaction are selected with judgment, and told in a simplicity and elegance of language truly admirable. And the whole is comprised in a short but perspicuous narration, which cannot fail to give pleasure to every reader who is a judge of elegant writing. Further, the Acts being a history of persons who travelled through the most civilized and best known provinces of the Roman empire for the purpose of preaching the Gospel, the historian was naturally led to mention a variety of particulars, relating to the geography of these countries, their political state, the persons who governed them, and the manners of their inhabitants. The learned, therefore, have, from the time of the publication of this history, had an opportunity of examining all these particulars; and, on the most accurate investigation, they have found them confirmed by the contemporary heathen writers of

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the best credit, whose writings still remain. Nor is this all: in the Acts, there are speeches recorded, said to have been pronounced by persons of the highest rank and character, which are not like the speeches in most other histories, the production of the historian's own imagination, but the real speeches of the persons to whom they are attributed. In all these, the characters, and sentiments, and style of the different speakers are so distinctly marked, that no one who reads them, and is able to judge of such matters, can doubt their being genuine. These circumstances united form a convincing proof that the history of the Acts was written, as it professes to be, by a person who was present at most of the transactions which he has recorded. On the whole, St. Luke's history of the Acts of the Apostles contains more internal marks of authenticity, than any ancient heathen history extant. So that, considering it merely as a human composition, it is by far the most valuable ancient monument of the kind, which the world possesses. *Dr. Macknight.*

Anno DOMINI 33.

CHAP. I.

1 *Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth.* 9 *After his ascension they are warned by two angels to depart, and to set their minds upon his second coming.* 12 *They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.*

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Anno DOMINI 33.

4 And, ‖ being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, [a] which, *saith he*, ye have heard of me.

‖ Or, *eating together with them.*

[a] Luke 24. 49.

5 [b] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

[b] Matt. 3. 11.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Chap. I. ver. 1. *The former treatise*] Meaning the Gospel of St. Luke, who was also the author of the Acts.

—— *of all that Jesus* &c.] Of many, or the chief things, "that Jesus began both to do and to teach;" that Jesus did and taught. This is a Hebrew mode of speaking, frequent in the sacred writings, and particularly in those of St. Luke. See Luke iii. 8; v. 21; xii. 45; xiii. 25. *Bp. Pearce, Beausobre.*

3. — *by many infallible proofs,*] Respecting our Lord's several appearances after His resurrection, see Bp. Porteus's note at the end of St. John's Gospel.

—— *and speaking of the things pertaining to the kingdom of God:*] Instructing them in things relating to His spiritual kingdom. *Bp. Pearce.* He spake of the teaching the doctrine of His kingdom to all nations, and receiving men into it by baptism, Matt. xxviii. 19; of the benefits to those who should believe, and the condemnation of those who should not believe, Mark xvi. 15, 16; of the encouragements and assistances to be afforded in the propagation of it, by His continual presence with them, Matt. xxviii. 20; and by the miracles, by which His doctrine should be confirmed, Mark xvi. 17, 18. *Dr. Whitby.*

4. — *that they should not depart from Jerusalem,*] That is, after their return from Galilee, Matt. xxviii. 7, 16; Mark xvi. 7. *Abp. Newcome.*

They were not at Jerusalem at the time when they received this command; but the command means, that they were now to go to Jerusalem, and there continue. Till they were come into Galilee, they had no warrant to stay at Jerusalem at all, but rather the contrary, Matt. xxviii. 7, 16. The reasons, on account of which Christ sends them to Jerusalem, for the purpose of receiving the Holy Ghost, appear to have been, 1st, Because of the prophecy, Is. ii. 3. 2d, Because there would be the greatest assemblage of persons to witness this great miracle, and to be worked upon by it, as is proved by the sequel. 3d, Because it was most fit that this great work of Christ's power should be there displayed where had been His greatest humiliation; that those, who were not convinced by the resurrection, might be convinced by this miraculous gift of the Holy Ghost. *Dr. Lightfoot.*

—— *wait for the promise*] Wait there till He should send down upon them those gifts of the Spirit which God had long before promised to His church, (Joel ii. 28,) and which, He said, you have often heard Me engage to fulfil on you My Apostles. *Pyle.*

5. — *ye shall be baptized* &c.] Ye shall be consecrated to My service by the plentiful shedding of the Holy Ghost upon you. *Pyle.* "Not many days hence:" there was an interval of ten days between our Lord's ascension and the day of Pentecost. *Beausobre.*

6. *When they therefore were come together,*] At Bethany. See Luke xxiv. 50.

—— *Lord, wilt thou at this time* &c.] As Jesus had proved Himself to be the Messiah by His resurrection, they expected that His kingdom (which they considered as a temporal one) would immediately appear in all its grandeur; the consequence of which they thought must be the restoring the Jews to their former prosperous and independent state. *Bp. Mann.* This notion of a temporal kingdom of the Messiah was, and is to this day, the great delusion of the Jewish nation. *Dr. Lightfoot.*

7, 8. — *It is not for you to know* &c.] There are indeed, He tells them, great things spoken by the Prophets concerning the restoration and flourishing state of the Jewish church, under the Messiah, (Dan. vii. 13, 14,) but the particular time and manner in which God will please to accomplish these things, is one of those secrets which He has reserved to Himself, Deut. xxix. 29. In the mean time, the Holy Ghost, which I have so often promised, shall endow you with such power that you shall give miraculous evidences of the truth of My religion, not only to this city and the Jewish land, but even to very far and distant parts of the Gentile world. *Pyle.*

Anno DOMINI 33.

8 [c] But ye shall receive ‖ power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 [d] And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

Anno DOMINI 32.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, [e] which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 [f] Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

[c] Chap. 2. 1.
‖ Or, *the power of the Holy Ghost coming upon you.*
[d] Luke 24. 51.
[e] Ps. 41. 9.
[f] Matt. 27. 7.

8. — *in Jerusalem, and in all* &c.] The order in which the Apostles preached the Gospel is here marked out: 1st, in Jerusalem; 2d, in Judea; 3d, in Samaria; 4th, to the Gentiles.

10. — *two men*] Two angels in the form of men. *Dean Stanhope.*

11. — *why stand ye gazing up into heaven?*] The Apostles, we may suppose, were only occupied with the splendour of this event. From such a state of mind the angels direct them, and call off their attention to a point which deserved it better, and concerned them more nearly. It is as if they had said, Suspend your admiration of this glorious spectacle, suppress all fond and useless speculations about the causes of this event, and learn from us the proper uses of it. Ye have seen your Master thus visibly carried up to heaven, by what means ye need not know, and may well forbear to inquire; but this intelligence receive from us, (and it much imports you to be made acquainted with it,) this same Jesus, who is thus gone up from you for a time into heaven, will come again with the same, or even additional glory, to judge the world in righteousness, to see what improvements ye have made of all that He hath done and suffered for you, and to fix your final doom according to your respective deserts or miscarriages. Think well on this instruction, which so naturally results from all He said while He was with you on earth, and from what has now passed before your eyes: drop all your other inquiries, and resolve them into this, which above all deserves your best attention, how ye may prepare yourselves for that day, when He shall so come in like manner as ye have seen Him go into heaven. The disciples were looking up into heaven, when they ought to have been considering how to follow their Redeemer thither. Is not our folly the same, or rather is it not more inexcusable, when, gazing with our weak reason on celestial objects, we neglect the ends for which a glimpse of them is afforded us? For there is not an article of our Creed which may not make us better, if not wiser; and obedience, that is, faith working by love, whatever some may think of it, is of another value in the sight of God, and of higher concern, than all knowledge. *Bp. Hurd.*

—— *shall so come in like manner* &c.] Shall one day come to judge the world in the same glorious manner in which He has now ascended into heaven. *Dr. Hammond.*

12. — *a sabbath day's journey.*] About 2000 cubits, or half a mile. *Beausobre.*

13. — *Zelotes,*] See note at Matt. x. 4.

14. — *Mary the mother of Jesus,*] This is the last mention of her in Scripture. It is probable that she continued under the care of St. John the Evangelist, to whom our Lord had commended her, John xix. 26. *Dr. Lightfoot.*

—— *his brethren.*] Or kinsmen. See the note at Matt. xiii. 55.

15. — *about an hundred and twenty,*)] These were probably a small association of believers, met together, not merely as believers in Christ, but as personally connected with the Apostles, and with one another. *Archdeacon Paley.*

This is not to be accounted the whole number of believers at Jerusalem at this time, who, no doubt, consisted of many hundreds or thousands. *Dr. Lightfoot.*

16. — *this scripture must needs have been fulfilled,*] See the marginal reference. As this prophecy came from the Spirit of God, it was of necessity to have a completion, and accordingly was now punctually fulfilled in Judas, of whom the Holy Ghost foretold it. *Dr. Hammond.*

18. *Now this man purchased a field*] St. Matthew tells us, (chap. xxvii. 7,) that the chief priests bought the field with the money which Judas threw down in the midst of them. It is common in Scripture to consider a person as himself doing that of which he has been the occasion. *Beausobre.* St. Peter here shews the fruit and effect of his wretched covetousness; and how he that thought to enlarge his possessions by such horrid means, fell into the exact contrary, his revenues purchasing land for others, his habitation being desolate, and himself coming to so sad an end. *Dr. Lightfoot.*

—— *and falling headlong, he burst asunder* &c.] St. Matthew (chap. xxvii. 5) relates that Judas "hanged himself." It seems from the account here given, that he fell from the place on which he had hanged himself, so that his body burst and his bowels came out. *Abp. Newcome, Bp. Pearce.*

19. — *Aceldama, that is to say, The field of blood.*] This interpretation of the word Aceldama seems to be an addition made by the historian to the words of St. Peter, as being necessary to explain them to a Greek reader. *Biscoe.*

The field was so called because it was purchased by the price of blood. *Dr. Lightfoot.*

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THE ASCENSION.

Acts Ch.r 9.

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Anno DOMINI 33.

20 For it is written in the book of Psalms, [s] Let his habitation be desolate, and let no man dwell therein: and [h] his ‖ bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Anno DOMINI 33.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

[s] Ps. 69. 25.
[h] Ps. 109. 8.
‖ Or, *office, or, charge.*

CHAP. II.

1 *The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others.* 14 *Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge:* 37 *he baptizeth a great number that were converted.* 41 *Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.*

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20. — *his bishoprick*] That is, his office, called his ministry and apostleship in ver. 17, 25.

21. *Wherefore of these men which have companied with us*] Let us consider how completely different the conduct of the Apostles on this occasion was from that which deceivers would have adopted. If a monopoly of power or influence was designed, would the men who possessed this monopoly propose or consent, without any apparent necessity, to admit an obscure individual to the same rank amongst the new converts which they themselves enjoyed? Certainly not. Again, let us consider the qualifications required in the person to be elected, and judge whether they are such as enthusiasts would naturally have selected. Did they look for an individual among the converts, who was most distinguished for warm zeal, spiritual extacies, or extravagant austerity? Far otherwise; no such ideas seem to have once entered into the imagination of the proposer. He looked for those qualities which would give to the new Apostle's testimony the greatest weight in the judgment of sober reason, but which enthusiasm would have neglected or despised: he sought for a person who must have had full opportunity of examining all the facts which it was necessary he should attest. *Dr. Graves.*

23. — *Joseph called Barsabas,*] Probably he who is called Joses, (Mark vi. 3; xv. 40,) the brother of St. James the Less; the rather to be so supposed because he is surnamed Justus, as St. James was. *Dr. Lightfoot.*

24. *And they prayed, and said,* &c.] The manner of the election, while it displays a deep and heartfelt piety, with a firm confidence that the religion they taught was under the immediate protection of that Divine power which had already borne witness of it by the most stupendous miracles, yet was sober and regular as it was pious and sincere. The calm and decorous manner too in which the apostate Judas is mentioned in this prayer, seems as inconsistent with the violence of enthusiasm, as the qualification sought for in the new Apostle and the mode of his selection: all these circumstances bespeak truth and piety; all are inconsistent with deception or fanaticism. *Dr. Graves.*

From this example of the congregation of Christians making a solemn address to God that He would condescend to direct their choice, and that He who knew the hearts of all men would be pleased to shew which of the two selected He saw best qualified for so sacred a function; we are instructed that those, who are candidates for holy orders, should seriously examine themselves whether they are moved by the Holy Ghost to take upon them that office and ministration; for, though they may impose upon man, yet God seeth their hearts, and all those various motives by which they are influenced in so great a concern. This precedent is also serviceable to the governours of the church, who, after all their care to admit persons duly qualified, must beg the guidance and direction of God, that they may wisely make choice of fit labourers to work in His vineyard; and all Christians ought to offer up the same prayers, since the welfare of the Church depends so much on the piety and capacity of those that are ordained. *Nelson.*

—— *Lord, which knowest the hearts* &c.] That the prayer is addressed on this occasion to the Lord Jesus, we may humbly conclude for the following reasons: 1st, Because He was "the Lord" specified immediately before this invocation, in St. Peter's discourse, ver. 21. 2d, In the election of presbyters afterwards in the several churches, "after prayer and fasting," the Apostles commended them to "the Lord on whom they believed," chap. xiv. 23: but that Lord was unquestionably Christ. 3d, Our Lord Himself expressly and formally assumed the title here given Him, "And all the churches shall know that I am He which searcheth the reins and hearts," Rev. ii. 23. From this instance then we are fully warranted in addressing prayer and supplication to Christ, jointly with the Father. *Dr. Hales.*

25. — *that he might go to his own place.*] The meaning is, that the consequence of his conduct was, that he went to the place of destruction fit for him. "To his own place," a place more fit for him than the Apostleship. *Pyle, Abp. Newcome.*

26. *And they gave forth their lots;*] The deciding of contingent things by lots was a practice instituted by God's own command. See Numbers xxvi. 55; Josh. xiii. 2, 6; Judg. xx. 9; 1 Chron. xxiv. 5; Luke i. 9. Hence, as a matter universally acknowledged among persons conversant in the religion and customs of the Jews, it appears that the putting the choice of an Apostle on this issue was a very solemn way of referring the decision to God Himself; which is yet further proved by their solemn invocation of Him on this important occasion. *Dean Stanhope.*

—— *and the lot fell upon Matthias;*] Matthias had been a continual attendant on our Saviour all the time of His ministry, from His being baptized by St. John till His assumption into heaven, which is intimated by St. Peter, ver. 21. He was probably one of the seventy disciples, and had been a witness of our Saviour's resurrection, and of the most considerable passages of His life; so that he was fit to proclaim abroad those matters of fact concerning his Master, of which he had been a witness equally with the rest of the Apostles. St. Matthias continued at Jerusalem till the powers of the Holy Ghost were conferred on the Apostles to enable them to discharge their difficult employment; and then he is thought to have made the firstfruits of his ministry in Judea with great success. It is supposed that he afterwards travelled into parts of the East, where he was treated with great inhumanity by the barbarous people; and, after many labours and sufferings in converting great numbers to Christianity, he at last obtained the crown of martyrdom. *Nelson.*

Anno DOMINI 33.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

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6 Now † when this was noised abroad, the multitude came together, and were ‖ confounded, because that every man heard them speak in his own language.

† Gr. *when this voice was made.*

‖ Or, *troubled in mind.*

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

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Chap. II. ver. 1. — *when the day of Pentecost*] Respecting the day of Pentecost see note at Levit. xxiii. 15. We should observe that this was the first day of the week, on which the Apostles were thus assembled, since it was on the first day of the week that our Lord rose from the dead, and the fiftieth day inclusive from that was also of necessity the first day. Hence we learn, what reason (independently of the direction of the Holy Spirit) the Apostles then and the Church ever since had, to make this the day of solemn worship, or rather to conclude that God had made it so to Christians; when His wise providence so ordered matters that the old Jewish sabbath, the seventh day, should be passed over, and this first made choice of, to be honoured with two such glorious miracles, as the resurrection of our blessed Lord from the dead, and the coming of the Holy Ghost from heaven; the one to justify, the other to enlighten and sanctify; the former to finish and prove, the latter to proclaim and qualify us for salvation. *Dean Stanhope.* See further note at chap. xx. 7.

—— *they were all*] That is, all the twelve Apostles. *Abp. Tillotson.* Or rather, perhaps, many, if not all, of the 120, chap. i. 15; for divers of them were appointed by Christ to be ministers of the Gospel, Luke x; and had been favoured with the power of miracles, ver. 17; had received the Holy Ghost on the day of the resurrection, John xx. 22, compared with Luke xxiv. 33, 36; had conversed with Christ before and after His resurrection, and had received the promise of the Father, as well as the Apostles. *Dr. Lightfoot.*

—— *in one place.*] There is no certainty as to the place; but it is probable they were assembled in the temple, because it was then the third hour of the day, ver. 15, which was the Jewish hour of morning prayer in the temple, as the ninth hour was that of evening prayer there, chap. iii. 1; and because it is said that the Apostles were daily in the temple, ver. 46, and that St. Peter and St. John went up to the temple, chap. iii. 1. On these accounts, it seems probable that they were at this time in the temple, especially on such a solemn festival as that of Pentecost. *Bp. Pearce.*

3. — *there appeared unto them cloven tongues like as of fire,*] By these was represented the power given to the Apostles to speak so many languages as to make themselves understood by persons of all nations. The diversity of the languages was intimated by the tongues being cloven, as the readiness and aptness of their arguments was by the tongues themselves. These tongues had the resemblance of fire—a fit representation of the light these disciples received by the accession of the Holy Spirit; the clear unerring knowledge they obtained of all things which it concerned persons in that high character and weighty trust perfectly to understand. *Dean Stanhope.*

—— *and it sat upon each*] And a tongue sat upon each. *Abp. Newcome.*

4. *And they were all filled with the Holy Ghost,*] Thus did our Lord fulfil His promise to His disciples of sending to them another Comforter, "even the Spirit of truth," John xiv. 16. The extraordinary gifts of the Spirit now conferred upon the Apostles were that of inspiration, whereby they were clearly and fully instructed in all manner of heavenly truth, and infallibly assisted in delivering the said truth entire to others; also that of miracles, which enabled them to prove to others, with the most convincing evidence, those things which God had revealed to them. *Nelson.*

—— *to speak with other tongues,*] That is, in different languages, which they had never learnt. *Pyle.*

The Apostles were thus endowed with different languages, to enable them to spread and diffuse the knowledge of Christianity over the world; the Gospel thereby making a greater progress in a few years, than it could have done, in human probability, without it, in many ages. *Nelson.* This miracle was of such a nature, that the like was never known in the world, either before or since the first ages of Christianity, upon any occasion whatsoever: nor can we well imagine any other sort of miracle that could probably affect men more, and strike them with greater wonder and admiration, or which could demonstrate more sensibly a Divine power and presence accompanying the Apostles, than to see and hear them, all on a sudden, perfectly to speak so many languages, which they had never before learnt. *Abp. Tillotson.*

5. — *there were dwelling at Jerusalem*] Some perhaps were constantly dwelling there, but the greater part probably were drawn thither by the feast of Pentecost, and that of the passover which preceded it. *Bp. Pearce.*

—— *Jews,— out of every nation*] Jews by nation and by proselytism, ver. 10; out of every nation where the Jews dwelt. *Dr. Whitby.*

—— *devout men,*] Worshippers of the true God. *Abp. Newcome.*

7. — *are not all these which speak Galileans?*] The persons who thus spake were all Galileans; natives of a country held in great contempt among the Jews, and considered as ignorant and unpolished. These individuals in particular were known to be such, bred up to mean trades, and destitute both of capacity and opportunity to acquire any degree of those abilities which they now exerted in the utmost perfection. And what could be a greater proof of God speaking in them and by them, than their being able to do that in an instant, which the study of a whole life could hardly, if at all, qualify any man to do? Here was no room for delusion where every hearer was a judge for himself, and where those that heard were so numerous, of regions so distant, and of languages so very different from each other. *Dean Stanhope.*

9. — *and Elamites,*] Meaning, the Persians. Elymais was a province of Persia, not far from the gulph of Persia. *Beausobre.*

—— *and in Judea,*] A different dialect was spoken in Judea from that spoken in Galilee. *Beausobre.*

—— *Cappadocia,— Pontus,* &c.] These are provinces of Asia Minor. See the map for their respective situations.

—— *Asia,*] Asia in its largest acceptation denotes the whole Asiatick continent. In this sense it is distinguished from Asia

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10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 [a] And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

[a] Joel 2. 28. Is. 44. 3.

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 [b] The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

[b] Joel 2. 31.

Minor, or the Lesser, denoting so much of it as lies between the Euxine or Black sea northward, and the Mediterranean sea southward; and Asia the Greater, denoting all the rest of the Asiatick continent. As Asia Minor contains many of the provinces here mentioned, it cannot be denoted by the word "Asia" in this passage. It is commonly supposed by the most judicious writers, that by Asia in the New Testament is to be understood Lydia in its largest acceptation, or taken so as to include Ionia and Æolis, within which compass lay the seven cities, the churches of which are called the churches of Asia by the sacred writers. *Dr. Wells.*

10. — *Libya about Cyrene,*] We learn from Josephus, that Ptolemy Lagus planted a number of captive Jews in Cyrene and other parts of Libya. *Bp. Pearce.*

—— *strangers of Rome, Jews and proselytes,*] That is, Jews and proselytes, who were by birth or habitation Romans, but now sojourned at Jerusalem. It is evident from various Roman authors, that there were great multitudes of Jews who dwelt at Rome; and also that there were not a few in that great city, proselyted to the Jewish religion. *Biscoe.*

11. — *do hear them speak — the wonderful works of God.*] Probably the Apostles had discoursed to them respecting Jesus's resurrection and ascension into heaven. *Bp. Pearce.*

13. *Others mocking said,*] These must have been natives of Judea, who, hearing the Apostles speak in foreign tongues, thought it a mere unmeaning noise. *Dr. Lightfoot.*

Of all the miracles recorded in Scripture, none are more clear from any possible imputation of being the effect of an enthusiastick imagination, than this of the disciples' speaking in languages they had never learnt; for how could any man think he possessed this faculty when he possessed it not; or, if he did think so, how could he fail to be undeceived when he came to put his gift to the proof? *Lord Lyttleton.*

The gift of tongues was a miracle in which there could be no deceit or illusion. The Apostles were well known; they had always dwelt in Judea; their manner of life, the circumstances of their education, the meanness of their condition, were notorious. Several things concurred to shew that they could not have acquired this knowledge in an ordinary way. If they had learned the languages by the help of men, that would surely have been discovered; if we should say they learned them by their own sagacity and industry, that is too improbable to be supposed; and, whether with or without the assistance of others, the labour of some years would scarcely have been sufficient. This was also a miracle new and singular in its kind, and therefore adapted to affect the Jews in a particular manner. The miracle consisted, moreover, not only in speaking new languages, but in teaching sacred truths in a new and effectual manner. We hear them speak, the multitude say, the wonderful works of God. This doubled the miracle, and was all that a reasonable person could desire for his satisfaction and conviction. The gift of tongues was of particular service to Christianity. It increased the number of believers at Jerusalem, and engaged the admiration and favour of the people so much, that the enemies of Christ could not accomplish their designs against the disciples, and it served to convey the Gospel to distant regions. *Dr. Jortin.*

This distinguished event of the descent of the Holy Ghost on the Apostles has ever been celebrated by a festival in the Christian church. By this festival we are reminded to thank God for those miraculous gifts which He bestowed on the Apostles, to fit them to convert the world; and for inspiring the sacred penmen, whereby He has given such abundant testimony of the truth of our religion, and such firm grounds for our faith; also earnestly to pray for those gifts of the Holy Spirit, which are so necessary to enable us to run the ways of the Divine commandments; and to attribute all the good that is in us, as well as the perfections and abilities we enjoy, to that Holy Spirit whose free gift they are, and to employ them to the benefit and advantage of our fellow creatures. *Nelson.*

14. — *lifted up his voice, and said*] The Apostles had given no proofs of courage in the first part of their history. They all deserted our Saviour as soon as He was apprehended; one of them was terrified into a direct denial of Him; and after His resurrection they kept their assemblies very private, "for fear of the Jews," John xx. 19. What then was it which changed them into such different persons, within the space of a few days? What could it be else than the completion, here recorded, of our Saviour's promise, that they should "receive power, after that the Holy Ghost was come" upon them, chap. i. 8. With what surprising boldness, in particular, does St. Peter, so lately an apostate, lift up his voice immediately after the effusion of the Holy Ghost, and testify that Jesus is "Lord and Christ," ver. 36. *Abp. Secker.*

15. — *but the third hour*] Only nine o'clock in the morning; being the hour of temple service, which the pious and devout attended fasting. *Dr. Hales.* In these solemn festival days some of the people used not to eat or drink any thing till high noon. *Dr. Lightfoot.*

17. — *it shall come to pass* &c.] See notes on Joel ii. 28, &c.

—— *in the last days,*] Meaning, the times of the Messiah. *Pyle.*

—— *upon all flesh:*] On the heathens as well as the Jews, chap. x. 45; contrary to the expectation of the Jews. *Dr. Lightfoot.*

20. — *before that great and notable day*] Before the terrible destruction that is coming on Jerusalem. *Bp. Mann.*

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21 And it shall come to pass, *that* [c] whosoever shall call on the name of the Lord shall be saved.

[c] Rom. 10. 13.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, [d] I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

[d] Ps. 16. 8.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, ‖ let me freely speak unto you [e] of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

‖ Or, *I may.*

[e] 1 Kings 2. 10.

30 Therefore being a prophet, [f] and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

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[f] Ps. 132. 11.

31 He seeing this before spake of the resurrection of Christ, [g] that his soul was not left in hell, neither his flesh did see corruption.

[g] Ps. 16. 10.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, [h] The LORD said unto my Lord, Sit thou on my right hand,

[h] Ps. 110. 1.

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of

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21. — *whosoever shall call on the name of* &c.] Implying, that they who embrace and obey the religion of Christ shall escape and be saved from the common destruction, Matt. xxiv. 13. *Bp. Mann.*

23. *Him, being delivered by the determinate counsel* &c.] We should observe, that a thing is said in Scripture to be done by the determinate counsel of God, when it is done according to what He had written and declared in His word, Matt. xxvi. 24; Luke xxii. 22: also that, in order to the completion of the particular prophecies concerning the death of Christ, it was necessary that God should suffer Him to fall into the hands of wicked men, and should not restrain them from executing their malicious designs. *Dr. Whitby.* It was the intention of God from the beginning that Christ should suffer; but this necessity of His suffering did not impose on the Jews the necessity of putting Him to death. God decreed that He should be delivered up; the blind passions of wicked men did the rest.

24. — *having loosed the pains of death:*] Having delivered Him from the power of death. *Dr. Hammond.*

—— *it was not possible that he should be holden of it.*] It was impossible in itself, and contrary to the tenour of prophecy, that the Lord of life should be holden by death. *Abp. Newcome.*

27. — *in hell,*] In the grave, the place or state of the dead, as the word Hades frequently signifies. See notes from Parkhurst on Job xxvi. 5, 6; and from Bp. Horsley on Hos. xiii. 14.

29—31. — *let me freely speak unto you* &c.] It is very evident, St. Peter says, that this expression of not leaving His soul in hell, &c. could never be meant of, nor is in any way fulfilled in, David's own person, who, as you all know, long since died, and lies yet in his grave, which you can shew to this day. And therefore, as David was an eminent Prophet, a type of the Messiah, and had an express promise from God that Christ should be born of his seed and family, it cannot but be concluded that he was, as a Prophet, acquainted beforehand with the resurrection of Christ, and so designed this of Christ only. *Pyle.*

32. — *whereof we all are witnesses.*] We stand here before you, and are ready to undergo any trial of our sincerity in this matter; we do not tell you of witnesses that live at a great distance, but we, whom you see and hear, testify what we have seen and heard. If you are dissatisfied, search the sepulchre, examine the soldiers, go to the council, and let them search into the bottom of it; here we stand and are ready to give our utmost testimony to the truth of it. *Bp. Stillingfleet.*

34. *For David is not ascended* &c.] His argument is this: David spake of a Lord who was to be at God's right hand; but David was not at God's right hand; therefore he must have spoken this of some other person, and that person was Jesus Christ; for of Him only it is true that "His flesh did not see corruption." *Bp. Pearce.*

36. — *hath made that same Jesus, — both Lord and Christ.*] Hath raised the same Jesus whom ye crucified to His own right hand, and, placing Him there as head of the Church, hath instated Him in the kingly office of the Messiah. *Dr. Hammond.*

38. — *Repent, and be baptised*] He exhorts them, with true contrition and acknowledgment of their sins, to quit their infidelity, and with true faith to receive that baptism from the Apostles, in which Christ enabled them to convey remission of sins to all true penitents; further promising that they should be made partakers also of the gifts of the Holy Spirit which were poured upon the Church, and some among them of those miraculous powers which they now saw with astonishment in the Apostles, chap. iv. 31; xix. 6. *Dr. Hammond.*

—— *in the name of Jesus Christ*] It sufficiently appears, from this and other passages where the expression occurs of baptizing

Anno DOMINI 33. sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Anno DOMINI 33.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one

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in the name of the Lord Jesus, (Acts viii. 16; x. 48; xix. 5,) that it is not meant to signify that persons were baptized merely in the name of Jesus; but undoubtedly this is an abbreviate way of speaking, putting a part for the whole. Baptizing unto Jesus Christ was well known by all Christians to signify baptizing in that form, which our Lord Jesus had appointed, that is, in the name of the Father, the Son, and the Holy Ghost; and, wherever a part of this form is expressed, it is understood that the whole is implied. *Dr. S. Clarke.*

—— *ye shall receive the gift of the Holy Ghost.*] It is certain that the gift of the Spirit, spoken of in this and other passages, must be common to all Christians, and cannot merely mean the extraordinary and miraculous communications, which were the portion of a few, and continued in the church only for a short time. Hence therefore we derive this comfortable and important assurance, that the Spirit of God cooperates with our sincere endeavours after righteousness, and assists us in all our virtuous exertions. *Bp. Tomline.*

It is the Holy Spirit of God which is the sole author and spring of all true delight, of all real content within us; of that unspeakable joy in believing, that confidence of hope, that satisfaction in well doing. And since such are the unspeakable benefits accruing to us from this most excellent gift of God, by Him graciously conferred on all good Christians, we should correspondently endeavour to make grateful and worthy returns for this gift, by using it to those good purposes for which it is bestowed. Let us then earnestly invite this Holy guest unto us by our prayers, and willingly receive Him in our hearts. Let us not exclude Him by supine neglect and rude resistance; let us not grieve Him by our perverse and froward behaviour; let us not tempt Him by our fond presumptions or base treacheries; let us not quench His heavenly light and heat by our foul lusts and passions; but let us ever hearken gladly to His faithful suggestions, and comply with His kindly motions. *Dr. I. Barrow.*

39. — *and to all that are afar off,*] That is, the Gentiles. *Dr. Whitby.*

40. — *from this untoward generation.*] Lest ye be involved in their temporal and eternal destruction. *Abp. Newcome.*

41. — *there were added unto them about three thousand souls.*] Observe how justly the Gospel state is compared to a grain of mustard seed, Matt. xiii. 32; there having been an increase of 3000 souls, besides the 120 mentioned at chap. i. 15, and a daily addition of more, ver. 47; so that at chap. iv. 4, the number is said to be 5000. *Bp. Mann.*

This was a quick and plentiful harvest; the late sufferings of our Saviour, as yet fresh bleeding in their memories, the present miraculous powers of the Holy Ghost, the zeal of the Apostles' auditors, though heretofore misplaced and misguided, and, above all, the efficacy of Divine grace, contributing to this miraculous conversion. *Dr. Cave.*

Here was an effect proportionable to the greatness and strangeness of the cause; a mighty victory gained over the prejudices of men, and the powers of darkness, by the light and conviction of the miracle of tongues, which our Lord seems to have kept in reserve for this great occasion. Here was a large portion of first-fruits, and a great earnest of that spiritual harvest, which the Apostles had begun to reap. *Abp. Tillotson.*

42. — *in the apostles' doctrine and fellowship,* &c.] That is, in hearing the Apostles teach, and in "fellowship" with them and one another, 1 John i. 3, 7, and in eating the Lord's supper, and in praying together. *Drs. Hammond* and *Whitby.*

The "doctrine" here means, no doubt, the Gospel doctrine, the forgiveness of sins by the redemption through Christ Jesus; and the worship here mentioned is prayer, and the sacrament of the Lord's supper signified by the communion and breaking of bread. *Dr. H. Stebbing.*

—— *and in breaking of bread,*] In this, and a few other passages, (ver. 46; chap. xx. 7,) the breaking of bread is mentioned with reference to the Lord's supper, without any notice being taken of the wine. This arises from the conciseness with which the writers of the New Testament sometimes express themselves; and it by no means proves that the breaking of bread was not accompanied by the drinking of wine; it rather shews that they so constantly and necessarily accompanied each other, that, to mention one was thought sufficient; and it is impossible to contend that these passages authorize the practice of the Romish church, of denying the cup of the Lord to lay people. *Bp. Tomline.*

This behaviour of the Apostles and early Christians was, no doubt, left upon record by the Holy Spirit, to the end that all Christians may know what they did, and, by consequence, what we must do, that we may all live in the true faith of Christ, so as to attain the end of our faith, even the salvation of our souls. We here observe, that they did not think it sufficient to be baptized into Christ, but they still continued in Him, doing all such things as He hath appointed, whereby to receive grace and power from Him, to walk as becometh His disciples; and so must we also, if we desire to be saved by Him. It is our great happiness to have been by baptism admitted into the church and school of Christ, and so made His disciples and scholars: but, unless we continue to do what we promised at our baptism, our condemnation will be the greater, in that we do not only break the laws of God, but likewise the promise we made to Him when we were baptized. *Bp. Beveridge.*

43. *And fear came upon every soul:*] A general astonishment seized upon all when they saw these wonderful operations of the Holy Spirit. *Dr. Hammond.*

44. — *and had all things common;*] Their intercommunity of goods shewed their mutual confidence and affection; but it is no precedent for future ages in very dissimilar circumstances. Those who sold their goods and divided them were willing to be perfect in dedicating themselves to the service of the Gospel; as Christ exhorted the rich young man, Matt. xix. 21. *Abp. Newcome.*

The voluntary resignation of private property to the publick stock was probably necessary, at that early time, when all charity ceased towards Christians, except among themselves, and when they scrupled to partake of the temple sacrifices, which were a great relief to the poor. It certainly was not meant to be permanent, because, throughout the New Testament as well as the Old, there is always a distinction supposed to subsist between the rich and the poor; nor indeed could the affairs of the world possibly be carried on without such inequality of ranks and stations. *Dr. Hales.*

46. — *daily with one accord in the temple,*] Meaning, that they

Anno DOMINI 33. accord in the temple, and breaking bread ‖ from house to house, did eat their meat with gladness and singleness of heart,

‖ Or, at home.

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAP. III.

1 *Peter preaching to the people that came to see a lame man restored to his feet,* 12 *professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name:* 13 *withal reprehending them for crucifying Jesus.* 17 *Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures:* 19 *he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.*

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms. Anno DOMINI 33.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people

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resorted thither to the duties of religion, at the hours of prayer, as they had done before. *Dr. Lightfoot.*

—— *and breaking bread from house to house,*] It should rather be translated, "in the house." The meaning is, meeting together in their private assembly to receive the holy communion amongst themselves, after they had prayed in publick with the Jews. *Dr. S. Clarke.*

47. — *and having favour with all the people.*] That is, by their liberality, innocency, and simplicity of manners, obtaining the good opinion of all well-disposed and unprejudiced persons. *Dr. S. Clarke.*

—— *to the church*] Meaning here, the body of believers in the Gospel, in general. *Bp. Tomline.*

—— *such as should be saved.*] Or, "such as are saved," as the word may be rendered. But the sense is much the same: for our salvation plainly begins in this life, although it is perfected only in the other. They and they only, who are saved from their sins upon earth, can ever attain to the salvation of their souls in heaven. By the expression, therefore, "such as are or should be saved," we are to understand those, who, being pricked in their hearts, and convinced of their former errours in opinion and practice, do heartily repent them, and gladly receive the word, and embrace the terms propounded in the Gospel, for the pardon of their sins, and for the assistance of God's grace and Spirit, that they may so serve Him here, as to enjoy His presence for ever hereafter. *Bp. Beveridge.*

Or the words may signify here, "such as were saved;" for we find the converts, who upon their repentance towards God and faith in Jesus Christ were baptized, often spoken of in the New Testament as persons already saved; that is, rescued from that eternal misery, to which they stood exposed, till they were baptized. For instance, St. Paul (in Ephes. ii. 8,) says, "By grace ye are saved," or rather, "ye are those who have been saved." So in Titus, chap. iii. 5, the same Apostle says, "According to His mercy He saved us by the washing of regeneration." See also 1 Cor. i. 18; and xv. 2. But it should be here remembered, that this description of the Christian converts only considers the state into which baptism brought them; and does not here (though it does elsewhere) point out to them, that, when they were added to the church, eternal life was not to be obtained without the practice of all manner of good works. *Bp. Pearce.*

The lives and manners of the new converts were of a description truly according with the new profession of religion. We need not recur to any history, but that which is now before us, and where else can we expect to find a more pleasing picture of all that is amiable, of all that is instructive, in Christianity? As charity, in the true sense of the word, as the love of mankind founded on the love of God through Christ, as a perfect and more exalted holiness, animated their whole conduct, we behold nothing but that happy community of sentiments, which is the ornament and perfection of the Christian covenant. Nor shall we wonder that such a proof of their religious principles captivated even those who were unwilling to imitate their conduct. They saw them daily frequenting the temple, the appointed place of publick worship; they saw them associating together "with gladness and singleness of heart;" they saw them praise God with that devotion, which hypocrisy cannot offer; and therefore they were disposed to regard them with a favourable eye. A faith so pure, and a conduct so irreproachable, were likely to produce the most beneficial effects to the Christian Church; and such, St. Luke informs us, was immediately the case. *Brewster.*

Chap. III. ver. 1. — *at the hour of prayer,*] The Jews had three stated hours of prayer; the first at the third hour of the day, (chap. ii. 15,) answering to our nine o'clock, at which time they offered the morning sacrifices, Exod. xxix. 39; the second at the sixth hour, or noon; the third at the ninth hour, answering to our three in the afternoon, when they offered their evening sacrifices, chap. x. 3, 30. *Dr. Whitby.*

2. — *the gate — which is called Beautiful,*] This gate being the front and principal entrance of the temple, derived its name from the sumptuousness with which it was built. Josephus says, that, being made of Corinthian brass, it exceeded in glory those which were of gold and silver. *Dr. Whitby.*

6. — *In the name of Jesus*] In the name and by the power and authority of Jesus. *Pyle.*

9. *And all the people saw him*] "The wonders and signs," referred to at chap. ii. 43, were probably performed in private. *Abp. Newcome.*

10. — *and they were filled with wonder*] This stupendous miracle appears to have made a prodigious impression on the assembled multitude, for the man was well known as an object of charity.

ST PETER & ST JOHN HEALING THE LAME MAN, AT THE BEAUTIFUL GATE OF THE TEMPLE.

Acts C.3.V.7.

Painted by Raphael d'Urbino.

Engraved by H. Sands.

London, Published by the Society for promoting Christian Knowledge, March 1, 1816.

Anno DOMINI 33. ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

[a] Matt. 27. 20. 14 [a] But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

‖ Or, *Author.* 15 And killed the ‖ Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. Anno DOMINI 33.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until

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11. — *the porch that is called Solomon's,*] See note at John x. 23.

12. — *he answered*] He spake unto them. See note at Matt. xi. 25.

—— *as though by our own power or holiness*] We should observe how plainly the Apostles here disclaim any excellency or piety in themselves, which might make them worthy to be God's instruments above others, in working such miracles as these. *Dr. Whitby.*

13. *The God of Abraham,* &c.] The Apostles having shewn that it was not by their own authority that this miracle was done, it became necessary to declare who was indeed the author of it. As his hearers were Jews, and as the new religion was to be perfective of the old, St. Peter's arguments might be expected to be such, as should in a national view strongly interest their attention. He commences therefore with a declaration, that "the God of their fathers," whom he mentions by a well-known and endearing appellation, "The God of Abraham, and of Isaac, and of Jacob," had glorified in an especial manner "His Son Jesus:" emphatically His Son, as He had been so declared by a voice from heaven, "This is My beloved Son, in whom I am well pleased," Matt. iii. 17. *Brewster.*

—— *and denied him*] Refused to acknowledge Him as the Christ. *Abp. Newcome.* Refused to have Him released to you. *Dr. Hammond.*

14. — *the Holy One and the Just,*] Him who alone was truly holy and just. *Dr. Whitby.*

15. — *the Prince of life,*] The Person sent by God to lead you to eternal life, having purchased it by His death, shewed the way to it by His doctrine, and being appointed to dispense it to His faithful servants, Heb. ii. 10; v. 9. *Dr. Whitby.*

16. *And his name through faith in his name* &c.] And we now declare unto you, that the power, through which we have so wondrously and perfectly restored this man, whom ye all knew to be a cripple, was given to us by the same Jesus, as we are His faithful disciples and commissioned to be His Apostles: by His authority and power alone it is that we act. *Pyle.*

Faith is twice mentioned in this verse, because of the Apostles' faith in performing the miracle, and the cripple's faith in receiving it. *Dr. Lightfoot.*

17. — *I wot that through ignorance* &c.] Let us here observe, that men may be guilty of the most heinous sins in following an erroneous conscience: that they may commit the most wicked crimes, under a persuasion that they do well. *Abp. Tillotson.*

Although the ignorance of the whole nation, and especially of the rulers in this case, was such as took away from them all just excuse for their infidelity, John xv. 22, 24; yet, because it was occasioned by those prejudices which they had contracted through the meanness of His character, and their notions of His temporal kingdom, our Lord bears with them till the time of the effusion of the Holy Ghost, and then calls them again by His Apostles to repentance. *Dr. Whitby.*

18. — *those things, which God before had shewed* &c.] Thus the many prophecies of Scripture, which foretold that the Messiah should be put to death, have by this means had their completion. *Dr. Hammond.*

There are many good arguments, different in kind, which conspire to establish the truth of our religion; such as are the intrinsick excellence, reasonableness, and perfection of its doctrine, the miraculous works performed in attestation of it, the special favour of Providence declared in the support and propagation of it: but upon no other ground do the Scriptures build its truth, and our obligation to embrace it, more, than on the exact correspondence and conformity of it to all the ancient Scriptures, which foreshewed or foretold its introduction into the world, to those especially which described the personal character, circumstances, and actions of our Lord. To this He Himself, in His reasonings with incredulous persons, frequently referred them. And this species of proof has some peculiar uses and advantages beyond others. The foreknowledge of future contingent events, as it is for the manner of attaining it most incomprehensible to us, so is it by all acknowledged to be a peculiar property of God. The foretelling therefore of such events must have proceeded immediately from Him. Besides, prophecy manifests the great worth and weight of the Christian revelation, as implying the peculiar care of God concerning it, who designed it so anciently, laid such trains of Providence for its establishment, and prepared such evidences for its confirmation. *Dr. I. Barrow.*

19. *Repent ye therefore,* — *that your sins* &c.] Amend therefore your lives, that this sin may be pardoned; that so the second coming of Christ, so often spoken of (Matt. xxiv.) for the delivery and rescue of the faithful, giving them rest from their troubles and a quiet profession of the Gospel, but at the same time for the destruction of the obdurate, may by your repentance become matter of advantage and comfort to you. *Dr. Hammond.*

—— *the times of refreshing*] The times of refreshing here spoken of, and the times of the restitution of all things at ver. 21, seem to mean the same thing. *Bp. Pearce.* The times when ye shall be cheered, revived, and abundantly satisfied with the presence and enjoyment of God, at the last day. *Dr. S. Clarke.* The expression refers to the time of Christ's second coming, to give unto all His servants rest with Him after their troubles and persecutions in this world, 2 Thess. i. 6—8; which He will do by raising them from the dead, and causing them to enter into everlasting rest. *Dr. Whitby.*

21. *Whom the heaven must receive until* &c.] Who is now in

Anno DOMINI 33. the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, [b] A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

[b] Deut. 18. 15. chap. 7. 37.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, [c] And in thy seed shall all the kindreds of the earth be blessed.

[c] Gen. 12. 3.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Anno DOMINI 33.

CHAP. IV.

1 *The rulers of the Jews offended with Peter's sermon,* 4 *(though thousands of the people were converted that heard the word,) imprison him and John.* 5 *After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved,* 13 *they command him and John to preach no more in that name, adding also threatening,* 23 *whereupon the church fleeth to prayer.* 31 *And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.*

AND as they spake unto the people, the priests, and the ‖captain of the temple, and the Sadducees, came upon them,

‖ Or, ruler.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

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heaven, there to remain the Lord and Head of His Church upon earth, to see the whole dispensation of the Gospel age perfected in the accomplishment of all the prophecies concerning it; and then will come again for the solemn trial of all the world. *Pyle.*

—— *the times of restitution of all things,*] The time when all things shall be disposed, ordered, settled, in a perfect state, from their present imperfect state. *Abp. Newcome.* See notes at ver. 19.

22. — *A prophet shall the Lord* &c.] See notes at Deut. xviii. 15, &c.

23. — *shall be destroyed from among the people.*] The execution of this threat was so striking and remarkable in the sad overthrow of the Jewish nation for rejecting Christ, that all former judgments were light and tolerable in comparison. Such consummation of their misery having followed their treatment of this distinguished Prophet, shews Him to be the Person designed in the words of Moses. *Dr. Stack.*

24. — *from Samuel*] He seems to be mentioned as the first famous Prophet after Moses, whose predictions are extant. *Abp. Newcome.*

Samuel is reckoned the first of the Prophets after Moses, because prophecy from the death of Moses to the rising of Samuel was very rare, 1 Sam. iii. 1, 2, and because he was the first Prophet after Moses who wrote his prophecies. *Dr. Lightfoot.*

—— *foretold of these days.*] Of the times of the Christ, or the Messiah. *Bp. Pearce.*

25. *Ye are the children of the prophets,*] Ye are those to whom their prophecies were directed, and to whom they more immediately belong. *Bp. Pearce.*

26. *Unto you first God, having* &c.] We should observe, that it is to the Jews and concerning the Jews that St. Peter thus speaks, and sets forth the advantages and privileges bestowed on the servants of Christ. The Messiah was indeed to be an universal Saviour, and this Sun of Righteousness was to arise and shine upon the whole earth; and yet He was first promised and intended for the Jews. Among them alone He dwelt; to them alone He usually preached; on them alone (with very few exceptions) He wrought miracles. They rendered themselves guilty of a most horrible crime; they rejected the benefits, and slew the Benefactor; but still favour was offered to them, and a pardon was to be obtained. "And now brethren," says St. Peter, "I wot that through ignorance ye did it, as did also your rulers.—Repent ye therefore, and be converted." Christ was sent to save them; but the salvation could not be accomplished without something performed on their part; namely, acts of faith, repentance, and amendment. *Dr. Jortin.*

—— *his Son Jesus,*] This title "His Son," intimating the divinity of Jesus's person, is a declaration that He was beyond measure superiour to the Prophets who came before Him; none of them, nor any other man, nor any angel, having been ever called the Son of God in the same manner and sense in which Christ was so called, who was the beloved and only-begotten Son of God. *Dr. Jortin.*

This address of St. Peter was calculated to make a strong impression on the minds of the people. The connexion of present circumstances with prophecies well known to every Jew left them without reply. How could they doubt, but that God would bestow these blessings on them through the intervention of His Son, when they saw him who had been healed "in His name" stand before them whole? How could they doubt, but that other blessings would follow them that believe, when such mighty signs and wonders were given as evidences of their truth? How could they doubt, but that He, whose word controlled the powers of nature, and restored soundness to the infirm, could with equal ease pour forth the abundance of His grace, and heal the inveterate sickness of a disordered soul? *Brewster.*

Chap. IV. ver. 1. — *the captain of the temple,*] The captain of all those priestly and Levitical guards and watches that were kept in the temple. *Dr. Lightfoot.* See note at Luke xxii. 4.

—— *and the Sadducees,*] Before our Saviour's passion, the chief agents against Him were the Scribes and Pharisees: but now that the Apostles do not only assert the resurrection of our Lord, but also preach "through Jesus the resurrection from the dead," ver. 2; the Sadducees, who denied the resurrection of the body, become their fiercest adversaries. *Dr. Whitby.*

The chief priests, and other leading men among the Jews, were for the most part at this time Sadducees in their hearts, although they were forced to conceal it from the people, on account of the unpopularity of their opinions. *Bp. Pearce.*

2. — *and preached through Jesus the resurrection*] Or "the resurrection from the dead in Jesus;" that is, that Jesus had risen from the dead, and that an instance of such a resurrection had been exhibited in Him. *Bp. Pearce.*

The Sadducees were the scepticks of the age, and rejected the belief of the existence of the soul after death, and the rewards and punishments of an invisible world. They are represented as harsh and morose in their conduct, exacting severe recompence, and punishing the promoters of tumults as enemies to that worldly quiet, to which all their hopes of happiness were confined. No wonder then that they were "grieved that the Apostles taught

Anno DOMINI 33.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Anno DOMINI 33.

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 [a] This is the stone which was set at nought of you builders, which is become the head of the corner.

[a] Ps. 118. 22. Matt 21. 42.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

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the people, and preached through Jesus the resurrection from the dead." In these principles we see a striking characteristick of that infidelity, which in every age, as well as in the present, has produced the most fatal consequences. If the language of such professors be that death is an eternal sleep, it is natural to suppose that the actions of their lives will be directed with a reference to this conclusion. If the Sadducees held the opinion that the soul perishes with the body, as we are assured they did, we can hardly be surprised to find them persecuting even unto death those holy men, who endeavoured to reclaim the world from so dangerous a delusion. *Brewster.*

4. — *was about five thousand.*] Thus there was an increase of two thousand within a very short time. See chap. ii. 41. And it is probable that there were many, both now and afterwards, who, although they believed in Christ, did not think it necessary to join themselves to this society, or who waited to see what was likely to become of it. *Archdeacon Paley.* We should pause to consider the wonderful rapidity with which the Gospel was propagated. The Jews still remain, but how seldom is it that we can make a single proselyte! There is reason to think that there were more converted by the Apostles in one day, than have since been won over in the last thousand years. *Bryant.*

5. — *their rulers, and elders, and scribes,*] The Sanhedrim was composed of three descriptions of persons, priests, elders, and doctors of the law; and is often expressed by the enumeration of those parts, "chief priests, scribes, and elders," Matt. xxvi. 3. In this place there is a different way of enumeration from what is usual, the rulers, elders, and scribes. The title of chief priests was applied to the heads of the twenty-four families sprung from Eleazar and Ithamar, the sons of Aaron, (between whom the priests' office was divided by David,) which should by weekly turns perform the duty of the sanctuary. *Dr. Hammond.*

6. — *Annas the high priest,*] See note at Luke iii. 2. Caiaphas, it appears, was now high priest, but his father-in-law Annas had been so before; and he is called "the high priest" to distinguish him from some other Annas. *Abp. Newcome.*

—— *of the kindred of the high priest,*] Of the race of the high priest; that is, of the family out of which the high priests were chosen. *Bp. Pearce.*

8. — *filled with the Holy Ghost,*] Being endued by the Holy Ghost with extraordinary readiness of speech, (such as was promised, Matt. x. 19, 20;) and with great confidence and boldness. *Dr. Hammond.*

11. *This is the stone*] This Jesus is the stone. See note at Matt. xxi 42.

12. *Neither is there salvation in any other:*] By Him, and Him only, salvation must now be hoped for by all; for there is no other religion, by which salvation can be procured for those who do not embrace the religion of Jesus when it is preached to them. *Dr. Hammond.*

—— *none other name under heaven*] It appears from this passage that the invocation of the Virgin Mary, or any other saint, either for eternal salvation or for relief from bodily disease, is not only useless, but sinful. *Bp. Mann.*

When the Apostle speaks of eternal salvation as attainable by Jesus Christ only, he is not so to be understood as if Christ brought any man to heaven at once, without first leading him in the way thither. For the salvation here spoken of begins in this life. Christ first saves us from our sins, both from the guilt and the power of them. He gives us repentance and grace to love and serve and honour God truly and faithfully in our generation; He applies the merits of His death to us for the pardon of our sins, and for our reconciliation with God: He makes us pure and humble and holy, every way meet to be partakers of the inheritance of the saints in light; and then, and not till then, He brings us to it. So that the whole of our salvation, from first to last, is begun, continued, and perfected, only by Him; none of us being able to do any thing towards it to any purpose, much less to attain the end of our faith, even the eternal salvation of our souls, without Him. *Bp. Beveridge.*

Christ is the Redeemer of the whole race of mankind from the guilt and corruption produced by the sin of Adam, and all are cleansed by His blood and restored to a possibility of happiness; yet a federal certainty of salvation, which is a most high and valuable privilege, is secured to true believers exclusively. None but Christians can enjoy the blessed hope of everlasting life upon the sure ground of promise; they alone look forward for the prize of their high calling, an inheritance incorruptible and undefiled. Nor does it follow that the benefits, which the virtuous heathen will derive from the incarnation of Christ, will be equal to those of the sincere Christian. Christ tells us, that in His Father's house there are many mansions; and it seems contradictory neither to reason nor to Scripture to suppose that different persons will hereafter enjoy different degrees of happiness, although they may be all eternal, and all certainly purchased by the precious blood of our blessed Redeemer. *Bp. Tomline.*

13. — *that they were unlearned and ignorant men,*] This was for three centuries the great objection brought against the professors of Christianity. But the fact of the early Apostles being for the most part unlearned and ignorant men is a great confirmation of the Christian faith, proving that it was not of human but of Divine original, and that, under the assistance of its Divine Author, the ignorant and unlearned became wise. *Dr. Whitby.*

Anno DOMINI 33.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

Anno DOMINI 33.

25 Who by the mouth of thy servant David hast said, [b] Why did the heathen rage, and the people imagine vain things?

[b] Ps. 2. 1.

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

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21. — *finding nothing how they might punish them,*] Rather, "not finding how they might punish them;" that is, being at a loss to find out a manner in which they might punish them, because of the people. *Bp. Pearce.*

25. — *Why did the heathen* &c.] See notes at Ps. ii. 1, 2.

26. — *and against his Christ.*] "His anointed;" which is the meaning of the name Christ.

27. — *against thy holy child Jesus, whom thou hast anointed,*] Against Thy holy Son and Servant Jesus, whom Thou hast sent to be the Messiah of the world. *Dr. Hammond.*

—— *with the Gentiles,*] With the Roman soldiers. *Dr. Whitby.*

28. *For to do whatsoever thy hand* &c.] To perpetrate the death of Christ, and thus unintentionally to become the instruments of God's gracious providence, who determined to give His only Son to die for all mankind. *Dr. Hammond.*

As St. Peter and St. Paul, by calling the Jews to repentance for this sin in crucifying the Lord of Life, shew that their sin was not the less, because they by it fulfilled the counsel of God's holy will and kind intentions to mankind, so do they consequently shew that God's foreknowledge of a thing future does not impair the liberty of men's wills in the accomplishment of it. *Dr. Whitby.*

31. — *they were all filled with the Holy Ghost,*] Were endowed with special and eminent gifts of God's Holy Spirit. *Dr. Hammond.*

The effusion of the Holy Spirit, which immediately followed the supernatural concussion of the house where the Apostles were assembled, gave full and perfect evidence of the Divine inspiration: "they were all filled with the Holy Ghost." New powers of exertion were distributed to the Apostles, adequate to the trying scenes they should be called upon to sustain: they felt an unknown energy take possession of their minds, and "they spake the word of God with boldness." From this moment the meek and humble followers of Christ assume a new character. Their humility and meekness indeed do not desert them; but to these are added other qualities, absolutely necessary for the great and important undertakings to which they are called. The influence of the Holy Spirit, as we shall find in the subsequent history, supported them in circumstances from which the mere fishermen would have shrunk. *Brewster.*

32. — *that ought — which he possessed was his own;*] That is, was his own only, or so much his own, as not to be at the service of other believers who stood in need of relief out of them. See chap. ii. 45. *Bp. Pearce.*

33. — *with great power*] Of words and of miracles. *Abp. Newcome.*

—— *and great grace was upon them all.*] Meaning, that all the believers were in high esteem among the common people. See chap. ii. 47. *Bp. Pearce.* Or, that the grace of God was plentifully bestowed upon them, which appeared in the most perfect unity of sentiment, and unbounded affection and liberality towards each other. *Bp. Mann.*

Anno DOMINI 33.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAP. V.

1 *After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead,* 12 *and that the rest of the apostles had wrought many miracles,* 14 *to the increase of the faith:* 17 *the apostles are again imprisoned,* 19 *but delivered by an angel bidding them to preach openly to all:* 21 *when, after their teaching accordingly in the temple,* 29 *and before the council,* 33 *they are in danger to be killed, through the advice of Gamaliel, a great counseller among the Jews, they be kept alive,* 40 *and are but beaten: for which they glorify God, and cease no day from preaching.*

Anno DOMINI 33.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart ‖ to lie to the Holy Ghost, and to keep back *part* of the price of the land?

‖ Or, *to deceive.*

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceiv-

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35. — *and distribution was made unto every man* &c.] That is, to every man in the Christian society. Here, we should observe, was an occasion which interested men would have improved to their own advantage, by urging the continuance of this community of goods, as a duty, and cautiously reserving to themselves the management of the fund it supplied, as the most valuable appendage of their ministry; on the other hand, enthusiasts would have probably encouraged this neglect of temporal concerns with avidity, as suited to the fervour of religious zeal, which in their eyes would form the highest merit. Not so the Apostles: of this community of goods they took no advantage; they distributed to each as they had need; they reserved to themselves, if any thing, certainly no more than supplied the present necessaries of life, as appears from their subsequent and continued poverty; and even present necessaries they frequently procured by their own labour. *Dr. Graves.*

36. — *Joses, — surnamed Barnabas, — The son of consolation,*)] Perhaps this name, considering the occasion on which it was imposed, was an honourable acknowledgment of his charity in selling his whole estate for the relief of the poor Christians, and on account of the consolation they received thereby. *Nelson.*

Barnabas was afterwards associated with St. Paul in the labours of the ministry, being the first who introduced him to the Apostles; and from his zeal and good conduct well deserved the praise here bestowed upon him. *Dr. Stack.*

—— *of the country of Cyprus,*] An island in the eastern part of the Mediterranean sea, not far from the coast of Phenicia. *Bp. Pearce.*

We may observe, that the two Apostles of the Gentiles have Gentile countries for their native soil; St. Paul having been born in Cilicia, St. Barnabas in Cyprus. *Dr. Lightfoot.*

37. *Having land,*] According to the law mentioned at Numb. xviii. 20, &c. a Levite could have no inheritance in Israel; which only means, however, that the Levites, as a tribe, were not to have a share in the division of Canaan among the other tribes. It did not prevent a Levite from holding lands in Judea by purchase, or otherwise, or in foreign countries. *Bp. Pearce.*

—— *and laid it at the apostles' feet.*] Perhaps he was the first that did so; or his land was the most valuable; or, because he was a Levite, he is thus distinguished by name from the rest for what he did. *Bp. Pearce.*

Chap. V. ver. 2. — *kept back part of the price,* &c.] The foundation of Ananias's crime was covetousness, and the effect of that covetousness was a distrust of that maintenance which he was to enjoy in common with the whole Church; and the actual crime which this covetous disposition put him upon committing, was a fraudulent attempt to deceive the Apostles and the Church, by endeavouring to procure a maintenance for himself at the publick expense, while at the same time he privately retained to himself that which ought to have been put into the publick stock, in order to entitle him to receive from it his common proportion. *Dr. S. Clarke.*

3. — *why hath Satan filled thine heart*] It was no extenuation of his fault that he committed it by suffering Satan to fill his heart. For, where the crime is plain, and there is no room for an errour of the judgment, as in the case of deliberate fraud, there it is no more an excuse that a person is tempted by the devil, than that he is tempted by the profit or gain of the sin; and his being prevailed on by that temptation is so far from being an excuse, that it constitutes indeed the very nature and essence of the sin, his consenting to yield to that temptation, which could have had no power over him, but by his own consent. *Dr. S. Clarke.*

—— *filled thine heart*] Emboldened thee. *Dr. Hammond.* "Filled thy heart" is a Hebrew phrase, found in Esther vii. 5, and Eccles. viii. 11, in the original. *Bp. Pearce.*

—— *to lie to the Holy Ghost,*] To endeavour to impose on us, to whom the Holy Ghost has given the power of discerning spirits, (1 Cor. xii. 10,) and detecting the most secret evil intentions of the mind. *Bp. Mann.*

3, 4. — *to the Holy Ghost, — unto God.*] It is seen that, in this passage, lying to the Holy Ghost is stated to be the same thing as lying to God; a clear proof that the Holy Ghost is truly God, of the same substance with the Father and the Son. *Bp. Burnet.*

4. *Whiles it remained,* &c.] Whilst it remained unsold. *Dr. Whitby.* The obvious sense of St. Peter's words is, that Ananias might, if he had pleased, have kept to himself either his estate or his money; for none compelled him to sell it at all; and, after it was sold, if he was disposed to keep the price to himself, none compelled him to deposit it in the Apostles' hands. But, when he professed to bring the whole into the publick stock of the Church, then to keep back part by a fraudulent lie, was evidently a crying sin. *Dr. S. Clarke.*

The sin of Ananias was a lying to, or breaking promise with, God; for, having vowed or promised to Him in his heart the whole price of the field, he brought Him but a part of it. And, as the vow and promise which he broke was not such as men could witness or notice, but such as his own heart and conscience only was privy to; hence it is said to have been made under the privity of the Holy Ghost; and he, in the breach of it, is said to have lied unto Him; because that which none but the inward man knoweth, and is yet only in the purpose of the heart, is under His privity. *Jos. Mede.*

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ed this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

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11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick ‖ into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

‖ Or, *in every street.*

16 There came also a multitude *out* of the cities round about unto Jerusalem,

—— *thou hast not lied unto men, but unto God.*] Thou hast lied not only unto men, but likewise and especially unto God, the Searcher of hearts, and the Avenger of all wickedness. *Bp. Mann.* Among the many aggravations of Ananias's crime, the most striking is the presumptuousness of attempting to deceive those persons whom he believed and knew to be inspired by the Spirit of God. By imposing upon the Apostles, he attempted, as far as in him lay, to deceive the Holy Ghost; and an attempt to deceive the Holy Ghost was an attempt to deceive God Himself. *Dr. S. Clarke.*

6. — *wound him up,*] In linen clothes for his burial. See John xi. 44; xix. 40; xx. 6, 7. *Bp. Pearce.*

8. — *for so much?*] This he said, specifying the sum which Ananias had brought. *Abp. Newcome.*

9. — *to tempt the Spirit of the Lord?*] To try whether the Spirit of the Lord in us was able to detect your fraud. *Dr. Whitby.*

10. *Then fell she down straightway*] The action committed by Ananias and Sapphira was vain-glorious, covetous, fraudulent, impious, and greatly aggravated in those who had probably shared the gifts of the Spirit, (chap. iv. 31,) and seen miracles wrought by the Apostles, chap. ii. 43; iii. 6; iv. 33. Their punishment displayed the knowledge, power, and divine mission of those who were inspired by the Holy Spirit, and deterred interested persons from joining the Christians, in order to partake of their goods and alms. *Abp. Newcome.*

It was in order to deter hypocrites and liars from joining the infant Church from mercenary motives, for the purpose of being maintained out of the common stock, that the Holy Spirit, as the Protector of the Church, took cognizance of their complicated crime, by means of that faculty of discerning spirits, with which He endued St. Peter, and Himself punished both the offenders, on the spot, with death. *Dr. Hales.*

It has sometimes been objected by unbelievers, that Ananias and Sapphira were treated with great cruelty and injustice. But such objection can only arise from a want of considering the great heinousness of their guilt, and the necessity which existed of such an example of punishment. These two persons, although they had seen the wonderful effects of the effusion of the Holy Ghost on the disciples, yet imagined that they were able to deceive the Apostles and that Holy Spirit by whom they were guided. Herein was a great complication of crimes. Though it was entirely at their own choice whether they should sell their estates, and surrender the money into the Apostles' hands, yet such was their love of money, combined with their pride or ostentation, that, while they wished to appear to the world to have brought their all, they secretly retained a part, and would have afterwards lived upon the common stock, as if they had bestowed all they had; which would have been a constant robbery both of God and man. To conceal this act, they were guilty of dissembling and lying. And to whom did they lie? not to the Apostles only, but to God. They vainly hoped that their avarice and hypocrisy were unknown to God Himself; and that they might securely make profession of offering Him their all, when, in truth, they offered but a part. It was highly fitting that, in the first rise of Christianity, such aggravated and complicated guilt as this should meet with exemplary punishment, that all might hear and fear. It was indeed necessary that the Holy Spirit of God, under whose direction the Apostles were, should, at such a time as this, discover His knowledge of the most secret crimes, in order to assert His omniscience, establish the authority of the Apostles, and give clear demonstration of the truth and certainty of the doctrines they preached. *Biscoe.*

12. — (*and they were all* &c.] This remark, that all the Christian disciples met thus in Solomon's porch, seems to be thrown in, to shew how boldly they professed belief in Jesus. *Abp. Newcome.*

13. *And of the rest durst no man* &c.] Of those who were unconverted, none durst hypocritically join himself to them for the purpose of receiving their alms; but, on the contrary, "the people magnified them;" that is, instead of attempting to deceive them by false pretences, or at all mingling with them, held them in high honour, and kept at an awful distance from them. *Abp. Newcome.*

15. *Insomuch that* &c.] This verse depends on, and is connected with, the first part of the twelfth; the intermediate words being rightly made a parenthesis in our English translation. *Bp. Pearce.*

—— *that at the least the shadow of Peter* &c.] It is left here wholly uncertain whether it was the faith of believers, or the superstition of the Jews, which had such expectation from the shadow of St. Peter, and whether any cures were really wrought in this manner, or not. *Dr. Whitby.*

Perhaps those who brought out their sick did not know the persons of the other Apostles, besides St. Peter. They had heard him speaking, and seen him acting, while the rest were silent and sat still. That which these believers here do, does not so much argue that he was preeminent above the rest of the Apostles, as that he was more known than the rest. *Dr. Lightfoot.*

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DEATH OF ANANIAS.

Acts C. 5 v. 5.

London Published by the Society for promoting Christian Knowledge, July 1, 1816.

Anno DOMINI 33. bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with

‖ Or, *envy.* ‖ indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

Anno DOMINI 33. 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, [a] Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

[a] Chap. 4. 18.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

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17. — (*which is the sect of the Sadducees,*)] It may seem remarkable, that, as St. Luke here intimates, the high priest was a Sadducee, which is a character one would not expect to meet with in that station. The circumstance, however, remarkable as it is, is not without other examples. Josephus mentions two instances of a high priest belonging to that sect. *Archdeacon Paley.*

20. — *all the words of this life,*] Of this life, which I have commissioned you to preach, and which the Sadducees deny. *Dr. Whitby.* "Of this life;" that is, of this life eternal, lately revealed through Jesus Christ, whose ministers ye are. *Dr. Stack.*

These words are fully explained by St. Peter's expression to Christ, "Lord, to whom shall we go? Thou hast the words of eternal life," John vi. 68. *Dr. Hammond.*

21. — *and all the senate of the children of Israel,*] That is, all the elders of the city of Jerusalem, and those of other cities, who had come up to the feast. *Grotius.*

23. — *we found no man within.*] How unsuccessful are the projects of the wisest statesmen, when God frowns upon them! How little do any counsels against heaven prosper! In vain is it to shut the doors, where God is resolved to open them; the firmest bars, the strongest chains, cannot hold, where once God has designed and decreed our liberty. *Dr. Cave.*

24. — *they doubted of them whereunto this would grow.*] They were perplexed with amazement and doubts concerning these things, and debated among themselves what would be the consequence of them. *Bp. Mann.*

28. — *to bring this man's blood upon us.*] To lay the blood of this man (of Jesus) to our charge, and thus to raise the people against us, as against murderers. *Dr. Hammond.*

30—32. *The God of our fathers* &c.] St. Peter here repeats a summary of the doctrine they preached; namely, that the God of Israel, whom they all acknowledged, has raised the very Jesus whom they had crucified, and exalted Him to the highest degree of heavenly glory, as the Messiah and Saviour of mankind; that He had now offered to them and to the whole world pardon and happiness, on the condition of repentance and a sincere profession of His religion: that they, His Apostles, were eyewitnesses, both of His resurrection and ascension, and had sufficiently confirmed them by the powers of the Holy Ghost. *Pyle.*

31. — *to be a Prince and a Saviour,* &c.] To be the Prince "of life," chap. iii. 15, and "of salvation," Heb. ii. 10. He is said to be exalted to give repentance and remission of sins, by affording the knowledge of that remission of sins which is promised to the penitent, and of those motives which should induce them to repent. *Dr. Whitby.*

33. — *they were cut to the heart,*] At this indeed we need not be surprised: for what is so cutting as a true charge of guilt; and what so bitter as to have such a charge brought, when persons cannot answer it? *Dr. S. Clarke.*

34. — *a Pharisee, named Gamaliel,*] Gamaliel was the tutor of St. Paul, chap. xxii. 3, and was called Rabban Gamaliel, a title of the highest eminency, and given, as the Jews say, only to seven persons; which sufficiently shews the reputation he had among the people. *Dr. Whitby.*

Anno DOMINI 33. The Third Year before the Account called Anno Domini.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ‖ obeyed him, were scattered, and brought to nought.

‖ Or, believed.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

Anno DOMINI 33.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.*

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against

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36. — *before these days rose up Theudas, &c.*] It has sometimes been made an objection to the accuracy of St. Luke here, that an impostor of the name of Theudas is mentioned by the Jewish historian Josephus as having appeared in Judea in the fourth year of the emperour Claudius, many years after the speech here made by Gamaliel. But such an objection can be considered of no real weight. Probably, there were two impostors of this name, who appeared at these different periods; in support of which opinion it is to be observed, that the circumstances mentioned by the two authors considerably differ. It is certain also that Theudas was a name at that time common among the Jews; and Josephus himself informs us, that many insurrections took place in these times, several of which he evidently passes over. Thus there can be little doubt that different persons are intended by St. Luke and Josephus. But we should bear in mind, that, even if there was a real discrepancy between these two writers, there could not be the least doubt that we ought to prefer the authority of an inspired writer to that of Josephus, in matters to which he was not an eyewitness. *Rivcoe.*

—— *boasting himself to be somebody;*] Setting himself up for the king of the Jews. *Bp. Pearce.*

37. — *Judas of Galilee in the days of the taxing,*] "The taxing," during which Judas of Galilee stirred up the people to an insurrection, was ten years subsequent to that mentioned at Luke ii. 1, 2, when our Saviour was born. The pretence of this Judas of Galilee for rising in arms, and encouraging his followers to insurrection, was, as Josephus relates, that it was a mark of slavery in them to pay tribute to the Romans, and to acknowledge any mortals for their masters, when God alone was their master. *Bp. Pearce.*

38. — *if this counsel or this work be of men, it will come to nought, &c.*] The miraculous propagation and final establishment of Christianity, the triumphs it has obtained over obstacles the most formidable, and the effects it has produced by instruments in appearance the most inadequate, have been frequently urged as decisive proofs of its divinity and truth. In support of this argument, the famous maxim of Gamaliel, in his advice to the Jewish council, is sometimes adduced. But with whatever propriety the text may be applied to the particular case of Christianity, the general principle is not to be admitted without many exact and interesting distinctions. Success alone is no certain criterion of the truth and divinity of any religious system; no absolute proof of the concurrence and approbation of Heaven. It appears, as well from experience that errour often does, as from the nature and constitution of man that it sometimes must, prevail in the world; and consequently that the establishment of any religious system, when considered by itself, determines nothing with regard to the truth of its doctrines, or the superiour authority of its sanctions. What is uncommon must not be confounded with what is supernatural; what can be accounted for by human means must not be hastily and indiscriminately ascribed to Divine. Success, which is not only compatible with the existence of a revelation immediately proceeding from God, but even inseparable from it in our ideas, must not be insisted on as directly and properly demonstrative of the source, whence any religion flowed. But when the advocate for Christianity argues in its behalf, that so many thousands were on a sudden converted to the faith, that the religion of Christ so widely and so auspiciously spread its influence over a large portion of the habitable world; the force of this argument is derived, not from the mere prevalence of Christianity, but from its prevalence under those peculiar circumstances, in which the Gospel, at its first preaching, appears to have been placed. *Dr. White.*

40. *And to him they agreed:*] The decided countenance given by the respectable and dignified Gamaliel to the rising sect of Christians, partly we may suppose from conviction, since he was the son of the pious old Simeon, who took Christ in his arms, when an infant, and hailed Him by inspiration as the promised Saviour, Luke ii. 25—32, and partly from opposition to the ruling sect of the Sadducees, produced a considerable revolution in the minds of the upper ranks. And to this we may in good measure ascribe the great progress the new religion made among the priests, of whom a great crowd submitted to the faith soon after, chap. vi. 7; also among the Pharisees, whom we find among the Judaizing teachers of the church, chap. xv. 5, and who further supported Paul (the pupil of Gamaliel) against the Sadducees in council, and upon the very plea urged by Gamaliel on the occasion. "If a spirit or angel hath spoken to him, let us not fight against God," chap. xxii. 3; xxiii. 9. *Dr. Hales.*

41. — *rejoicing that they were counted worthy &c.*] Although scourging was a servile and ignominious punishment, they were so far from being ashamed of it, that they rejoiced and blessed God for the honour of suffering in so glorious a cause. *Pyle.*

Chap. VI. ver 1. — *in those days,*] In the days, of which St. Luke had been speaking in the foregoing chapter. *Bp. Pearce.*

—— *of the Grecians against the Hebrews,*] By "the Hebrews" are here meant, those Jews converted to Christianity, who were natives of Judea. By "the Grecians" are meant, those Jews converted to Christianity, who belonged to other countries, and for

Anno DOMINI 33. the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

Anno DOMINI 33.

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue*

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whose use the Scriptures were translated from the Hebrew into the Greek language, at that time the most general in the world. *Bp. Mann.*

As an intercourse was maintained between these Grecian Jews and their mother country, they were indulged with synagogues and other advantages at Jerusalem. The supposed partiality of the natives (who were much more numerous) to their own widows, gave rise to the present complaint. *Dr. Stack.*

—— *in the daily ministration.*] Of provisions made for poor widows belonging to the church, 1 Tim. v. 16. *Dr. Whitby.*

2. — *It is not reason* &c.] It is not reasonable that we should leave the preaching of the word of God, and be daily employed in making provision for the poor. *Dr. Whitby.*

—— *serve tables.*] That is, attend to the collection and distribution of alms for the poor. The "tables" here mentioned are those on which money was paid and received. *Schleusner.*

3. *Wherefore, — look ye out among you seven men* &c.] This total abdication, on the part of the Apostles, of all interference with the pecuniary concerns of the society, and even with the selection of persons appointed to conduct them, was undoubtedly the most effectual measure which prudence could suggest to honesty, for totally removing every possibility of obloquy and suspicion. But it was such a measure as interested men would not have consented to. *Dr. Graves.*

The appointment was prudently left to others, that no suspicion of interested views might fall on the Apostles. *Abp. Newcome.*

This office of deacons, to whom the charge and care of the poor was entrusted, was transferred from the Jewish to the Christian church: for there belonged to every synagogue three deacons, to whom that charge belonged. *Dr. Lightfoot.*

The care of the poor, although a main part of the deacons' office, was not the whole; for, if this had been all, the Apostles need not have been so exact in their choice of persons, nor have used such solemn rites of consecration, to ordain them to it. The deacons had also authority to preach and baptize, as appears from the example of St. Philip, one of the seven. *Nelson.*

5. — *a proselyte of Antioch:*] By "proselyte" seems here to be meant, not merely a "proselyte of the gate," with whom the Jews held no communication, (chap. x. 2, 28,) but one who had been circumcised, and observed the whole law of Moses. *Bp. Pearce.*

6. — *they laid their hands on them.*] We should observe, that, 1st, the Apostles desire the multitude to look out, or select the seven persons, ver. 3. 2d, They themselves specify the number and the qualifications of the persons to be chosen to the office. 3d, They reserve to themselves the appointment of them, "Look *ye* out men whom *we* may appoint." And lastly, they alone lay their hands upon them to consecrate them to the office. Thus there is nothing whatever in this account which favours the authority of the laity in choosing persons to sacred offices. *Dr. Whitby.* See notes at chap. xiii. 3; xiv. 23.

A very remarkable corruption of this text was introduced into many editions of the English Bibles, especially about the time of the great rebellion. Instead of "whom we may appoint," they gave the words, "whom ye may appoint;" and this was done to favour the opinions of particular sectaries. But it is sufficiently evident from this passage, what is the power of the people in appointing ecclesiastical officers. They proposed, the Apostles approved and ordained; and that, as the text plainly shews, without calling in any other authority to make their acts valid, besides their own. *Dr. Wotton.*

By imposition of hands, the Apostles conveyed to others the spiritual powers they had received from their Master; and this custom has been regularly observed in all the succeeding ages of the church. *Nelson.* Our Saviour at first ordained His twelve Apostles according to the number of the tribes of the church of Israel. Afterwards, He ordained other seventy, according to the number of the elders whom Moses appointed as his assistants. When the church in Jerusalem was multiplied, seven deacons were ordained, by the laying on of the hands of the Apostles, to preach, and baptize, and minister in distributing the alms of the church. Here then we have three orders of men, each distinct from the other; the twelve Apostles, the seventy disciples, and the seven deacons; and by these the first Christian church in Jerusalem was governed and administered. *Jones of Nayland.*

As there is no nation in the world, where some kind of religion has not been professed, so there is no religion professed in the world, where there have not been some persons set apart for the celebration of the several rites and ceremonies appertaining to it, without which, indeed, it is impossible that any religion should subsist. For, if no places were set apart for the worship of God, men would soon worship Him no where; if no times, they would never worship Him; and so, if no persons were set apart for it, none would ever perform it, at least as they ought. *Bp. Beveridge.*

7. — *a great company of the priests*] The number of priests was great: there were more than 4000 priests who returned from the captivity, Ezra ii. 36—39. *Beausobre.*

—— *were obedient to the faith.*] That is, received and embraced the Gospel, which taught faith in Jesus. *Bp. Pearce.*

8. *And Stephen, full of faith and power,* &c.] In times of difficulty and danger God calls forth His own ministers, and bestows upon them such talents, as are necessary to accomplish the great purposes of His will. Such was St. Stephen, one of the new order of deacons, who is represented as "full of faith and power," richly adorned with evangelical graces, and such precious gifts of the Spirit, as enabled Him to do "great wonders and miracles among the people." This holy and intrepid character was the first who was called to the high honour of martyrdom: the only one of the first converts of the church, the manner of whose death is related at large in the sacred Scriptures. *Brewster.*

No day is appointed by our Church for the celebration of any other than the principal saints mentioned in the New Testament, it being hard to stop, if more were added. And amongst these St. Stephen is the only one, who stands solely on the foot of being a martyr: as indeed it was fit, that the foremost, the leader, of that "noble army" should be distinguished, and chosen, as it were, to represent the rest. *Abp. Secker.*

Anno DOMINI 33. of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the ‖ customs which Moses delivered us.

‖ Or, *rites.*

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAP. VII.

Anno DOMINI 33.

1 *Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.*

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, [a] Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

[a] Gen. 12. 1.

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9. — *of the Libertines,*] By these are commonly understood to be here meant, the children of Jews who, having been slaves at Rome, had obtained their freedom. Tacitus speaks of 4000 such, who were banished to Sardinia. This description of persons built a synagogue at Jerusalem, where, as the Jews say, there were 480 synagogues. *Grotius.* Otherwise, as some think, the Libertines were named from Libertina, a city in Africa. *Bp. Pearce, Dr. Hales.*

—— *disputing with Stephen.*] Every considerable synagogue had an academy where young persons exercised themselves under their rabbies in the study of traditions. *Beausobre.*

10. *And they were not able to resist* &c.] So exactly was the promise made by Christ, Matt. x. 20; Luke xxi. 15, fulfilled in St. Stephen. *Dr. Whitby.*

14. — *this Jesus of Nazareth shall destroy this place,* &c.] He had probably spoken of the destruction of the temple, which Jesus had foretold to His disciples; a necessary consequence of which was, that some of the customs and rites, particularly that of sacrifices, were to be changed. *Bp. Pearce.*

Though these persons were calumniators, and endeavoured to support a charge of disaffection at least, if not of rebellion, against St. Stephen, it is probable he might have said something which gave occasion to the accusation; as he might, consistently with Christian prophecy, have mentioned the approaching destruction of Jerusalem, and the inferiority of the ceremonial to the moral law. For this was one reason why the unbelieving Jews hated the disciples of Christ so implacably, because they did not prophesy good concerning the nation, but evil. *Dr. Jortin.*

15. — *as it had been the face of an angel.*] This is a Jewish phrase, to express something more than ordinarily sweet, graceful, and majestick. *Bp. Pearce.* Or perhaps it pleased God to give his eyes and countenance a supernatural brightness, which commanded extraordinary attention and respect. *Bp. Mann.*

Chap. VII. ver. 2. *And he said, Men, brethren,* &c.] St. Stephen was charged with declaring that the temple was to be destroyed, and the Jewish ceremonies and customs to be abolished, to make way for the religion of Christ. This charge he admits to be true; and for his justification appeals to several instances of the Jewish history, which prove that God did not confine His favour to any particular place, nor intend the rites and ceremonies of the law of Moses to be perpetual. *Bp. Mann.*

From the imputation of blasphemy St. Stephen vindicates himself, by an historical account of the most memorable actions and events from Abraham down to Solomon: the design whereof is to shew, that the law, for which the Jews at this time expressed so fierce a zeal, was not of that consequence and necessity, which they imagined. And this proof may be reduced to these three reasons. 1st, Because (as is plain from the history of Abraham and the Patriarchs) their ancestors pleased God, and continued in His favour, for more than four hundred years without it. Since therefore these were God's peculiar and elect people, before that law was given, it follows, that this law could not be the covenant and dispensation for saving men, exclusive of all others. 2d, Because the very Prophet, at whose hands they received the law, gave them warning of another eminent Prophet, whom God (in ages to come) would raise up from among them, like unto him, (that is, a lawgiver too,) and to whom every soul among them was commanded, upon pain of utter destruction, to yield attention and obedience: consequently, preaching the faith and obedience of Jesus, who was that very Prophet, could not be blasphemy against God or Moses; but had a direct tendency to magnify both, by leading men to Him, whom God had decreed, and Moses had foretold, to be the Saviour of all those who should submit to be taught by Him, and steadfastly place their hope and trust in Him. 3d, Because that law, for which they now pretended so great a reverence, was plainly insufficient to retain them in their duty: as appeared from the frequent relapses into rebellion and idolatry, with which their Prophets reproached them, and for which they threatened them with so many severe punishments. And, what rendered their offence the more aggravating, this was done, notwithstanding the presence of God perpetually among them, in the tabernacle first, and then in the temple: to which they were not to suppose He was so attached as to spare it from destruction, if the sins of the people called for vengeance. As therefore the ancient Prophets thought it no profanation of the law, or of that holy place, to denounce the abolition of the one, and the demolition of the other; neither was it any in St. Stephen to declare the extirpation of the former, and the utter ruin of the latter, to a generation of men, now ripe for destruction: such as had not only imitated, but far exceeded, the obstinacy and malice and cruelty of their forefathers. *Dean Stanhope.*

—— *Men, brethren, and fathers,*] The words should rather be rendered "Brethren and fathers," for the literal meaning of the Greek is, "Ye men who are my brethren, and fathers." He calls the scribes and elders "fathers," and the common people "brethren." *Bp. Pearce.*

—— *in Charran,*] Called Haran in Gen. xi. 31.

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4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

[b] Gen. 17. 9. [c] Gen. 21. 3. 8 [b] And he gave him the covenant of circumcision: [c] and so *Abraham* begat Isaac, and circumcised him the eighth day; [d] and Isaac *begat* Jacob; and [e] Jacob *begat* the twelve patriarchs.

[d] Gen. 25. 26. [e] Gen. 29. 31. [f] Gen. 37. 28. 9 [f] And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, [g] and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

[g] Gen. 41. 37.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

[h] Gen. 42. 1. 12 [h] But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

[i] Gen. 45. 4. 13 [i] And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

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14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

[k] Gen. 46. 5. [l] Gen. 49. 33. 15 [k] So Jacob went down into Egypt, [l] and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

[m] Exod. 2. 2. [n] Heb. 11. 23. 20 [m] In which time Moses was born, and [n] was ‖ exceeding fair, and nourished up in his father's house three months:

‖ Or, *fair to God.*

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

[o] Exod. 2. 11. 24 [o] And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

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5. *And he gave him none inheritance*] The small parcels of land which Abraham and Jacob enjoyed in Canaan, were purchased by them, and are therefore reckoned no part of God's gift. *Bp. Pearce.*

6. — *entreat them evil four hundred years.*] They were not evil entreated four hundred years, but they were for so long a time sojourners in a strange land; first in Canaan, and afterwards in Egypt. The children of Israel were in Egypt only two hundred and fifteen years; but from the time when Isaac was born, (in whom the promise began to take place which God made to Abraham, Gen. xv. 13,) to the time when the Israelites left Egypt, are computed four hundred and five years: which for the sake of a round number are called here, and in Gen. xv. 13, four hundred years. In Exod. xii. 40, and Gal. iii. 17, mention is made of four hundred and thirty years; but then the reckoning begins not at the birth of Isaac, but at the time when Abraham first went down into Egypt, namely, twenty-five years before the birth of Isaac; and this sum added to four hundred and five makes up the four hundred and thirty years. *Bp. Pearce.* See note at Gen. xv. 13.

14. — *threescore and fifteen souls.*] The Hebrew text at Gen. xlvi. 27, Deut. x. 22, mentions the number to be seventy; but the Greek translation gives the number in both these texts seventy-five; which number is made up either by including five sons of Ephraim and Manasseh born in Egypt, (from 1 Chron. vii,) or by including the wives of the Patriarchs who accompanied them. St. Stephen seems to take the number "threescore and fifteen" from the Greek copies. *Dr. Whitby, Bp. Pearce.*

16. — *that Abraham bought*] It is related at Gen. xxxiii. 19, and Josh. xxiv. 32, that Jacob bought the land, not Abraham. It appears, however, (see note at Gen. xxxiii. 20,) that Abraham had built an altar at Sychem, at the place afterwards purchased by Jacob. We may reasonably suppose therefore that the piece of ground had been formerly purchased by Abraham, while he sojourned in those parts, as a place for the burial of some of his family. *Dr. Wells.*

22. — *in words*] His words were weighty and forcible, though not eloquent or gracefully delivered. See Exod. iv. 10.

—— *and in deeds.*] Alluding to the miracles wrought by him. *Abp. Newcome.*

23. — *to visit his brethren*] With the view of assisting them against the Egyptians; the effect of which was, his "refusing to be called the son of Pharaoh's daughter," as it is said that he did in Heb. xi. 24. *Bp. Pearce.*

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26 [p] And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

[p] Exod. 2. 13.

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

[q] Exod. 3. 2.

30 [q] And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had [r] shewed wonders and signs in the land of Egypt, and in the Red sea, [s] and in the wilderness forty years.

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[r] Exod. 7. 9.

[s] Exod. 16. 1.

37 ¶ This is that Moses, which said unto the children of Israel, [t] A prophet shall the Lord your God raise up unto you of your brethren, ‖like unto me; him shall ye hear.

[t] Deut. 18. 15.

‖ Or, *as myself.*

38 [u] This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

[u] Exod. 19. 3.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 [x] Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

[x] Exod. 32. 1.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, [y] O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

[y] Amos 5. 25.

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had ap-

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33. — *Put off thy shoes*] See note at Exod. iii. 5. It is related in the Asiatick Researches, that when a person requested to ascend into the chapel at Patna, he was told that it was open to him and to all men, as a place of worship, but it was intimated to him that he must take off his shoes on entering. *Abp. Newcome.*

34. *I have seen, I have seen*] That is, I have surely seen, as in Exod. iii. 7. *Bp. Pearce.*

35, 36. *This Moses whom they refused,* &c.] St. Stephen seems here to intimate to the Sanhedrim, before whom he was pleading, that, in the same manner as their ancestors refused Moses, their temporal deliverer appointed by God, so the Jews at present had refused or denied Jesus to be their King and Messiah, whom God had sent to be their deliverer in a spiritual sense. *Dr. Wells.*

37. *This is that Moses, which said* &c.] Being charged with speaking against the law, chap. vi. 13, St. Stephen draws his discourse chiefly from the books of Moses, and shews that they foretell the Messiah. He also reminds his hearers that their forefathers rejected a deliverer whom God had appointed, and how worthy of imitation the faith of Moses and Abraham was. *Abp. Newcome.* See Deut. xviii. 15, and note.

38. *This is he, that was* &c.] This Moses was the mediator between the angel of God and the Israelites; for he received from the former the laws which he gave to the latter. See Gal. iii. 19. *Bp. Pearce.*

—— *in the church*] In the congregation.

—— *the angel*] The Angel of the Covenant, the representative of Jehovah. *Abp. Newcome.*

—— *who received the lively oracles*] The law of Moses is here styled "the lively oracles," not because it was able to "give life," for that St. Paul expressly denies, Gal. iii. 21, calling this law "the ministration of death and condemnation," 2 Cor. iii. 6, 9; but because they were oracles proceeding not from dumb idols, but from the living God, and promising a prosperous and happy life in Canaan, to all that obeyed them, Lev. xviii. 5. *Dr. Whitby.*

41. — *rejoiced in the works of their own hands.*] They feasted and danced before the idol which they had made, instead of confining their religious joy to Jehovah their God. *Abp. Newcome.*

43. *Yea, ye took up the tabernacle of Moloch,* &c.] The Israelites are said, in Numb. xxv. 2, to have worshipped the gods of the Moabites, (Ps. cvi. 36—38:) and, since Moloch and Remphan were probably idols of the Canaanites, some of the Israelites are here said to have carried their idols along with them in the wilderness; and they carried them in small covers or cases, here called tabernacles. Remphan seems to have been worshipped in the shape of a star. *Bps. Warburton* and *Pearce.*

44. — *the tabernacle of witness*] The tabernacle of testimony, the tabernacle with the ark of the testimony in it. *Dr. Hammond.* See note at Numb. xvii. 7.

44—50. St. Stephen had been charged with speaking against the

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pointed, speaking unto Moses, [z] that he should make it according to the fashion that he had seen.

[z] Exod. 25. 40.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

[a] 1 Chron. 17. 12.

47 [a] But Solomon built him an house.

[b] Chap. 17. 24.

48 Howbeit [b] the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

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53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down

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temple, chap. vi. 13. He therefore mentions with reverence the tabernacle and temple; but, at the same time, corrects the too high regard of his countrymen for that sacred place. *Abp. Newcome.*

He argues that the service enjoined by the law of Moses could not be essential to true religion; for the Jews had it not in their power to observe it for the space of four hundred years; and, that it was not intended to be unchangeable, appears from the circumstance of the tabernacle, though appointed with the utmost solemnity, being laid aside, and the temple built in its stead, near five hundred years after: nor was the temple, magnificent as it was, of any regard in the sight of God; for He is Lord of heaven and earth, and will accept the devotions of His faithful servants, whether offered up at Jerusalem, or in any other place, John iv. 21, 24. *Bp. Mann.*

45. — *with Jesus*] Joshua is here, and at Heb. iv. 8, called Jesus, each name signifying Saviour. *Bp. Mann.*

51. *Ye stiffnecked and uncircumcised*] Ye stubborn generation, boasting of your carnal circumcision, as Abraham's children, but "uncircumcised in heart and ears," in spirit and obedience, ye do always, from the earliest times to the present, struggle against the Holy Spirit, following the example of your fathers. *Dr. Hales.*

52. *Which of the prophets have not* &c.] He tells them, that they acted in the same spirit with their fathers. Your fathers, he says, illtreated those Prophets that foretold and described the blessed times of the Messiah: but you, by a more desperate degree of wickedness, have betrayed and murdered the very Messiah Himself. *Pyle.*

53. — *by the disposition of angels,*] It is frequently said that the Jews received their law by the ministry of angels, as in Gal. iii. 19; Heb. ii. 2. *Bp. Pearce.*

54. — *and they gnashed on him with their teeth.*] They expressed themselves against him with all the signs of rage and bitterness. *Pyle.*

55. — *looked up stedfastly*] St. Stephen, knowing what this fury of theirs would end in, lifted up his eyes and heart to heaven, where his only hope and confidence were placed; and God, for his present support, vouchsafed him a sight of the glorious appearance of the Divine Majesty, and Jesus, in the highest splendour and greatness, ready to receive him. *Pyle.*

Nothing but a resemblance of St. Stephen's virtues can entitle us to St. Stephen's consolations. To enjoy the reviving prospects of a glorious eternity, it is necessary we should with him "look up stedfastly to heaven," that our affections and hopes, our whole heart, our whole treasure, should be there. And to sleep as he did, when this long night shall close our eyes, we must, as he did, commit our spirits into the hands of the Lord Jesus; be perfectly content to leave the world at any time, in any manner He sees fittest for us; devote ourselves entirely to His service, and be solicitous for nothing, but that "whether we live, we may live unto the Lord, or whether we die, we may die unto the Lord," Rom. xiv. 8. *Dean Stanhope.*

56. — *the Son of man*] He alludes to Dan. vii. 13. Our Lord frequently calls Himself "the Son of man," but it is rarely that we find Him so called by others. *Dr. Lightfoot.* See note at Matt. viii. 20.

57. — *stopped their ears,*] So as not to hear a word more in his defence. *Dr. Hales.*

58. *And cast him out of the city,*] Probably, because no man was to be put to death within the city: so Jesus was taken out of the city to be crucified. See 1 Kings xxi. 13. *Bp. Pearce.*

—— *and stoned him:*] This stoning of St. Stephen was an irregular tumultuous act, not done in consequence of a sentence of the Sanhedrim; and does not prove that the Jews at that time had the power of life and death. *Bp. Tomline.*

St. Stephen being set in the forefront of the battle, the first of that noble army who resisted unto blood in defence of Jesus and His truth, it was of mighty consequence what issue that encounter met: of mighty consequence, not only to the champion himself, but to the cause in which he was engaged, and to many millions of souls who were to engage in it after him. The religion, which undertook so boldly to renounce the world, and "brought life and immortality to light," was then in its infancy; and an instance of those regions of immortality opening themselves to one who had so steadfastly fixed his eyes upon them, and in the strength of that vision triumphed over death and malice in their ghastliest form, proved the force, as well as certainty, of those hopes and that faith inspired by the Gospel. *Dean Stanhope.*

—— *laid down their clothes*] That they might execute their bloody purpose with the greater readiness. According to the law, (Deut. xvii. 7,) the witnesses were the persons who were to cast the first stone. *Beausobre.*

Anno DOMINI 33. their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAP. VIII.

1 *By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.*

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AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. A. D. 34.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

—— *at a young man's feet,*] Compare chap. xxii. 20. Keeping the raiment seems to have been the customary office of one who had been active in convicting the person stoned. *Abp. Newcome.*

—— *whose name was Saul.*] Afterwards called Paul, the great Christian Apostle.

59. — *calling upon God, and saying, Lord Jesus,* &c.] The word "God" is not in the original Greek. Thus, as many think, the rendering should be, "Calling upon (the Lord Jesus) and saying, "Lord Jesus, &c." *Pyle, Dr. Hales.* This is so express an act of worship addressed to Christ by St. Stephen, that it can neither be denied nor evaded by any, but such bigots in infidelity as stopped their ears and stoned St. Stephen. *Dr. Hales.*

Our blessed Saviour, when expiring on the cross, cried out, "Father, into Thy hands I commend My spirit;" and He had just before prayed for His murderers in these words, "Father, forgive them, for they know not what they do." In like manner, St. Stephen, the first martyr, at the moment of his being stoned to death, prayed to Christ, "Lord Jesus, receive my spirit;" and for his murderers he added, "Lord, lay not this sin to their charge." These prayers of Christ, addressed to His Father, and of St. Stephen, addressed to Christ, are in substance the same, and are recorded by the same Evangelist, St. Luke. It seems very evident, says Bp. Burnet, that, if Christ was not the true God, and equal to the Father, then this first martyr died in two acts which seem not only idolatrous, but also blasphemous, since he worshipped Christ in the same acts in which Christ had worshipped the Father. But, to remove all doubt concerning the lawfulness of St. Stephen's worship of Christ, and to give decisive authority to his example, St. Luke tells us that St. Stephen "was full of the Holy Ghost." *Bp. Tomline.*

Here we find St. Stephen, "full of the Holy Ghost," calling religiously upon Christ now in heaven, to receive his spirit, and thereby testifying not only that religious worship was due to Him, but also that He could hear his prayer, and receive his spirit at that distance, and therefore was omnipotent, and the Searcher of hearts, and He in whose hands the spirits of men were. *Dr. Whitby.*

60. — *lay not this sin to their charge.*] Thus copying the example of his Master. The miraculous conversion of St. Paul was a proof of the efficacy of St. Stephen's dying prayers, and of that gracious favour with which God was pleased to hear him. *Nelson.*

—— *he fell asleep.*] So soft a pillow is death to a good man, so willingly, so quietly does he leave the world, as a weary labourer goes to bed at night. What storms or tempests soever may follow him while he lives, his sun, in spite of all the malice and cruelty of his enemies, sets serene and calm. "Mark the perfect man, and behold the upright, for the end of that man is peace," Ps. xxxvii. 37. *Dr. Cave.*

The example of St. Stephen instructs us, that a firm belief and persuasion of another life is the great support of every good man under the sufferings of this; that, when malice and cruelty combine to deter men from the profession of the truth, by inflicting the most barbarous torments, the good providence of God often makes them ineffectual, by assisting His faithful servants with an extraordinary communication of His grace; that we should be ever ready to forgive the injuries we receive from others; and, if we would distinguish ourselves as the disciples of Jesus, we must love our enemies, bless them that curse us, and pray for them that despitefully use and persecute us; a perfection of charity peculiar to the Gospel institution, which St. Stephen in the noblest manner displayed in his last moments. *Nelson.*

Chap. VIII. ver. 1. *And Saul was consenting* &c.] By guarding the clothes of those who stoned St. Stephen, chap. vii. 58. *Bp. Pearce.* Respecting Saul's conduct, see notes at chap. ix. 1.

—— *there was a great persecution*] It seems probable that this persecution was caused by the Sanhedrim, who were indignant at St. Stephen's speech; indeed Saul confesses that he received from them his authority to treat the Christians thus, chap. xxii. 5; xxvi. 12. *Dr. Whitby.*

—— *against the church*] By "the church" is meant the society of Christians. *Bp. Mann.*

—— *and they were all scattered abroad*] A mysterious providence can easily confound the rage and malice of man; can bring strength out of weakness, and good out of evil. For this persecution, although it dispersed almost the whole body of the Christians, yet, contrary to the hope and design of its authors, not only spared the lives of the Apostles, but likewise became, in the hand of God, the means of propagating the Gospel, by sending forth members of the Church into different regions, who taught, preached, and worked miracles. *Dr. Stack.*

Out of the darkness of persecution the Lord bringeth forth the light and propagation of the Gospel; providing at once for the safety of some by their flight, and for the calling home of many others by their dispersion. *Dr. Lightfoot.* The rage of persecution dispersed the new believers, and rendered Jerusalem incapable of affording safety or protection to those who made publick profession of Christ. This dispersed the disciples indeed, but at the same time it dispersed the Gospel too, and opened a passage for the word of truth, wider and readier than could have been found, had its proselytes remained quietly in one place. These holy fugitives, when persecuted in one city, took refuge in another, carried their zeal for truth into every city, and so powerfully recommended the cause for which they suffered, that the force of this doctrine, wheresoever they arrived, made their own way, even through prejudice and persecution. Thus were the enemies of our religion eventually its greatest friends and promoters. And, by the same overruling Providence, which was formerly observed to disappoint the malice of the devil, and bring good out of the evil of wicked men, his instruments, the success of Christianity was such as could scarcely have taken place by any natural cause, without the assistance of that malice and cruelty which were employed to suppress it. *Dean Stanhope.*

Anno DOMINI 34.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

Anno DOMINI 34.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

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4. — *went every where preaching*] Meaning that, to whatever towns they came in this their dispersion, they preached the word, or the Gospel, to the inhabitants. *Bp. Pearce.*

5. — *Philip*] Not the Apostle of this name, but one of the seven deacons, chap. vi. 5.

The Evangelist, having finished the history of St. Stephen, who was the first named among the seven deacons, now passes on to the affairs of St. Philip, who was the second. *Dr. Lightfoot.*

—— *the city of Samaria,*] The ancient city of this name had been destroyed by Hyrcanus, but it had lately been rebuilt by Herod the Great, and in honour of Augustus called Sebaste, or Augusta. *Dr. Cave.* Perhaps it may mean, "a city of Samaria;" that is, a city of the region of Samaria, as Sychem. *Dr. Lightfoot, Bp. Pearce.*

The Apostles at their first mission were charged "not to go into the way of the Gentiles, nor to enter into any city of the Samaritans." But when Christ by His death "had broken down the middle wall of partition, and abolished in His flesh the enmity, even the law of commandments contained in ordinances," then the Gospel came and "preached peace as well to them that were afar off, as to them that were nigh," Eph. ii. 15, 17. *Dr. Cave.*

9. — *used sorcery,*] The Greek word means, used magick arts, professed to be a magician. The Magi in the best sense were eastern philosophers; see note on Matt. ii. 1; but the term magick was used to express sorceries or unlawful arts, to which some of them pretended, applying their knowledge of nature to these impostures. *Dr. Benson.*

—— *bewitched the people of Samaria,*] So amazed them that they were in a manner beside themselves. *Dr. S. Clarke.*

10. — *This man is the great power of God.*] Meaning, some minister of God, assisted by His mighty power. *Dr. Whitby.*

He astonished the people by his curious arts, and by his bold professions had raised their opinions of him to the highest pitch. *Bp. Mann.*

12. — *concerning the kingdom of God,*] That is, the Gospel kingdom, the religion of Christ.

13. — *Simon himself believed also:*] That is, he believed that Jesus of Nazareth was the true Messiah, and so was made capable of baptism, (as was the belief of the Ethiopian nobleman at ver. 37,) and was indeed baptized in the name of the Lord Jesus, ver. 16. *Dr. Lightfoot.*

14. — *they sent unto them Peter and John:*] Here we find St. Peter sent by the other Apostles, and by the Church, which is a proof that he was not, as the Romanists pretend, their head and superiour; for he that sends is greater than he that is sent. *Dr. Whitby.*

15. — *prayed for them, that they might receive the Holy Ghost:*] It hence appears that Philip, who was only a deacon, and a preacher of the Gospel, had not the power of conferring the gifts of the Holy Spirit, and that this was a privilege which belonged at that time peculiarly to Apostles. *Beausobre.*

17. *Then laid they their hands on them,* &c.] That which is done by the Apostles on this occasion, is justly considered a fit pattern for bishops to follow in the apostolical rites of confirmation and ordination, by laying on of hands; by which rites they, as successors of the Apostles, confer the ordinary gifts of the Holy Ghost, as the Apostles did the extraordinary gifts of the same Spirit. *Dr. Whitby.*

We may infer from this passage the expediency and the usefulness of confirmation after baptism. For we see that, after the Samaritans were converted and baptized by Philip, the Apostles sent two of their number to confirm the new converts, to pray for them, and to lay their hands, that they might receive the Holy Ghost. Hence we see the reason why the office of confirmation is performed by the bishop, and by none of the other inferiour ministers of the Gospel. For, though Philip converted and baptized the Samaritans, yet, being only a deacon, he did not take upon him to confirm them, but the Apostles sent two of their number for that purpose. Hence we also collect the benefits of confirmation. In the primitive times, it was attended with extraordinary gifts and manifestations of the Spirit, suited to the then infant state of the Church; but now that the Christian religion is fully established, we must expect only the secret and ordinary communications of the Holy Spirit, without which it is impossible for us to perform the covenant which we have undertaken. *Bp. Newton.*

It clearly appears, that this ministry of confirmation appertained to the Apostles only, since St. Philip, though a worker of miracles, a preacher, one of the first deacons, and, if we may believe St. Cyprian, one of the seventy-two disciples, would not presume to assume it, but left it to the Apostles, as their peculiar province. *Stackhouse.*

Anno DOMINI 34.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

Anno DOMINI 34.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

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—— *on them,*] Not on all that had been baptized, but on some of them, chosen out and distinguished from the rest; for Simon was among those that were baptized. *Bp. Pearce.*

18. — *he offered them money,*] From this act of Simon's, of wishing to purchase spiritual gifts with money, all purchase of spiritual offices or places by such sordid means has been called simony. *Dr. Whitby.*

19. — *Give me also this power,*] How infinitely mistaken is this wretch, if he thinks that the gifts of the Holy Ghost could be bought and procured by silver or gold; and how much more mistaken is he still, if he thinks that the power of enabling others to confer these gifts could be thus attained, a power which the Apostles themselves did not possess. *Dr. Lightfoot.*

20. — *Thy money perish with thee,*] This expression has always been considered rather a prophetical prediction, than an imprecation. Simon by this sinful act struck at the very foundation of the Christian faith, in supposing that the Apostles and other Christians performed their miracles in confirmation of it, by some higher art of magick than that which he had learned, and that they could by the same art teach others to perform similar works for any other end. *Dr. Whitby.*

The accustomed zeal of St. Peter kindled at the offer of the magician, and in strong language he reproves the offender, "Thy money perish with thee!" But as the Gospel of Christ opens the door to the most inveterate offender, he insinuates that even Simon might be forgiven: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." At this admission the sinner may rejoice: he may also take up the words of Simon, whether pronounced from affected humility, or from real contrition, "Pray ye to the Lord for me, that none of the things which ye have spoken come upon me." *Brewster.*

23. — *thou art in the gall of bitterness,*] By this expression is meant the strongest of bitters, as gall is reckoned to be; and this phrase is used here to express a great degree of sin. So Deut. xxix. 18, idolatry is expressed by the Israelites having among them "a root that beareth gall and wormwood." See also Heb. xii. 15. *Bp. Pearce.*

—— *the bond of iniquity.*] Meaning the hardest of all bondage and slavery, even that of sinful lusts. *Bp. Mann.*

25. — *and preached the gospel in many villages of the Samaritans.*] Thus were the Apostles ever mindful of the commission they had received, and of the necessity of putting it in execution. And in this instance the storm raised by the adversary against the Church turned out to the furtherance of the Gospel, being made the means of wafting the seeds of evangelical truth to distant lands, in order to a more plentiful and glorious harvest. *Bp. Horne.*

26. — *unto Gaza, which is desert.*] Gaza was at the southwest point of Judea. See note at Judg. xvi. 1. It was destroyed by Alexander the Great, and so made desolate; whence Strabo describes it as having been, and still continuing, "desert." *Dr. Wells.*

The words, "which is desert," seem to be added to distinguish the Gaza here meant from another Gaza in the tribe of Ephraim, (1 Chron. vii. 28,) not far from the place where Philip now was. *Dr. Lightfoot.*

27. — *a man of Ethiopia, an eunuch*] An eunuch or chamberlain. *Bp. Pearce.* By Ethiopia is not here to be understood the Asiatick Ethiopia, or part of Arabia, so styled in the Old Testament, but the African Ethiopia, lying below Egypt, in the south part of Africa. Candace had long been the name of the queens of this country, as we learn from Pliny, Strabo, and Dio. *Dr. Wells.*

—— *had come to Jerusalem for to worship,*] It is probable that he had embraced the Jewish faith, having been converted by the Jews who from Alexandria may have spread themselves into Ethiopia. *Dr. Whitby.*

What gave this distinguished Ethiopian favour in the sight of God was his extraordinary piety, which led him to the temple at Jerusalem. The fame of this temple, diffused abroad among the surrounding nations, brought many to inquire continually "concerning the name of the Lord" who resided in it, and to worship Him in the court assigned them for that purpose, which was therefore called the court of the Gentiles. Among these came this lord of Ethiopia, who, engaged as he must of course be by his office in a multiplicity of worldly affairs, and advanced to the height of worldly honour, could find time and inclination, it seems, to take a long journey on account of religion; thinking himself never so well employed, as when attending the city and court of the great King, never so highly honoured as when suffered to prostrate himself before Jehovah, the God of Israel. *Bp. Horne.*

Though an Ethiopian, and many thousand miles distant from Jerusalem; though a great officer of state, and necessarily swallowed up in a crowd of business, yet he came "to Jerusalem for to worship." No way so long, so rugged and difficult, no charge or interest so dear and great, as to hinder a good man from minding the concernments of religion. No slender and trifling pretences, no little and ordinary occasions, should excuse our attendance upon places of publick worship; behold here a man that thought it not much to take a journey of above four thousand miles, that he might appear before God in the solemn place of divine adoration, the place which God had chosen above all other parts of the world to place His name there.

Anno DOMINI 34.

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he [a] Is. 53. 7. read was this, [a] He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Anno DOMINI 34.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

CHAP. IX.

1 *Saul, going towards Damascus,* 4 *is stricken down to the earth,* 10 *is called to the apostleship,* 18 *and is*

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28. — *sitting in his chariot read Esaias the prophet.*] Perhaps the fame which he had heard in Jerusalem of the sufferings and resurrection of Christ may have induced him to read this Prophet. *Dr. Whitby.*

How will this illustrious Ethiopian rise up in judgment against those Christians, who, in the hours of domestick ease and tranquillity, never open a Bible, when he did not even travel in his chariot without one! A nobleman thus employed was an object that engaged the attention of Heaven; and an Evangelist was sent to sow the seed of eternal life in a ground so well prepared. *Bp. Horne.*

30. — *Understandest thou what thou readest?*] This is a question which every reader of the sacred books must frequently put to himself, if he would not read in vain. And happy they who like this nobleman are not offended when it is put to them, but shew the same meek and teachable disposition of mind which he did. *Bp. Horne.*

33. *In his humiliation* &c.] The translation of this passage given in our Bibles at Is. liii. 8, is in some degree different from this. In this passage in the Acts, the Greek or Septuagint translation is followed; whereas in our translation of Isaiah the Hebrew text is directly followed. *Bp. Pearce.* See notes at Is. liii.

35. — *preached unto him Jesus.*] Proved to him, not only from that passage of Isaiah, but from other passages also of the Old Testament, that Jesus was the Son of God, ver. 37. *Bp. Pearce.*

37. — *I believe that Jesus Christ is the Son of God.*] Though this belief was the great article propounded, and first preached to every convert; yet, the end of baptism being the remission of sins, which it was declared could be obtained only through faith in His blood, it is certain that believing in the Lord Jesus must include faith in His meritorious death and passion, or, as the Scripture saith, faith in His blood. *Dr. Whitby.*

We should observe, that he does not merely profess his belief in Jesus, as a Teacher sent from God, or as the Christ expected by the Jews; but he declares his belief that Jesus Christ, the circumstances of whose life and resurrection Philip had related, is "the Son of God," the Messiah, of whom the Prophets wrote, and whom Isaiah in particular had described in terms appropriate to God only. And, when we consider further, that this eunuch was a Jewish proselyte, going to worship at Jerusalem, we cannot but conclude that this confession of faith contained an acknowledgment of the divinity of Christ, since it is known that the Jews actually condemned our Lord to death for assuming the title of "Son of God," (Luke xxii. 70, 71,) which they imagined to be blasphemy. *Bp. Tomline.*

39. — *the Spirit of the Lord caught away Philip,*] This miraculous disappearance of St. Philip was perhaps intended to afford the eunuch an additional attestation of the truth of the new religion he had now gladly embraced. *Dr. Hales.*

—— *he went on his way rejoicing.*] Thus he who came from Ethiopia, treasurer to queen Candace, made his entrance into it again, in a far different character, that of an apostle of Jesus Christ, full of joy in the Holy Ghost: for, as such, the ecclesiastical historians inform us that he was commissioned to preach the Gospel to his countrymen, the truth of which it is related that he finally sealed with his blood. In heaven, he again beholds the face of his own pastor, and father in Christ, numbered with the saints of the Most High, in glory everlasting; with what pleasure do they now look back on the time they spent together over the fifty-third chapter of Isaiah; that small portion of time, productive of so much never-ending joy and comfort to them both! *Bp. Horne.*

40. — *at Azotus:*] A town, called Ashdod in the Old Testament, on the coast of the Mediterranean, to the north of Gaza. *Bp. Pearce.* If what is here related occurred at or near Gaza, the distance from that place to Azotus is between thirty and forty miles. *Dr. Lightfoot.*

—— *to Cesarea.*] Cesarea was situated on the Mediterranean sea, between Dora and Joppa. It was formerly called "the tower of Strato." Herod the Great improved and beautified the town very much, especially by constructing a very commodious harbour there at a vast expense, and gave it the name of Cesarea, in compliment to Augustus Cesar. This place is very distinguished in the early history of Christianity. Here it was that St. Peter converted Cornelius and his kinsmen, the firstfruits of the Gentiles, chap. x. Here lived St. Philip the Evangelist, chap. xxi. 8. Here St. Paul defended himself against the Jews, and their orator Tertullus, chap. xxiv. Here, in the amphitheatre, Herod Antipas was smitten by an angel of God, chap. xii. 23. And here, in later times, was born Eusebius, the learned historian and chronologer, who was bishop of this city at the beginning of the fourth Christian century. *Dr. Wells.*

Anno DOMINI 35.

baptized by Ananias. 20 *He preacheth Christ boldly.* 23 *The Jews lay wait to kill him:* 29 *so do the Grecians, but he escapeth both.* 31 *The church having rest, Peter healeth Eneas of the palsy,* 36 *and restoreth Tabitha to life.*

A. D. 35. AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

Anno DOMINI 35.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

Chap. IX. ver. 1. *And Saul, yet breathing out threatenings* &c.] Saul, (afterwards the distinguished apostle St. Paul,) considered as a persecutor of the Church of God, cannot be acquitted of prejudice, partiality, and precipitate judgment, in a cause which demanded cool deliberation, and the most scrupulous care, caution, and sedateness. He was too eager and hasty to consider well the case. Prepossession had blinded him, and he suffered his passion to run before his reason. He too easily took for granted that truth was on his side, without so much as allowing to the other side a fair hearing. This was a very great fault in a person of his good sense: it was the greater because it was a cause of blood, and the lives of many thousands might be concerned in it. To mistake in any such case is exceeding sinful and dangerous; for, if the supposed offence of the persons persecuted be not clearly proved, it is committing murder, instead of doing justice. *Dr. Waterland.*

The case of St. Paul before his conversion affords a lamentable instance of the effects of a misguided zeal, and should induce us to prevent the danger of an ignorant and erroneous conscience. Most fatal to a man's own self, most pernicious to others, are those blind prepossessions which, not having sound knowledge to temper their heat, rashly go into unwarrantable measures, for which no goodness of intention can make atonement. *Dean Stanhope.*

—— *went unto the high priest,* &c.] The Jewish Sanhedrim had not only the power of seizing and scourging offenders against their law, within the bounds of their own country, but, by the connivance and favour of the Romans, might send into other countries, where there were any synagogues that acknowledged a dependence in religious matters upon the council at Jerusalem, to apprehend them. *Dr. Cave.*

2. — *to Damascus*] The chief city of Syria, where many Jews lived, as appears from this passage, and from ver. 22. *Bp. Pearce.* The number of Jews in this city, according to Josephus, amounted to ten thousand. *Michaelis.*

—— *any of this way,*] Any of this way or profession, any who were Christians. *Bp. Mann.*

3. — *he came near Damascus:*] This happened, according to tradition, where the Syrian town Caucabe was afterwards built, in commemoration of the event, being so named from Cochab, 'a star,' or luminous glory, which then appeared to St. Paul. *Dr. Hales.*

4. — *why persecutest thou me?*] The persecutions of Christ's members are represented as the persecutions of Christ Himself, by reason of that sympathy which He has with them under all their sufferings, which makes Him to suffer with them, Heb. iv. 15. *Dr. Whitby.*

These words carry rather the form of a gentle expostulation, than of anger and reproach, from One who had so just grounds of resentment given Him by the injurious treatment of this mistaken zealot. They express the infinite tenderness of Him, who, even in His glorified state, is a sufferer in His afflicted members, and esteems the wrongs done to any of them, as done to Himself. *Dean Stanhope.*

5. — *I am Jesus whom thou persecutest:*] That very despised Person, whom Saul till then had thought a deceiver, now appeared to him with all the confessed evidences of the true God. By this appearance of His was proved the certainty of His resurrection, of His living in heaven, of His sitting on the right hand of the Majesty on high, of His power and dominion, as Lord over all; the truth of His doctrine and miracles; the reasonableness of that faith so barbarously persecuted; and especially, the dangers of persisting in attempts against Him, sure to be vain in themselves, and fatal to the undertakers. *Dean Stanhope.*

—— *it is hard for thee to kick* &c.] This was a proverbial method of expressing impotent rage, (like the ox kicking against the goad,) which hurts only itself, not those against whom it is levelled. *Dr. Hales.*

It is hard for thee to contend with Me, thy Maker and Governour, who can crush thee at pleasure. All thy attempts against Me are like kicking against the spikes; they will not hurt Me, but, if persisted in, they will prove fatal to thee. *Dr. Waterland.*

6. — *Lord, what wilt thou have me to do?*] The temper and deportment, shewn by Saul on this occasion, are such as abundantly declare the probity of his mind. At the same time, we must admire the mercy of God in pouring His inward grace upon his mind. It was under this that every step of the good work of his conversion was made; by this, his every good inclination was excited; by this, he was convinced, enlightened, established, and perfected. *Dean Stanhope.*

7. — *hearing a voice,*] They heard a voice, but understood not the distinct words that were spoken. Compare chap. xxii. 9. *Dr. Whitby.*

8. — *when his eyes were opened, he saw no man:*] He had closed his eyes, at first, from the excess of light which burst upon him. *Abp. Newcome.*

9. — *and neither did eat nor drink.*] So great was his agony of mind, and so sharp his compunction; when, probably, he alone, of all his company, considered his blindness as a just judgment on him for that mental blindness under which he had so long laboured, and for his deafness to the discourse and declarations of the martyred St. Stephen, and for his utter insensibility to all the signs and wonders wrought in support of the Christian faith. That these were the result of his meditations, we may reasonably collect from that which followed, his praying, ver. 11; praying, as is probable, for pardon, with heartfelt sorrow and penitence, to that Lord, whom he had ignorantly persecuted in persecuting His disciples. *Dr. Hales.*

Anno DOMINI 35.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

Anno DOMINI 35.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

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11. — *of Tarsus:*] Tarsus, the native place of St. Paul, situated at the north-east corner of the Mediterranean sea, was a town of such note in the times of the Roman empire, that it was not only made the capital of Cilicia, but was peculiarly honoured with the great privileges of a Roman colony, on which account we read, chap. xxii. 25, that St. Paul pleaded the privilege of being a freeborn Roman. Here were many Jews resident, among whom were the parents of St. Paul. This city possessed an academy, furnished with many eminent men, and hence it was that St. Paul became instructed in liberal knowledge, and so well acquainted with heathen authors. *Dr. Wells.*

13. — *to thy saints*] "Saints" was a name by which Christians were commonly distinguished. *Bp. Mann.*

15. — *he is a chosen vessel unto me,* &c.] An instrument or minister chosen by Me for the purpose of bearing My name, &c. *Abp. Newcome.*

17. — *Brother Saul,*] Ananias now acknowledges him for a brother. *Bp. Mann,*

18. — *and was baptized.*] The administration of baptism to such a convert as Saul, under these circumstances, is a sufficient intimation to us, how guilty and fatal is the neglect of those persons, who treat the sacrament of baptism, and other such ordinances, with scorn and contempt, and vainly presume on the privileges of the Gospel, before the seals of the covenant have secured their claim to them. *Dean Stanhope.*

In the history of St. Paul's conversion we should observe the exceeding great goodness of our blessed Lord, both towards St. Paul and towards the Church. How kind and gracious were the words which our Lord spoke, "Saul, Saul, why persecutest thou Me?" intimating the love and tenderness He had for all His true followers, insomuch that He looked upon any injuries committed against them, as so many injuries committed against Himself. He next gave him a seasonable and very affecting caution. "I am Jesus whom thou persecutest." I am Jesus the Saviour of the world; it is hard for thee to contend with One so much mightier than thou art: stop thy career, and retreat in time. These were moving arguments, and pierced to the very soul. But, to make the impression still stronger, He was pleased to surround him with a dazzling light, and to strike him blind for a season. He had thus the better opportunity of retiring inwards, for the purpose of recollecting and considering. These outward means, together with inward grace, had their full effect, and made Saul become a very obedient and humble convert to the faith of Christ. Thus he was marvellously rescued from the jaws of death and hell, in order to become a great and glorious saint in heaven. But still more considerable was the great goodness herein shewn to the Church; for this conversion not only took off a very furious and dangerous enemy, but it made him one of the kindest and best friends to it. *Dr. Waterland.*

The conversion of St. Paul is an event which affords the strongest testimony to the truth of Christianity, for it bears the clearest marks of special Divine interposition. It is quite impossible that St. Paul should wilfully have imposed on others, or should have been Himself imposed upon by his own enthusiastical feelings, in what he asserted respecting his conversion. He could have no possible motive for imposing on others, and for embracing Christianity, without being convinced of its truth. For interest, power, and reputation, all lay on the side he forsook; and the sect he embraced was under the greatest and most universal contempt. Thus, not only was it impossible that the desire of wealth, fame, or power, could induce him to become a convert to Christ; but, on the other hand, he must have been checked by that desire, as well as by the apprehension of many inevitable and insupportable evils, from taking a part so contradictory to his past life, to all the principles he had imbibed, all the habits he had contracted. Neither could St. Paul have been imposed upon by his own enthusiastical feelings. For the power of imagination, sometimes very strong no doubt, always acts in conformity to the opinions imprinted on the mind at the time of its working, and can no more act against them, than a river can carry a vessel against the current of its own stream. Now his mind, it is well known, (chap. ix. 2,) was strongly possessed with opinions against Christ and His followers. If then, in such a temper, he had imagined that he beheld a vision from heaven denouncing Divine anger against the Christians, it might be accounted for by the natural power of enthusiasm. But that, in the very instant of his being engaged in the fiercest persecution against them, he should on a sudden imagine himself called by a heavenly vision to be the Apostle of Christ, whom, but a moment before, he had deemed an impostor and blasphemer, is in itself wholly incredible, and is so far from being a probable effect of enthusiasm, that just a contrary effect must have been produced from such a cause. But still further to shew that this vision could not be a phantom of St. Paul's own creating, let us observe that he was not alone when he saw it; there were many others in company, whose minds were no better disposed than his to the Christian faith. Could it be possible that the minds of all these men should be so strangely affected at the same time, as to make them believe they saw a great light, and heard a voice from heaven, when in reality they neither saw nor heard any such thing? Could they be so infatuated with the conceit of their own fancies, as to fall down together with Saul, and be speechless through fear, when nothing extraordinary had happened to him or to them? The supposition is quite impossible; and we can only conclude that the conversion of St. Paul was really effected in that miraculous manner which is described. *Lord Lyttleton.*

When we commemorate, as our Church calls upon us to do, the conversion of St. Paul, we should adore that miraculous grace

Anno DOMINI 35.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

A. D. 37.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

[a] 2 Cor. 11. 32.

24 [a] But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

Anno DOMINI 37.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and

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which called him to be an Apostle, and bless God for the advantages we have derived from his indefatigable labours. And, though we have been great sinners, we should encourage ourselves from his example with hopes of acceptance, provided we sincerely repent; remembering that the best way to shew the sincerity of our conversion is, by actions opposite to our former sins, that those virtues may be most conspicuous in our turning to God, which have been most neglected in our state of folly. *Nelson.*

20. *And straightway he preached Christ*] It may perhaps be meant, that he did this after he returned from Arabia, to which country, it appears from Gal. i. 17, that he went after his conversion. (But see note at ver. 26.) Some have thought that it was ordered by Providence that there should be an interval of retirement and quiet to St. Paul between his violent persecution of Christians, and his zealous propagation of the Gospel. *Bp. Tomline.*

22. — *increased the more in strength,*] Was more confirmed in the knowledge of the Scriptures, and of the truths of Christianity. *Pyle.*

23. *And after that many days* &c.] That which here follows took place near three years after his conversion, and after he had come a second time to Damascus, from Arabia, where he had gone, Gal. i. 17, 18. *Bp. Pearce.*

St. Luke, in this history of the Acts, seems purposely to have omitted this early part of St. Paul's history, as he did afterwards his voyage to Crete, as being both of inferiour importance, compared with his more publick ministry in the populous cities and countries of Asia and Europe, which form the principal part of the Acts, and to which he hastens, after a cursory view of the earlier transactions. *Dr. Hales.*

25. *Then the disciples took him by night,* &c.] Self-preservation is a first law of nature. We are not rashly to endanger that life, which is given us for excellent purposes. St. Paul submitted to an expedient which God permitted to be successful. The ways of Providence are easy and satisfactory; and, whatever may appear to the dim sight of mortals, are always beneficial. Even in the propagation of Christianity itself, a miracle is never resorted to, when the same effect could be produced by other means. *Brewster.*

26. — *when Saul was come to Jerusalem,*] For the first time after his conversion. His chief motive, he states at Gal. i. 18, was to become acquainted with St. Peter. *Dr. Hales.*

—— *but they were all afraid of him,*] They knew that he had been a most furious bigot and persecutor, and were at this time unacquainted with his miraculous conversion; there being then but little intercourse with Damascus, during Herod's war with Aretas. *Dr. Hales.*

This arrival, although related here, was not till three years after his conversion. So we learn from St. Paul himself, in his first chapter to the Galatians; where, speaking of the events succeeding his conversion, he says, "Immediately, &c." *Dr. Stack.* The following appears to be the series of the history. 1. St. Paul after his conversion instantly preaches in the synagogues of Damascus that Jesus was the Son of God, ver. 20. 2. Going thence into Arabia, betwixt two and three years after, he returns to Damascus, Gal. i. 17; and of this journey St. Luke, being not with him, gives no account. 3. At his return, being increased in wisdom and strength, he continues many days in Damascus, proving that "Jesus was the Christ." 4. After three years, escaping from Damascus, he comes to Jerusalem, and is by St. Barnabas brought to the Apostles, St. Peter and St. James, and continues there fifteen days, Gal. i. 18, 19. 5. There Christ appears to him in a vision, commanding him "to depart out of Jerusalem;" and he accordingly goes thence to Cesarea, and to Tarsus in Cilicia, chap. ix. 30; xxii. 18; Gal. i. 21. *Dr. Whitby.*

27. — *to the apostles,*] To St. Peter and St. John, for at that time he saw no others of them, Gal. i. 18, 19. *Bp. Pearce.*

28. — *coming in and going out*] That is, familiarly and intimately conversing with them, and executing his ministry and apostleship together with the other Apostles at Jerusalem. *Dr. Wells.*

29. — *against the Grecians:*] Meaning, the Hellenistical Jews, or Jews born and residing in countries where the Greek language was used, and who therefore used the Greek version of the Scriptures. *Bp. Pearce.*

30. — *and sent him forth to Tarsus.*] Sent him forth from Cesarea to Tarsus, his native city in Cilicia. Before St. Paul went to Tarsus, he had a revelation made to him, while he was praying in the temple, as is related at chap. xxii. 17, &c. From this period, the history is silent about him till chap. xi. 30, leaving an interval of about five years. *Bp. Pearce.*

31. *Then had the churches rest*] The rest here mentioned corresponds exactly in time with the attempt made by Caligula, the Roman emperour, to place his statue in the temple at Jerusalem; the threat of which outrage produced amongst the Jews a consternation which, for a season, diverted their attention from every other object. *Archdeacon Paley.*

were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

A. D. 38. 32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not ‖delay to come to them.

‖ Or, *be grieved.*

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

1 *Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter:* 11 *who by a vision* 15, 20 *is taught not to despise the Gentiles.* 34 *As he preacheth Christ to Cornelius and his company,* 44 *the Holy Ghost falleth on them,* 48 *and they are baptized.*

THERE was a certain man in Cesarea A. D. 41. called Cornelius, a centurion of the band called the Italian *band*,

2 *A* devout *man*, and one that feared

—— *were edified;*] The proper sense of the word *edification* is the act of making an edifice or building; the raising a superstructure, and fitly framing it together upon some foundation. The Apostles apply the expression sometimes to individuals, but generally to the church of Christians. When it is applied to individuals, edification signifies sometimes advancement in knowledge of our duty, but generally an improvement in the practice of it; it is raising the superstructure of a Christian life upon the pure foundation of a right faith. The word *edification*, however, is generally in Scripture applied to the duty of promoting peace, order, and unity in the Church of Christ: to that comprehensive and essential duty of establishing and strengthening, by the practice of all charity, that "household of God, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord," Eph. ii. 19—21. *T. Sykes.*

32. — *at Lydda.*] Lydda lay not far from Joppa, but somewhat more inland, to the north. Josephus tells us it was a village, not yielding to a city in greatness. *Dr. Wells.*

34. — *Jesus Christ maketh thee whole:*] We should well observe what an important difference there is between the manner in which this miracle is wrought by St. Peter, and that in which Christ performed His works of Divine power and goodness. The different characters of the servant and Son, the creature and the God, are every where apparent. *Dr. Doddridge.*

35. — *Saron*] A town adjoining to Lydda, which gave name to the spacious and fruitful valley between Cesarea and Joppa. *Dr. Wells.*

36. — *Joppa*] The nearest seaport to Jerusalem, about forty miles from it. *Bp. Pearce.*

—— *Tabitha, which by interpretation* &c.] The reason why the sacred author gives this interpretation of her Syriack name seems to be, that she, being a Grecising Jewess, was called by the first name by the Jews, and by the second among the Greeks. *Dr. Whitby.*

It was common, not only among the Arabs, but also among the Greeks, to give to females the names of such animals as were objects of delight. These two names signify, in Greek and Syriack, an antelope, an animal remarkable for beautiful eyes. *Parkhurst.*

38. — *Lydda was nigh to Joppa,*] About ten miles distant. *Dr. Hales.*

39. — *shewing the coats and garments*] As evidences and monuments of her charity. *Pyle.*

40. *But Peter put them all forth,*] In imitation of our Lord, Matt. ix. 25. *Abp. Newcome.*

Chap. X. The event here to be related, the conversion of Cornelius, forms a memorable epoch in the history of the Church, as the firstfruits of the conversion of the Gentiles to Christ. *Dr. Hales.*

Ver. 1. — *a centurion*] See note at Matt. viii. 5.

—— *of the band called the Italian band,*] A Roman band or cohort consisted of about one thousand men, and in every such band there were several centurions. *Bp. Pearce.* This Italian band, or cohort, was probably the life-guard of the Roman governour, residing at Cesarea. *Dr. Hales.*

Cornelius, though by race and education a Gentile, yet as to religion was not an idolater, but a worshipper of the true God, the God of Israel, the Creator of heaven and earth; for the Scripture tells us that he was "a devout man, one that feared God with all his house," who kept only religious servants, who gave much alms to the people, and prayed to God always, which implies that he was a proselyte; yet, not being circumcised, and not having taken upon him to observe the whole law of Moses, he was not accounted a member of the Jewish Church. *Dr. Jortin.*

2. *A devout man,* &c.] "Devout" is the term which, throughout this book of Acts, is used for all uncircumcised Gentile con-

Anno DOMINI 41. God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his houshold servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: Anno DOMINI 41.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

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verts, who had renounced idolatry, and worshipped the true God without submitting to the whole ceremonial law. *Bp. Mann.*

The example of Cornelius shews us that God has His faithful servants in all places, and in all conditions, even in those in which one would least expect to find them. The profession of a soldier is generally thought very unfavourable to religion; but, undoubtedly, true religion never appears to greater advantage than it does in that character; and it pleased God in this instance to accept a person of the military profession, as the firstfruits of the Gentile world. *Bp. Horne.*

—— *one that feared God with all his house,*] Piety, like the sun, communicates itself to all around it. The manners of a family are often in great measure guided by those of the master. His principles and practices frequently diffuse themselves through the house, and the piety or profaneness, the sobriety or intemperance, the sloth or diligence of servants, discover to the world the nature of that fountain from which they flow. *Bp. Horne.*

—— *prayed to God alway.*] That is, daily, and at the stated hours of prayer. *Dr. Whitby.*

3. — *about the ninth hour of the day*] The ninth hour, or three o'clock in the afternoon, was one of the hours of prayer among the Jews; and the observation of it by Cornelius shews that he must have been instructed in their religion. *Bp. Horne.*

4. — *Thy prayers and thine alms* &c.] Thy piety and thy charity are so acceptable to God, that, in recompense for them, He now intends thee a free and full discovery of the true religion and the perfect way of salvation. *Pyle.*

Cornelius pleased God through his faith in the promise of Christ to come, as all just men under the law did: which faith God did so long accept after Christ was come, till His coming and the mystery of redemption wrought by Him were fully and clearly made known and preached. This had not happened to Cornelius till this time: for though he had heard of Christ's preaching in Galilee and Judea, and of His having been crucified by the Jews, yet he had not heard of His resurrection from the dead, and ascension into glory, or was not assured of it, till it was now confirmed to him by one sent from God Himself. And it is probable, that, having heard indistinctly of the Apostles' preaching, and of the Jews opposing their testimony, and so not knowing what to believe, he had earnestly besought God in his devotions to lead him in the way of truth, and make known to him what he ought to do. *Jos. Mede.*

The conversion of Cornelius was sudden and miraculous, and a favour was bestowed upon him which was granted to very few. But it should be observed, how well qualified he was for the reception of the Gospel. He had overcome the prejudices of education, and preserved himself free from the reigning vices of his age and country. His military life exposed him no doubt to various temptations, and he had in the Roman army examples of all iniquity. His character in the Scriptures is, that he was pious and charitable: he loved God with all his heart, and his neighbour as himself. It is no wonder that he, who was so near to the kingdom of heaven, entered into it so quickly and so easily. *Dr. Jortin.*

It is plain from this passage, that, notwithstanding the extraordinary piety and devotion of Cornelius, who was certainly a very moral man, he had something still to do, of which as yet he knew nothing, without which he could not attain to heaven; he must send to Simon Peter to be instructed in the faith of Christ; which doubtless is as clear a demonstration as possibly can be desired, that all the devotion and good works imaginable can never bring us to heaven without Christ, chap. iv. 12. And, therefore, although it is indispensably necessary to do good works, yet we must not trust on them, but on Christ only, for happiness and salvation. *Bp. Beveridge.*

5. — *call for one Simon, whose surname is Peter:*] Christ having said to Simon, "Thou art Peter, and upon this rock I will build My Church," we find accordingly that the foundation of a church among the Jews was laid by St. Peter at chap. ii. 47, and here among the Gentiles. *Dr. Whitby.*

The angel did not himself convert and baptize Cornelius; for the dispensation of the Gospel was committed not to angels, but to men, and all things must be done in order, as God has thought proper to appoint in the Church. *Bp. Horne.*

Extraordinary means of information are never to be expected, when ordinary instruction can be found. A truth, which destroys enthusiasm in every shape, and places the faith of the Gospel above imposture or deceit. *Brewster.*

9. — *upon the housetop* &c.] Probably for privacy; see note at 1 Sam. ix. 25; or for the purpose of praying towards Jerusalem, as did Daniel, Dan. vi. 10.

—— *about the sixth hour:*] About noon, being one of the hours of daily prayer. *Dr. Whitby.*

14. — *common or unclean.*] By *common* food, the Jews meant such as was eaten by the Gentiles, but by the law of Moses forbidden to the Jews, to whom therefore it was unclean. *Bp. Mann.*

15. — *What God hath cleansed,* &c.] What God hath by this action declared to be clean, do not thou pronounce to be unclean. *Bp. Pearce.*

Anno DOMINI 41.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him.*

Anno DOMINI 41.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and

This vision is evidently formed upon the legal distinction of clean and unclean creatures, which are here made to represent, by their different properties and qualities, the corresponding different tempers and dispositions of good and bad men, believers and unbelievers, Jews and Gentiles: so that, by the union of clean and unclean in the mystical sheet, which contained all manner of creatures, was denoted the purification of the Gentiles by faith, who were once unclean, and their junction with the believing Jews in the Christian or universal Church. *Bp. Horne.*

It was necessary and expedient that this liberty of eating meats indifferently should be thus fully declared to the Jews, because, since the laws restricting them in these matters were given by God for the very purpose of separating them from other nations, they did not dare to transgress these laws without a Divine revelation. *Dr. Whitby.*

16. *This was done thrice:*] As Pharaoh's dream was doubled, to convey a certain assurance of the thing, Gen. xli. 32. *Dr. Whitby.*

22. — *a just man,*] Rather, "a righteous man," one who was a strict observer of what was esteemed the practical duty of a Jew. *Bp. Pearce.*

23. — *certain brethren from Joppa*] Brethren or fellow Christians. *Bp. Mann.* They were six in number; see chap. xi. 12. St. Peter seems to have taken these brethren with him as witnesses of all that might occur, and to prevent misrepresentations. *Bp. Pearce.*

26. *But Peter took him up,* &c.] Observe here that St. Peter refused to be worshipped; nor can he be supposed in his glorified state to desire, or to accept, that worship, which, he intimates in this passage, ought to be paid to God only, and not to man or any creature. *Bp. Mann.*

—— *I myself also am a man.*] I am one encompassed with the infirmities of mortality, like yourself; a fellow-creature, whose duty it is to join with you in the worship of Him to whom alone worship is due. This is one part of St. Peter's conduct, amongst many, which his pretended successors in the see of Rome have been very far from solicitous to imitate. *Bp. Horne.*

28. — *Ye know how that it is an unlawful* &c.] It was not unlawful so to do by the law of Moses; but the comment of the scribes upon the law, or the custom of the country, had made it unlawful. *Bp. Pearce.*

30. — *Four days ago I was fasting until this hour;*] His meaning is, that, four days since, he was fasting till the same hour of the day, as that in which he was now speaking to St. Peter. *Dr. Whitby.*

34. *Then Peter opened his mouth,*] In this speech, St. Peter appeals to the general knowledge even of the Gentiles, in the regions through which the Gospel was preached, of the active benevolence and miracles of mercy performed by Jesus Christ, in the course of His ministry, as the surest test that God was with Him. He vouches the reality of His miracles, of His crucifixion, and of His resurrection, by the testimony of the Apostles, His chosen witnesses, who, from their number, knowledge, and integrity, were sufficient to satisfy the most scrupulous inquirers

Anno DOMINI 41. said, [a] Of a truth I perceive that God is no respecter of persons:

[a] Deut. 10. 17. Rom. 2. 11. 1 Pet. 1. 17.

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Anno DOMINI 41.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach un-

And he supports the testimony of the Apostles to these facts, by the whole series of ancient prophecy, addressed to the Jews indeed, but foretelling the universal redemption of mankind through faith in Christ. *Dr. Hales.*

—— *I perceive that God is no respecter* &c.] That is, God does not shew favour to the Jews because they were the children of Abraham, if, by rejecting the Gospel, they cease to behave and act like Abraham; which, if the Gentiles, by receiving the Gospel, do, they will be accounted children of Abraham and heirs of the promises. *Bp. Horne.*

35. *But in every nation* &c.] That. is, the partition wall is broken down, and the people of every nation, as well as the Jewish, are accepted, upon the same terms of faith and obedience, whenever, by God's grace, they come into them, as Cornelius did, and as the whole heathen world afterwards did, upon the publication of the Gospel. *Bp. Horne.*

We hence collect, that, so long as we are careful to remember and acknowledge that Christ is the only Redeemer, by whom we have access to the Divine mercy and favour, and that there is no other name under heaven given unto men by which they may be saved, we may fairly allow to these words an extensive signification; and we may be permitted to say, that God, the universal Father of all, hath put it in the power of every one who comes into the world to perform his duty; that He requires no more than He has given him; that He will extend His mercy to all those who act a sober and rational part to the best of their understanding and ability, and that, to such, Christ is a Saviour, though they never had the opportunity and the happiness of knowing Him. *Dr. Jortin.*

This declaration must be considered as applying to those only who were never made acquainted with the Gospel; and still their acceptance will be for the sake of Jesus Christ, who died as a propitiation for the sins of the whole world. The merits of His death are not limited to those who call upon His name, for "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Rom. x. 14. St. Paul, by thus shewing that it has been absolutely impossible for a great part of mankind to believe in the Gospel, intimates that their unbelief will not be imputed to them for a fault. He also says, that "the Gentiles are a law unto themselves," Rom. ii. 14; therefore Gentiles, Jews, and Christians, have all had their respective rules of conduct equally derived from God, by which they will be judged at the last day: and the salvation of the Jew and the Gentile will be no less owing to the merits of Christ, than that of the Christian; "for there is none other name under heaven given among men, whereby we must be saved." *Bp. Tomline.*

Some persons have grafted a dangerous errour on St. Peter's declaration of the terms of acceptance with God, that of undervaluing and excluding Christianity, as if to fear God and work righteousness, under any forms of religious belief, were the only duties essentially necessary to salvation. Such an opinion, however, is fully refuted by the case of Cornelius himself, who, though he possessed these requisites, was further, by a special revelation, required to embrace Christianity; also by the general commission of the Apostles, to publish the Gospel throughout the whole world, or glad tidings of salvation on the further terms of faith and baptism in the name of the Trinity. Upon both these accounts St. Peter required Cornelius to be baptized, or admitted into the Christian Church, and entitled thereby to its higher benefits and privileges. *Dr. Hales.*

36. — *preaching peace by Jesus Christ:*] Peace; that is, pardon of sins, and reconciliation with God for those who believe in Jesus Christ. *Bp. Pearce.*

—— (*he is Lord of all:*)] God having exalted Him to be a Prince and a Saviour, to give repentance and remission of sins, chap. v. 31. *Dr. Whitby.*

38. — *and with power:*] The power of confirming His mission by stupendous miracles. *Dr. Whitby.*

—— *who went about doing good,*] The great work and business of our Lord, during His ministry on earth, was to do good; the most pleasant and delightful, the most happy and glorious, work in the world. He did good to the souls of men by endeavouring to promote their spiritual and eternal happiness; He did good also to the bodies of men, by procuring their temporal good, and contributing as much as possible to their happiness in the present life: and, in both of these particulars, we ought to make His example the object of our imitation. *Abp. Tillotson.*

41. *Not to all the people, but unto witnesses chosen*] We have a strong and well known example of the fairness of the sacred writers, in their unanimously stating, that Christ after His resurrection appeared to His disciples alone. The most common understanding must have perceived, that the history of the resurrection would have come with more advantage, if they had related that Jesus appeared, after He was risen, to His foes as well as His friends, to the Scribes and Pharisees, the Jewish council, and the Roman governour: or even if they had asserted the publick appearance of Christ in general unqualified terms, without noticing, as they have done, the presence of His disciples on each occasion, and noticing it in such a manner, as to lead their readers to suppose that none but disciples were present. They could have represented it one way as well as the other. And if their point had been to have the religion believed, whether true or false; if they had fabricated the story from the beginning; or if they had been disposed either to have delivered their testimony as witnesses, or to have worked up their materials and information as historians in such a manner, as to render their narrative as specious and unobjectionable as they could; in a word, if they had thought of any thing but of the truth of the case, as they understood and believed it; they would, in their account of Christ's several appearances after His resurrection, at least have omitted this restriction. At this distance of time, the account, as we have it, is perhaps more credible than it would have been the other way; because this manifestation of the historians' candour is of more advantage to their testimony, than the difference in the circumstances of the account would have been to the nature of the evidence. But this is an effect which the Evangelists could not foresee, and I think it was by no means the case at the time the books were composed. *Archdeacon Paley.* See the note from Bishop Horsley at Mark xvi.

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to the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

[b] Jer. 31. 34. Mic. 7. 18.

43 [b] To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

1 *Peter, being accused for going in to the Gentiles, 5 maketh his defence,* 18 *which is accepted.* 19 *The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them.* 26 *The disciples there are first called Christians.* 27 *They send relief to the brethren in Judea in time of famine.*

Anno DOMINI 41.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

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42. — *the Judge of quick and dead.*] Our Saviour tells us, that "the Father judgeth no man, but hath committed all judgment unto the Son," John v. 22. And again: "The Father hath given Him authority to execute judgment also, because He is the Son of man," John v. 27. How happy it is for us to have a Judge so favourable to us, that He was content to be Himself the sacrifice to redeem us from the punishment due to our sins! When we consider ourselves, how wretched and weak we are, how perpetually doing wrong, either wilfully or ignorantly, and contemplate the infinite majesty, holiness, and justice of God, what account can we hope to give of ourselves to Him, whose eyes are purer than to behold iniquity? But God hath withdrawn His terrours, and has given a Man to be the Judge of men: so that we may say of our Judge, what the Apostle to the Hebrews says of our High Priest; "We have not a Judge which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." *Bp. Sherlock.*

44. — *the Holy Ghost fell on all them* &c.] Enabling them to speak with divers tongues, ver. 46. This giving of the Holy Ghost before baptism, contrary to the usual manner, seems to have been intended for a proof to the Jews here present, that God would have the Gentiles called into Christianity, and that what St. Peter had done (as is said at ver. 23, &c.) was by Divine appointment. *Bp. Pearce.*

This was a second confirmation of the admission of the Gentiles to the Gospel; a miracle added by God to the doctrine preached by St. Peter, that nothing was now to be accounted common or unclean; for, when He had poured the Holy Ghost upon the uncircumcised as well as upon the circumcised, there was proof sufficient that God now intended no difference between them. *Dr. Lightfoot.*

47. *Can any man forbid water,* &c.] These words contain a plain and convincing demonstration of the errour of the doctrine maintained by the Quakers, that water-baptism is unnecessary to those who have received the inward baptism of the Spirit; since the Apostle here not only declares that water-baptism ought to be administered to these persons because they had already been baptized with the Holy Ghost, but also commands them to be baptized on this very account. *Dr. Whitby.*

These effusions of the Holy Spirit, liberal, glorious, and manifestly Divine as they were, did not supersede the necessity of those sacraments, which Christ had left, as ordinary marks and means of conferring and expressing Church membership amongst His followers. *Dean Stanhope.*

48. — *in the name of the Lord.*] Into the belief of Jesus Christ. *Dean Stanhope.* According to the form appointed at Matt. xxviii. 19. See note there from Abp. Secker.

Thus did St. Peter first exert the power of the keys granted to him by his gracious Master, (Matt. xvi. 19,) by being the foremost of the Apostles to open the door of faith to the firstfruits of the Jews, on the memorable day of Pentecost, and of the Gentiles, on this equally memorable day of their conversion. *Dr. Hales.*

Chap. XI. ver. 2. — *they that were of the circumcision*] Those converted Jews who still retained a religious regard to the legal rites, to those especially which tended to distinguish the Jewish from the Gentile people. *Pyle.*

— *contended with him,*] We here observe, that the Christians who had been converted from Judaism took upon them to call St. Peter to account. But surely they would not have dared to do this, or to contend with him, if he had been then acknowledged for supreme head of the Church, and infallible judge of controversies. That doctrine was certainly unknown in those days. Nor does St. Peter's conduct on this occasion at all countenance such an opinion; for, instead of silencing them by his authority, he patiently pleads his cause before them, and convinces their understanding by his reasoning. *Bp. Mann.*

4. — *expounded it by order*] Regularly expounded the several particulars. *Bp. Mann.*

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9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy
[a] Chap. 2. 4. Ghost fell on them, [a] as on us at the beginning.

16 Then remembered I the word of the
[b] John 1. 26. Lord, how that he said, [b] John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Anno DOMINI 41.

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ [c] Now they which were scattered [c] Chap. 8. 1. abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

A. D. 42.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

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14. — *shall be saved.*] Will be placed in a state of salvation. *Abp. Newcome.*

17. — *the like gift*] The Holy Ghost enabling them to speak with tongues, chap. x. 46, as He had done the Apostles at the day of Pentecost. *Bp. Pearce.*

18. — *they held their peace,*] They ceased from expostulation, they acquiesced or were quieted. *Abp. Newcome.*

—— *Then hath God also to the Gentiles* &c.] The Jews entertained the most exalted ideas of themselves, and the lowest of all other nations, as if the Divine blessing were designed for themselves exclusively. They imagined that the Messiah was to make them a glorious people, and destroy or enslave all other nations; thus they had no idea that others could be saved, except by being made proselytes to their law. Hence it was that they were so much astonished that the Holy Ghost should fall on the Gentiles, chap. x. 45, and that God should grant unto them repentance unto life. Hence also the unbelieving Jews forbade the Apostles "to speak to the Gentiles that they might be saved," 1 Thess. ii. 16, and cried out against St. Paul, as one not fit to live, because he said that Christ would send him to the Gentiles, chap. xxii. 21, 22. *Dr. Whitby.*

—— *granted repentance unto life.*] Granted that they also, on their repenting and believing, should be partakers of eternal life. *Bp. Pearce.*

19. — *Phenice,*] Or Phenicia, the country on the seacoast north of Judea, including Tyre and Sidon.

—— *Antioch,*] Antioch was situated in the north of Syria, on the river Orontes, about twelve miles from the shore of the Mediterranean sea. It received its name from Seleucus Nicanor, the first king of Syria after Alexander the Great, in memory of his father Antiochus, and was afterwards the royal seat of the succeeding kings of Syria. It is famous in Christian history, among other things, for being the birthplace of St. Luke, and in the earlier times of Christianity its bishop was honoured with the title of Patriarch. It was admirably fortified by nature and art, and was adorned with many sumptuous palaces and temples, answerable to the reputation of so great a city. *Dr. Wells.*

—— *to none but unto the Jews only.*] Those preachers not having heard of the vision, which St. Peter had seen, and the consequences of it. *Bp. Pearce.*

20. — *unto the Grecians,*] Meaning probably the Grecizing Jews, or Jews who spoke the Greek language. See ver. 19. The natives of Cyprus and Cyrene, speaking the Greek language, preached to these Jews, while others who spoke only the Jewish language, preached to those who understood that language. *Bp. Pearce.*

21. — *the hand of the Lord was with them:*] His power enabled them to work miracles. *Abp. Newcome.*

23. — *had seen the grace of God,*] Had seen how gracious God had been to them. *Bp. Mann.* Had seen the happy effects of God's sanctifying Spirit among them, their exemplary manners, their eminent faith, with all its precious fruit. *Brewster.*

24. *For he was a good man,* &c.] The fruit of the ministry may most reasonably be expected to abound, where actions teach as well as words; and where the diligence of exhortation is seconded and set home upon the hearers by the influence of example. Great thanks are due to God for the benefit of such teachers, where they are found: great respect and honour, and praise, are due to the teachers themselves. *Dean Stanhope.*

—— *and full of the Holy Ghost*] It should be observed, that "the Holy Ghost," in scriptural language, sometimes signifies the person of the Holy Ghost, sometimes His miraculous gifts, and sometimes the moral effects and influences of the doctrine delivered to us by the Spirit of God. In either of the two former senses, a person is spoken of as "full of the Holy Ghost," when he is actually inspired by Him, or miraculously conducted and directed by Him either in words or actions, chap. vii. 55; Luke iv. 1. In the latter sense of the word, a person is said to be full of the Holy Ghost, when his mind, under the moral influences of the Spirit of God, and of "the doctrine which is according to godliness" is, in an

Anno DOMINI 43. 25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves ‖ with the church, and taught much people. And the disciples were called Christians first in Antioch.

‖ Or, *in the church.*

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

A. D. 44. 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

1 *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church.* 20 *In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably.* 24 *After his death, the word of God prospereth.*

Anno DOMINI 44. NOW about that time Herod the king ‖ stretched forth *his* hands to vex certain of the church.

‖ Or, *began.*

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but ‖ prayer was made without ceasing of the church unto God for him.

‖ Or, *instant and earnest prayer was made.*

6 And when Herod would have brought him forth, the same night Peter was sleep-

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eminent manner, zealous for promoting the truth, and for the practice of good works. In this sense, it is here spoken of St. Barnabas. *Dr. S. Clarke.*

26. — *the disciples were called Christians first*] The enemies of the Gospel had called them Nazarenes in contempt, and among themselves they had been styled "disciples," "believers," "brethren." It is of great importance that all who bear the name of Christians should be duly sensible of the weighty obligations which it lays upon them; for these cannot be less than a firm belief of the doctrines, a conscientious obedience to the precepts, and as exact a conformity as we are capable of to the example, of that Christ, after whom we are called. *Dean Stanhope.*

The followers of Christ's religion in subsequent times gloried so much in the name of Christians, that they would acknowledge no other before the face of their enemies, although hated, reviled, tormented, and martyred for it. And all who are called by this name should be careful to believe and practise what Christ taught, to imitate His example, who was made perfect through His sufferings, to cleave with purpose of heart to the Lord, and to avoid all manner of evil, which, when they took this name, they solemnly renounced. *Nelson.*

27. — *came prophets*] Or inspired teachers. *Dr. Hales.* St. Paul in different parts of his writings enumerates prophecy among the various gifts bestowed upon the several members of the Church. *Dr. Stack.*

28. — *throughout all the world:*] The word translated "world" signifies sometimes the Roman empire, and sometimes only the land of Judea. See note at Luke ii. 1. That in the present instance the land of Judea is meant, seems probable; for, if the dearth had extended to Syria, where Antioch was, or had been expected there, the Christians in that city would scarcely have been able to relieve those of Judea. Josephus too, speaking of this dearth in the reign of Claudius as having happened in Judea, not only says nothing of its extending to other parts, but tells us that large quantities of corn were sent up to Jerusalem from other countries. *Bp. Pearce.*

29. — *determined to send relief*] What could more conduce to the honour of the name so lately taken, than these fruits of charity, so agreeable to the import of the name, sent as a relief to their brethren against the approaching famine. *Dean Stanhope.*

30. — *to the elders*] These were persons appointed for the government of the churches. *Bp. Pearce.*

—— *and Saul.*] This was St. Paul's second journey to Jerusalem, about eight years after his conversion. *Bp. Mann.*

Chap. XII. ver. 1. — *Herod the king*] This was Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. See note at Matt. ii. 1. He was made king of Iturea, Trachonitis, and other provinces by the emperour Caligula; and to these the emperour Claudius afterwards added Judea and Samaria. *Bp. Pearce.*

The accuracy of the sacred writer, in the expressions which he uses, is in this instance remarkable. There was no portion of time for thirty years before, or ever afterwards, in which there was a king at Jerusalem; a person exercising that authority in Judea, or to whom that title could be applied, except the three last years of this Herod's life, within which period the transaction here recorded took place. *Archdeacon Paley.*

2. *And he killed James the brother of John*] St. James the elder. St. James and St. John were the sons of Zebedee, Matt. x. 2. Thus fell St. James, the first of the Apostles that gained the crown of martyrdom, cheerfully taking that cup, of which he had long since told his Lord that he was most willing to drink, Matt. xx. 22. *Dr. Cave.*

4. — *to four quaternions*] A quaternion is a band of four; so that the prison guard consisted of sixteen soldiers. *Bp. Mann.*

—— *intending after Easter* &c.] "After the passover," that is, after the days of unleavened bread, mentioned at ver. 3.

In and from the times of the Apostles, there has been always observed an anniversary festival in memory of Christ's resurrection, called in our language the festival of Easter, which is supposed by some to be derived from the old Saxon word *oster*, signifying *to rise*. It is observed on the Sunday following the day of the Jewish passover. *Wheatly.* Hence the Greek phrase, "after the passover," is here rendered in our translation, "after Easter."

5. — *prayer was made without ceasing*] We are here instructed, on seeing the events which followed, how instrumental the intercessions of good people are toward procuring deliverance from God; and how efficacious their prayers, when unanimous and publick, especially when the subject of them is eminently serviceable to the glory of God, and the benefit of religion. *Dean Stanhope.*

Anno DOMINI 44.

ing between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came ‖ to hearken, named Rhoda.

Anno DOMINI 44.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

‖ Or, *to ask who was there.*

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod ‖ was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus † the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

‖ Or, *bare an hostile mind, intending war.*

† Gr. *that was over the king's bed-chamber.*

21 And upon a set day Herod, arrayed

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6. — *bound with two chains:*] It was the manner of the Romans to fasten the prisoner with a small and light chain to some soldier, who was appointed to guard him; one end of the chain being fastened to the right hand of the prisoner, and the other end to the left hand of the soldier. It seems to have been for the better securing of St. Peter from any escape that they bound him, as is here described, with two chains to two soldiers. *Bp. Pearce.*

8. — *Cast thy garment about thee,*] Meaning the cloak, or loose upper garment which they wore when they went out, but not when they remained within doors. *Bp. Mann.*

12. — *the house of Mary*] Probably the same who is called the sister of Barnabas at Col. iv. 10. *Bp. Pearce.*

—— *of John, whose surname was Mark;*] Meaning, as is commonly thought, St. Mark the Evangelist. See the introduction to the Gospel of St. Mark.

—— *where many were gathered together praying.*] Hence it appears, that, in those times of peril and persecution, they held their sacred assemblies in the night; for St. Peter came to them, and found them thus praying before daylight, ver. 18. *Dr. Whitby.*

15. — *It is his angel.*] Meaning, it is an angel in his shape; for it was familiarly received amongst the Jews, that angels sometimes assumed the shape of this or that person. *Dr. Lightfoot.*

17. — *shew these things unto James, and &c.*] That they might bless God for this extraordinary granting of their prayers, and that they might be confirmed by it in the faith, and in their expectation of Divine assistance and protection, in their endeavours to promote the interests of the Gospel. *Dr. Whitby.* This James was St. James the less, the son of Alpheus, mentioned at Matt. x. 3.

—— *and went into another place.*] Out of Herod's dominions, to avoid the tyrant's fury; probably to Antioch, (Gal. ii. 11,) to visit that first Gentile Church, whose bounty he had so recently shared, chap. xi. 29. *Dr. Hales.*

19. — *he went down — to Cesarea,*] Josephus relates, that Herod went to Cesarea for the purpose of celebrating a solemnity in honour of Claudius Cesar. *Dr. Whitby.*

The expression "from Judea to Cesarea" implies that Cesarea was not in the country of Judea. Accordingly, both Strabo and Josephus place Cesarea in Phenicia. *Biscoe.*

20. — *their country was nourished by the king's country.*] That the Tyrians, &c. chiefly derived their supply of provisions from the Jews, appears from 1 Kings v. 9, 11; Ezra iii. 7; and especially from Ezek. xxvii. 17, where it is said of Tyre, "Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm." *Bp. Pearce.*

21. *And upon a set day &c.*] The fidelity and accuracy of St. Luke, as an historian, are confirmed by Josephus in every particular of this narration of the death of Herod, as to the place, (Cesarea,) the set day, the gorgeous dress, the acclamations of the assembly, the peculiar turn of the flattery, the manner in which it was received, and the sudden and critical attack of the disease. *Archdeacon Paley.*

Anno DOMINI 44. in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ‖ ministry, and took with them John, whose surname was Mark.

‖ Or, *charge*, chap. 11. 29, 30.

CHAP. XIII.

1 *Paul and Barnabas are chosen to go to the Gentiles.* 7 *Of Sergius Paulus, and Elymas the sorcerer.* 14 *Paul preacheth at Antioch, that Jesus is Christ.* 42 *The Gentiles believe:* 45 *but the Jews gainsay and blaspheme:* 46 *whereupon they turn to the Gentiles.* 48 *As many as were ordained to life believed.*

Anno DOMINI 45.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ‖ which had been brought up with Herod the tetrarch, and Saul.

‖ Or, *Herod's foster brother.*

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

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22. *And the people gave a shout, saying,* &c.] How vain and impious was the applause of this servile multitude, when they were so ready to bestow on a mortal man the title of a divinity: and how wretched the infatuation of his mind, when he could receive that title without horrour, and even with complacency! Thus too often do pomp and power, wealth and grandeur, take away the understanding of their possessors; but never is a mortal nearer to destruction than when he forgets that he is mortal. *Dr. Doddridge.*

23. — *and he was eaten of worms,* &c.] Thus is the Almighty Sovereign of the universe known by the judgment which He executes on the haughty kings of the earth, Ps. ix. 16. Well might the Gospel flourish (ver. 24) on the occasion of such an event. *Dr. Doddridge.*

Josephus, the Jewish historian, confirms the account here given of the death of Herod, by the following narrative: "In the third year of Herod's being king of all Judea, he exhibited shews to the people in honour of the emperour; and he appeared in the theatre (at Cesarea) dressed in a robe made all of silver tissue, of admirable workmanship. As the sun was then rising, the rays of it coming upon his robe made it shine so bright, that the people cried out, Forgive us if we have hitherto reverenced you only as a man; but from this time we shall acknowledge you to be something superiour to what is mortal. The king did not reprove them, nor reject this blasphemous flattery: and, before he went out of the theatre, he was seized with pains in his bowels, so as to cry out, I whom ye called a god am now going to die. From thence he was carried to his palace immediately; and in the space of five days he died of those pains, which he first felt in the theatre, in the fifty-fourth year of his age, after he had reigned four years over Iturea and Abilene, and three more over Judea." *Bp. Pearce.*

24. *But the word of God grew*] See notes at chap. xix. 20.

25. — *when they had fulfilled their ministry,*] When they had delivered into the hands of the proper persons the sums they had brought from Antioch for the relief of the Christian brethren, chap. xi. 29, 30. *Bp. Pearce.*

Chap. XIII. ver. 1. — *certain prophets and teachers;*] Either belonging to the church at Antioch, or occasionally exercising their ministry there, as Barnabas and Saul. They were probably some of those who were scattered by the persecution mentioned at chap. viii. 1, and came down to Antioch, chap. xi. 19; for Niger is by Epiphanius declared to have been one of the seventy disciples, and Lucius being, as the text states, of Cyrene, was probably one of those who came down to Antioch, chap. xi. 20. *Dr. Whitby.*

—— *had been brought up with Herod*] Meaning Herod Antipas, son of Herod the Great, Luke iii. 1; Matt. xiv. 1. Rich persons, and especially princes, had not only preceptors and attendants, but particular companions in their education, assigned to them. *Abp. Newcome.*

2. *As they ministered* &c.] While they were engaged in a course of devotion and fasting. *Bp. Mann.*

—— *the Holy Ghost said,*] Either by a vision to some of the Prophets, or by a voice addressed to them, or by internal suggestions. *Abp. Newcome.*

—— *for the work*] The work of publishing the Gospel to the Gentiles. St. Paul, as appears from chap. ix. 15, had already received notice that he was to be sent to the Gentiles. *Bp. Pearce.*

3. — *laid their hands on them,* &c.] Thus it appears that the election of these two supernumerary Apostles was equally valid with the election of Matthias, chap. i. and was even distinguished above it by the more immediate appointment of the Holy Spirit Himself, signifying His pleasure by express declaration, and not by lot. *Dr. Hales.*

Hence we should observe, how necessary it is that they, who are admitted to the sacred ministry of the Gospel, should be externally as well as internally called and publickly ordained to it by the Church. Both Saul and Barnabas were Prophets divinely inspired; and yet it was necessary that they should be outwardly called and ordained, before they were sent forth to preach the Gospel. And this is a full and undeniable argument for the necessity of persons being solemnly and publickly ordained by the imposition of hands, before they undertake to minister in the Church, to whatever gifts or inward calling they may pretend. For none could ever pretend to any inward call to the ministry more than Saul and Barnabas might have done. And, no doubt, the great reason why this their publick ordination is so minutely described, is to prevent any future Christians from expecting that the Holy Ghost would ordain them Himself, when He would not even ordain such men as Saul and Barnabas, but left them to the Church. *Bp. Beveridge.*

It is very observable from this passage that the Holy Ghost Himself dictated and appointed the ordination of Barnabas and Saul; that though persons are called to the work of the ministry by the Spirit, and educated with proper gifts, yet laying on of hands is required; and, further, that those who are lawfully separated and ordained to the work of the ministry are sent forth by the Holy Ghost. These are natural deductions from this passage of Scripture; and from the whole it is rational to infer, that it is not sufficient for persons to have "the call of the Spirit," but they must likewise be called by men, to exercise the ministerial function. *Stackhouse.*

4. — *unto Seleucia;*] This city, built by Seleucus, lay northwest of Antioch, on the Mediterranean sea. *Dr. Wells.*

Anno DOMINI 45.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation,) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Anno DOMINI 45.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people [a] when they dwelt as strangers in the land of Egypt, [b] and with an high arm brought he them out of it.

18 And about the time of forty years †suffered he their manners in the wilderness.

[a] Exod. 1. 1.
[b] Exod. 13. 14, 16.
† Gr. ἐτροφοφόρησεν, perhaps for ἐτροφοφόρησεν, *bore*, or, *fed them, as a nurse beareth*, or, *feedeth her child*, Deut. 1. 31. 2 Mac. 7. 27. according to the LXX. and so Chrysost.

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5. — *when they were at Salamis,*] Salamis was one of the most considerable cities in Cyprus, lying in the eastern part of it, to which it gave name, and thus being opposite to the coast of Syria, from which the Apostles set sail. Cyprus is reputed to be distant about one hundred miles from the coast of Syria. *Dr. Wells.*

—— *in the synagogues of the Jews:*] Of whom there were great numbers in this island. It was probably for this reason, rather than because it was the native country of Barnabas, that they went thither; their Divine Master having enjoined His Apostles to go "first to the lost sheep of the house of Israel." *Dr. Stack.*

—— *had also John to their minister.*] Had John (chap. xii. 12) to assist them in their ministry. *Bp. Mann.*

6. — *unto Paphos,*] The chief city on the western side of Cyprus, and giving name to that tract of the island. *Dr. Wells.*

—— *a certain sorcerer,*] God having raised Prophets in the Christian Church, and given His Apostles and the other teachers of His word a power to confirm it with mighty signs and miracles, the Jews, who opposed Christianity, pretended also to be prophets, and to work miracles by magical arts. *Dr. Whitby.*

7. — *the deputy of the country,*] The word, here translated deputy, signifies proconsul. The provinces of the Roman empire were of two kinds; those belonging to the emperour, in which the governour was called Proprætor, and those belonging to the senate, in which the governour was called Proconsul. Now it appears from Dio Cassius that the province of Cyprus, which in the original distribution was assigned to the emperour, had been transferred to the senate, in exchange for some others, so that at this time the title of proconsul was appropriate. *Archdeacon Paley.*

—— *a prudent man;*] A man of good sense and understanding. *Bp. Pearce.*

8. — *Elymas*] Derived from an Arabian word, which signifies a magician. *Dr. Hammond.*

9. — *Saul, (who also is called Paul,)*] His Jewish name was Saul; but, being also a citizen of Rome, he had the Roman name of Paul. In the same manner, Silas is called Silvanus, for he also was a Roman citizen, as may be collected from chap. xvi. 37. St. Luke has hitherto called him by his Jewish name, as he has conversed chiefly among Jews; but, as he is now to act in the character of the declared Apostle of the Gentiles, he calls him by his Gentile name. *Dr. Lightfoot.*

10. — *and all mischief,*] The Greek word implies cunning and falsehood, as well as wickedness and audacity. *Abp. Newcome.*

11. — *a mist and a darkness;*] A mist or dimness first, and then a total loss of sight following it. *Bp. Pearce.*

12. — *astonished at the doctrine of the Lord.*] The doctrine confirmed by such Divine power. *Pyle.*

13. — *to Perga in Pamphylia:*] Pamphylia was a province of Asia Minor, on the Mediterranean sea, adjoining Cilicia on the east. Perga, a city in it, was famous among the heathens for a temple of Diana, and for yearly festivals held in honour of that goddess. *Dr. Wells.*

14. — *Antioch in Pisidia,*] Pisidia was another province, situated north of Pamphylia. The Antioch in this province was one of the cities built by Seleucus in honour of his father Antiochus. *Dr. Wells.*

—— *and sat down.*] Probably in the seat of the doctors. *Dr. Hales.* If the rulers of the synagogue had no other knowledge of Barnabas and Saul, they might gather they were preachers from this, that, when they entered the synagogue, they sat down, which was customary with those who taught or preached. *Dr. Lightfoot.*

15. — *after the reading of the law and the prophets*] Lessons out of both were read in the morning service at the synagogues on the sabbath day; but, on the other days of the week, only out of the law in the morning. *Bp. Pearce.*

16. — *ye that fear God,*] He thus addresses, here and at ver. 26, the proselytes, those who embraced Judaism, but were not Jews by descent. *Abp. Newcome.*

17. — *exalted the people*] Raised them from slavery to the high rank of being His chosen people. *Abp. Newcome.*

18. — *suffered he their manners*] Patiently bore with them. Or, according to another reading of the original, the sense is, bore, or fed them, as a nurse bears or feeds her child. See the margin.

Painted by Raphael D'Urbino.

Engraved by H.Moses.

ELYMAS THE SORCERER STRUCK BLIND.

Acts ch.13.vc.11.

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Anno DOMINI 45.

19 And when he had destroyed seven nations in the land of Chanaan, [c] he divided
[c] Josh. 14. 1. their land to them by lot.

[d] Judg. 3. 9. 20 And after that [d] he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

[e] 1 Sam. 8. 5. 21 [e] And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

[f] 1 Sam. 16. 13. 22 And when he had removed him, [f] he raised up unto them David to be their king; to whom also he gave testimony, and said,

[g] Ps. 89. 20. [g] I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

[h] Is. 11. 1. 23 [h] Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

[i] Matt. 3. 1. 24 [i] When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he

[k] John 1. 20. said, [k] Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

[l] Matt. 27. 22. 28 [l] And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

Anno DOMINI 45.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 [m] But God raised him from the dead: [m] Matt. 28. 6.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [n] Thou art my Son, this day have I begotten thee. [n] Ps. 2. 7. Heb. 1. 5.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, [o] I will give you the sure † mercies of David. [o] Is. 55. 3.

† Gr. τὰ ὅσια, *holy*, or, *just things*: which word the LXX. both in the place of Is. 55. 3. and in many others, use for that which is in the Hebrew, *mercies*.

35 Wherefore he saith also in another *psalm*, [p] Thou shalt not suffer thine Holy One to see corruption.

36 For David, ‖ after he had served his own generation by the will of God, [q] fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

[p] Ps. 16. 10.

‖ Or, *after he had in his own age served the will of God.*

[q] 1 Kings 2. 10.

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20. — *four hundred and fifty years,*] A chronological difficulty here arises, from the circumstance of this period of the Judges in Israel being usually computed considerably less than is here stated. See the dates given in the margin in the books of Judges and Samuel. However, the Jewish historian Josephus agrees with the statement here given. We may naturally, therefore, conclude, that the Apostle adopts the computation which was approved by his nation at the time when he spoke; that so his hearers might not make any objections to his words. *Dr. Whitby.*

21. — *by the space of forty years.*] This space includes the time of Samuel as well as that of Saul.

22. — *a man after mine own heart,*] See notes at 1 Sam. xiii. 14.

23. — *according to his promise*] See the marginal reference.

27. — *nor yet the voices*] The words or prophecies. *Pyle.*

—— *every sabbath day,*] See note on ver. 15.

34, 35. *And as concerning* &c.] Thus, also, he proceeds, that promise of God to the Jewish nation, of the "sure mercies of David," Is. lv. 3, could only be meant of that absolute promise of the Messiah to spring from his family, a glorious Prince and Saviour, of whom David was a type, and who was called also by his very name, David and the Son of David; and so is in effect the same promise with that of Ps. xvi. 10, "Thou shalt not suffer Thine Holy One (or Thy Christ) to see corruption." *Pyle.*

—— *now no more to return to corruption,*] As Lazarus and the widow's son did. Thus Christ's "dying no more, and death having no more dominion over Him," (Rom. vi. 9,) is a distinguishing privilege of His resurrection above that of any other persons miraculously restored to life, who all returned again to the dark prison of the grave. And this is what made the mercies, here spoken of, constant and continual, as the promise was absolute. *Pyle.*

—— *he said on this wise,*] Isaiah said, Is. lv. 3, "I will make an everlasting covenant with you, even the sure mercies of David;" that is, of Christ the Son of David; for David both in the language of Scripture and of the Jews is frequently used as a type of Christ. *Dr. Whitby.*

38. — *that through this man is preached* &c.] That this Jesus is the true Messiah, and that by the sacrifice of His death you have obtained the means of the full pardon of your sins, and of eternal salvation, upon the condition of truly repenting and of embracing His religion. *Pyle.*

39. *And by him all that believe* &c.] And this pardon by the blood of Jesus is much more extensive and effectual than what the purgations and sacrifices of the Mosaical law could ever procure for you: for this atonement of Jesus your Messiah reaches to the perfect and eternal forgiveness of every kind and degree of transgression, in them that sincerely believe and obey Him. *Pyle.*

Anno DOMINI 45.

40 Beware therefore, lest that come upon you, which is spoken of in [r] the prophets;

[r] Hab. 1. 5.

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them † the next sabbath.

† Gr. *in the week between, or, in the sabbath between.*

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, [s] I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

[s] Is. 49. 6.

Anno DOMINI 45.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [t] But they shook off the dust of their feet against them, and came unto Iconium.

[t] Matt. 10. 14.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAP. XIV.

1 *Paul and Barnabas are persecuted from Iconium.* 7 *At Lystra Paul healeth a cripple, whereupon they are reputed as gods.* 19 *Paul is stoned.* 21 *They pass through divers churches, confirming the disciples in faith and patience.* 26 *Returning to Antioch, they report what God had done with them.*

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

40, 41. — *lest that come upon you,* &c.] Lest you come under the same character wherein the Prophet described your forefathers in Manasseh's time, (Hab. i. 5,) and for a still more wicked obstinacy and contempt against God, be at last cut off by a destruction more exemplary and amazing than that of the Babylonish captivity. The Apostle seems clearly to refer to their final destruction by the Romans. *Pyle.*

42. — *the next sabbath.*] Some think the true meaning of the words in the original to be "in the week between," (as in the margin,) that is, on some other day of the week, the Gentiles not keeping the seventh day holy as did the Jews. *Bp. Pearce.*

43. — *to continue in the grace of God.*] To continue steadfast in the profession which God had given them grace to embrace, chap. xiv. 22. *Bp. Mann.*

44. — *came almost the whole city together to hear the word of God.*] No wonder that all, even idolatrous nations, should be so ready to hearken to a message, so new, so unexpected, so salutary to them. Buried as they were in a system of belief, irrational in itself, and despised by their wisest philosophers, their conduct on this occasion at least merits some applause, as they were willing to place themselves in the way of instruction, and to listen to new truths which might prove beneficial to them. Surely such heathens will rise up in judgment against these nominal Christians, who, in the midst of a blaze of light, are contented to walk in darkness. *Brewster.*

46. — *lo, we turn to the Gentiles.*] Not from the Jews every where, for we find St. Paul still preaching to them in every synagogue where he came, chap. xvii. 2, but from the Jews of Antioch in Pisidia, it not being reasonable that the Jews of other places should be deprived of the Gospel for the perverseness of those at this place. *Dr. Whitby.*

47. — *saying, I have set thee* &c.] See Is. xlix. 6, where is a plain prophecy that Christianity was not to be confined to the Jews, but was to be preached to the Gentiles also. It is probable, from what is said at ver. 2, 4, that St. Paul and St. Barnabas had received a particular command from the Holy Ghost for this purpose, and perhaps in the words of Isaiah here quoted by St. Paul. *Bp. Pearce.*

48. — *glorified the word of the Lord:*] Glorified the Lord for the word which He had given. *Dr. Whitby.*

—— *as many as were ordained* &c.] As many as were fitly disposed and qualified for the Gospel to take root in their hearts. *Dr. Hammond.*

As many as were duly prepared and disposed in their hearts for the doctrines of eternal life, they with readiness received the word, (as in chap. xvii. 11,) and became Christians. *Bp. Mann.*

50. — *the devout and honourable women,*] Meaning, probably, such as were proselytes, (see note at ver. 16,) and, by being of higher quality than others, had more the power of raising a persecution. *Bp. Pearce.*

51. — *shook off the dust of their feet*] As they were directed by our Saviour to do, Matt. x. 14. See note there.

—— *came unto Iconium:*] Iconium was the chief city of Lycaonia, a small province of Asia Minor, lying northeast of Pisidia. *Dr. Wells.*

The Apostles, thus using only a mild but significant mark of their disapprobation of conduct so reprehensible, departed for another city, leaving behind them an infant Church, rejoicing in its new faith, and comforted by those inestimable spiritual gifts which were universally diffused on the primitive converts of the Gospel. Meanwhile this expulsion of the Apostles was the immediate cause of a greater dispersion of their doctrines, as it occasioned them to penetrate still further into the heart of the country. Thus truth works not in secret: justice seeks not a refuge in darkness: secret plots defeat their own purposes. *Brewster.*

Chap. XIV. ver. 1. — *and also of the Greeks*] Jewish proselytes who spoke the Greek language. *Dr. Whitby.*

Painted by Raphael.

Engraved by G.Cooke.

ST.PAUL AND ST.BARNABAS AT LYSTRA.

Acts C.14.v.13 & 14.

London Published by the Society for promoting Christian Knowledge, May 1.1846.

Anno DOMINI 45.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

A. D. 46.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

Anno DOMINI 46.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

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2. — *the Gentiles,*] The heathens—"against the brethren," the Christians.

3. *Long time therefore*] "Therefore," that is, for the purpose of confirming the great number of believers, and of overcoming this opposition. *Abp. Newcome.*

5. — *and to stone them,*] As blasphemers against the law, Deut. xiii. 6, &c. So St. Stephen was stoned for speaking blasphemous words, chap. vi. 13; so St. Paul, ver. 19; and thus they endeavoured to stone our Lord for supposed blasphemy, John x. 33. *Dr. Whitby.*

It is observable, that St. Paul says of himself, at 2 Cor. xi. 25, "Once was I stoned:" and this stoning is mentioned in this chapter at ver. 19. Had the purpose of the Jews on the present occasion been put in execution, the history would have contradicted the assertion of his having been only once stoned. But, as it is, there is a perfect agreement in the two accounts, although they approach so very near to a contradiction. *Archdeacon Paley.*

6. — *and fled unto Lystra* &c.] In this they acted in perfect consistency with the spirit of Christ's religion, which by no means obliges its professors to court unnecessary dangers, as well as agreeably to the directions of our Lord at Matt. x. 23, "When they persecute you in one city, flee ye into another." *Dr. Stack.*

Here let the rashness of intemperate zeal learn an important lesson. It is no mark of wisdom, and certainly none of religion, to court persecution, and expose our persons to unnecessary danger. Divine Providence watches over the steps of a good man; and when his death or his sufferings will produce advantages, either to himself or to others, which his life or his prosperity cannot effect, his God calls him to suffer or to die, in that way which is best calculated to produce the most beneficial consequences. When that hour arrives, which brings with it so severe a trial, it is a Christian's duty submissively to acquiesce: but as many benefits arise from the various circumstances and changes of human life, he ought to use such wise expedients to extricate himself from impending difficulties, as prudence and his reasonable faculties suggest. St. Paul once escaped privately from the walls of Damascus: and now he avoids an imminent danger by a precipitate flight. *Brewster.*

—— *Lystra*] This is thought by some to have been the birthplace of Timothy. *Dr. Wells.*

9. — *perceiving that he had faith to be healed,*] That he was disposed to believe the Gospel, and was therefore a fit object for a miraculous cure. *Abp. Newcome.*

Faith, being an act of the understanding, could not be discerned by the eye of sense; this therefore is an instance of that power of discerning the inward workings of men's spirit, mentioned at 1 Cor. xii. 10. *Dr. Whitby.*

10. *Said with a loud voice,* &c.] Such persons as these Lycaonians, who were gross idolaters, and little better than barbarians, are apt to be struck and affected more with signs and wonders than with reasons and arguments; and therefore it is that St. Paul, at his first preaching among them, very reasonably and fitly confirms his doctrine by a signal miracle. *Bp. Newton.*

11. — *The gods are come down to us*] It was often imagined, not only by the heathen poets, but also by their philosophers, that their gods appeared in a human shape. *Dr. Whitby.*

12. — *Jupiter; — Mercurius,*] Mercury was reputed the god of eloquence, and the heathen writers frequently represent Jupiter as accompanied by him. Hence they call St. Paul "Mercurius," because he was the chief speaker. *Dr. Doddridge, Beausobre.*

13. — *of Jupiter, which was before* &c.] Whose statue was before the city. The heathens in general supposed that the deity was present in his statue or image. *Bp. Pearce.*

—— *before their city,*] It was customary to place the temple or statue of the tutelary god of a city before its gate. *Abp. Newcome.*

—— *oxen and garlands*] Oxen and bulls used to be sacrificed to Jupiter. It was customary to place garlands about the heads of the victims, and also on the statue of the god which was worshipped, and on the priests who offered the sacrifice. *Abp. Newcome.*

—— *unto the gates,*] The gates of the house where St. Paul and St. Barnabas lodged, for these things were done within the city, ver. 19. *Dr. Whitby.*

14. — *they rent their clothes,*] To express their sense and detestation of such blasphemous proceedings. See Matt. xxvi. 65. *Dr. Hammond.*

To witness that adoration paid to the creature, which only belongs to the Creator, was shocking in the sight of the Apostles, as offering violence to the first principles of rational piety. And herein we discover a wide and essential difference between the teachers of revealed religion, and the most enlightened heathen philosophers: some of whom were desirous of being themselves esteemed gods, and all were content to adopt the popular worship of even the meanest animals. While the primitive Christians, as we are well informed, were willing rather to die, than to worship any heathen idols. *Dr. Stack.*

Anno DOMINI 46.

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the
[a] Gen. 1. 1. Ps. 146. 6. Rev. 14. 7. living God, [a] which made heaven, and earth, and the sea, and all things that are therein:
[b] Ps. 81. 12. 16 [b] Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, [c] and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

Anno DOMINI 46.
[c] 2 Cor. 11. 25.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed

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15. — *are men of like passions*] We are not gods, but men of the same nature, and subject to the same infirmities as yourselves. *Bp. Mann.*

—— *from these vanities*] Pretended and false deities. Idols are frequently spoken of as "vanities" in Scripture. See 1 Kings xvi. 13. Such was Jupiter, or the statue of Jupiter, mentioned at ver. 13. *Bp. Pearce.*

16. — *suffered all nations to walk in their own ways.*] Rather, "all the nations;" for the Jewish nation is excepted. *Bp. Pearce.* God so far suffered them "to walk in their own ways," that He gave them no positive revelation of His will, no written instructions respecting that way in which He would be worshipped, as He had done to the Jews. *Dr. Whitby.*

17. — *he left not himself without witness,*] That is, He gave proofs of His Godhead, by His exercising a providence over the world for its comfort and preservation.

The short speech delivered by St. Paul on this occasion is admirable. Disclaiming their intended worship, he declared that he and St. Barnabas were not gods, but men of like infirmities with themselves, who, by preaching the Gospel, wished to turn them from their vain idols to the living God: that although God, for many generations past, had suffered the heathen to follow their own inventions, yet that He had never left Himself unwitnessed, by the continued providence of His goodness, by sending them refreshing showers from heaven, and fruitful seasons, filling their hearts with food and gladness. From these premises, He left them to draw the obvious and necessary conclusion, that it was the height of stupidity and ingratitude to transfer to the creature the worship due only to the Creator. *Dr. Hales.*

His arguments on this occasion are as forcible, as they are plain and obvious to the meanest capacity. He is the Creator and Preserver of us and of all things; He is the Author and Giver of all the good which we enjoy, and He therefore is the only proper and adequate object of our worship. *Bp. Newton.*

21. — *and Antioch,*] Antioch in Pisidia, chap. xiii. 14.

22. — *that we must through much tribulation* &c.] That those, who would at that time embrace the Gospel of Jesus, must expect to meet with great troubles and oppositions. *Bp. Pearce.*

To this day however the observation is applicable to every disciple of the Gospel. Though we may not be called to equal sufferings with St. Paul or the first followers of Christ, or with those who in later ages have borne this severe witness to the truth, by being stoned, sawn asunder, slain with the sword, or committed to the flames; yet in most cases the Christian, like his Master, may expect to be tried by sufferings. If our afflictions come not always from without, most assuredly they will from within. Out of the heart of man proceed evil thoughts, and evil propensities of every kind. Here then surely is cause for trouble. But Christian faith triumphs over all: and "these afflictions, which are but for a moment," through the grace of God communicated to every one who thus believeth, "work for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17. *Brewster.*

23. — *ordained them elders*] These elders were the pastors of the several churches, each of his respective one; and they were the overseers of the flock, and feeders of the Church, as their office is described by St. Paul, at chap. xx. 28. They appear to have been considered as the next in dignity to the Apostles, chap. xv. 2, 4, &c. *Bp. Pearce.* See note at chap. xxi. 18.

The expression here used implies that these elders, or pastors, had a regular and formal appointment. When Christianity made further progress, we read in Scripture that different persons were appointed to preside over different churches; as Timothy over that of Ephesus, and Titus over those in Crete: and St. Paul gives both Timothy and Titus particular directions concerning the ordination of bishops and elders within their respective jurisdictions, 1 Tim. v. 22; Tit. i. 5, &c. If from Scripture we go to the writings of the Apostolical Fathers, we find the clearest proof of the continuance of the office and authority of ministers in their time. We thus ascertain that there was a regular order of clergy in the days immediately after the Apostles; and of its existence in following ages no doubt has ever been entertained. It is fully proved, not only by Christian writers themselves, but by a variety of laws made at various periods respecting the clergy. We trace therefore a regular and continued establishment of persons, to whom were committed the oracles of God, who were invested with authority to instruct the congregations entrusted to their care, to enforce obedience to their laws, and to maintain the unity of the faith in the bond of peace. In addition to this, such is the corruption of human nature, that the experience of all ages teaches us, even without referring to the written word of God, that religion cannot subsist in the world without publick rites, publick worship, and publick teaching: nor can these offices be performed with any degree of propriety or effect, except by persons duly qualified and set apart for that purpose. *Bp. Tomline.*

If any man may assume authority to preach and perform holy functions, it is certain that religion must fall into disorder and under contempt. Hotheaded men of warm fancies and voluble tongues, with very little knowledge and discretion, would be apt to thrust themselves on to the teaching and governing others, if they themselves were under nō government. This would cause the publick service of God to be loathed, and would break and dissolve the whole body. *Bp. Burnet.*

If ministers be self-ordained, modest merit will never be called forth; presumptuous vanity will be ever ready to obtrude itself; ignorance will overpower diffident wisdom; and what will hinder vicious men from rising into power, especially if any considerable emoluments are annexed to the ministry? Nay, what can hinder doctrines opposite to each other from being taught, to the utter

Anno DOMINI 46. with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAP. XV.

1 *Great dissension ariseth touching circumcision.* 6 *The apostles consult about it,* 22 *and send their determination by letters to the churches.* 36 *Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

A. D. 51. AND certain men which came down from Judea taught the brethren, *and* [a] Gal. 5. 2. *said,* [a] Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. Anno DOMINI 52.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, [b] Men *and* brethren, ye know how that a good while ago God made choice among [b] Chap. 10. 20. & 11. 13.

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extirpation of all religious principle? What can hinder different men from officiating in such different ways, as to produce disturbance and confusion, and put to flight all religious affection? And how can it be brought about, that certain appearances, modes of dress and behaviour, shall be so associated with piety and virtue, as instantly to produce good feelings in the mind? Besides, the learning requisite to make a man a good minister of religion, requires that the ministry should be made a separate profession. *Dr. Hey.*

—— *in every church,*] When we consider that in the early times of Christianity, there was so liberal an effusion of the Holy Spirit poured out on great numbers, who had extraordinary credentials, miracles, and the gift of tongues, to prove their mission, it does not seem so necessary, in such a time, and in such a state of things, that the Apostles should have "ordained elders in every church." We have therefore better reasons to conclude that this was at that time settled chiefly with a view to following ages; which, as it was foreseen they would fall off from that zeal and purity which then reigned among them, so would require rule and government to maintain the unity of the Church, and the order of sacred things. And for that reason chiefly we may conclude, that the Apostles settled the order and government in the Church, not so much for the age in which they themselves lived, as to establish, and give credit to, offices and appointments, which, they foresaw, would be yet more necessary to succeeding ages. *Bp. Burnet.*

25. — *into Attalia:*] Attalia was a seaport with a good haven in Pamphylia; it is said to have derived its name from king Attalus, its founder; it still retains its name with a slight variation, being now called Sattalia. *Dr. Wells.*

26. — *sailed to Antioch,*] Antioch in Syria, chap. xi. 19.

—— *recommended to the grace of God*] By prayer for His assistance, chap. xiii. 3. *Dr. Whitby.* "For the work which they had fulfilled;" that of preaching to the heathens. *Bp. Pearce.*

27. — *had opened the door* &c.] Had given the Gentiles an opportunity of believing in Him, and entering into His Church. *Bp. Mann.*

Chap. XV. ver. 1. — *certain men*] We learn from ver. 5, that they were of the sect of the Pharisees. *Abp. Newcome.*

—— *Except ye be circumcised*] And so obliged to observe all the ceremonies of the Mosaical institution. *Pyle.*

The important question, whether the Gentiles converted to Christianity should also be obliged to obey the Mosaick law, was a subject which affected the most deep-rooted prejudices, and roused the strongest passions of every Jewish mind; on which some of the very chief of the Apostles seem to have been divided, if not in opinion, yet in some circumstances of their conduct, and to have expressed this difference of sentiment with considerable warmth, Gal. ii. 11, 12. *Dr. Graves.*

2. — *disputation with them,*] With the Jews who came from Judea; "they determined," that is, the brethren or disciples of Antioch determined. *Bp. Pearce.*

A signal advantage derived from the relation of these divisions in the infant Church is, that it affords the strongest collateral evidence that the whole scheme is founded in truth. Whenever the conductors of a scheme of imposition fall into contention and dispute, the deceit is immediately detected. Not so with the Gospel; though its teachers might in some points for a short time disagree, these disagreements impeded not in the least the completion of their sacred work; for this was conducted by the hand of God. *Dr. Graves.*

4. *And when they were come to Jerusalem,*] This was St. Paul's third journey to Jerusalem, about seventeen years after his conversion. *Bp. Mann.*

6. *And the apostles and elders came together*] This was the first council of the Church assembled at Jerusalem to counteract and censure the first remarkable division, that disturbed the harmony and concord which had hitherto prevailed in the infant Church. *Dr. Hales.* This council differed from all other councils that were ever afterwards held in this material circumstance, that its members were under the especial guidance of the Spirit of God. *Bp. Tomline.*

7. — *a good while ago*] Meaning, at the time when the preaching of the Gospel began. The time here designed seems to be

Anno DOMINI 52. us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, [c] purifying their hearts by faith.

[a] Chap. 10. 43. [c] 1 Cor. 1. 2.

10 Now therefore why tempt ye God, [d] to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

[d] Matt. 23. 4.

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

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15 And to this agree the words of the prophets; as it is written,

16 [e] After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

[e] Amos 9. 11.

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every

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about ten or eleven years before, when Cornelius the centurion was converted, chap. x. 1. By the term "Gentiles," allusion is made to Cornelius, who, though a proselyte, being uncircumcised, was esteemed a Gentile by the Jews. *Bp. Pearce.*

9. *And put no difference* &c.] His argument is evidently this; that God, by pouring His Holy Spirit on the uncircumcised Gentiles, as He had done upon the circumcised Jews, had plainly shewn that He had received them into His favour, and made no discrimination, as to His choicest gifts, between them and the Jews; and that legal purification, which seemed wanting in them, He had abundantly supplied in "purifying their hearts by faith." *Dr. Whitby.*

10. — *why tempt ye God,*] Why do ye try the goodness and patience of God, by opposing His will, who has sealed the Gentiles for His own by giving them the Spirit? *Abp. Newcome.* Why do ye not acquiesce in the good pleasure of God, but compel the Gentiles to submit to greater burdens than He requires, as if ye distrusted the wisdom, or resolved to oppose the course, of His providence? *Bp. Mann.*

11. — *we shall be saved, even as they.*] We Jews believe that we shall be saved by the Gospel, and not by the law; in like manner as the Gentiles also will be saved. *Abp. Newcome.*

14. *Simeon*] The same as Simon, meaning St. Peter.

—— *did visit the Gentiles,*] God is said to visit when He blesses, as well as when He punishes, Gen. xxi. 1; Luke i. 68; xix. 44. *Bp. Mann.*

17. *That the residue of men* &c.] The Greek version of Amos, chap. ix. 12, is here followed. In the Hebrew the expression is, "that they may possess the remnant of Edom," who being the greatest enemies to Israel, the calling of them must denote the calling of the worst of the nations. *Dr. Whitby.*

18. *Known unto God* &c.] This God foretold by His prescience; for "known unto Him, &c." *Dr. Whitby.*

19. *Wherefore my sentence is,* &c.] It is worthy of observation, that this important question was determined according to the opinion of St. James, who seems to have presided in this meeting as Bishop of Jerusalem, even in the presence of St. Peter, who, as we see, claimed no authority or preeminence over his brethren. Much less then can the Bishop of Rome claim any, even though he could plainly make out his succession from St. Peter. *Bp. Mann.*

20. *But that we write unto them,* &c.] But it is expedient, he says, as the present state of the Church now stands, composed of Jews and proselyted Gentiles, that we should still oblige these converts to these four things, as proper to keep them at a further distance from the idolatrous worship they have renounced. *Pyle.* It seems probable that the things here mentioned were particularly forbidden the Gentiles, as giving peculiar scandal to the Jews, because Moses had so signally marked them out as things contrary to the holiness of a people, and to their separation unto God. So of things strangled or dead in their blood, God says, Deut. xiv. 21, "Ye shall not eat of any thing that dieth of itself, for thou art an holy people unto the Lord." Fornication is declared to be a thing not to be admitted in the commonwealth, Deut. xxiii. 17; the eating of things offered to idols is forbidden as contrary to the worship of the true God; the precept which commands the abstaining from blood was also enforced by the strongest penalties, Lev. vii. 26; xvii. 10. Since therefore these things were so solemnly forbidden to the Jewish nation, this may have been the reason that they were also on the present occasion forbidden to the Gentile Christians, that they might not follow practices so abominable in the sight of Jews. *Dr. Whitby.*

—— *from pollutions of idols,*] In respect to things offered to idols, and blood, the Jews were not only forbidden the use of them, but were likewise forbidden all communication with those who did use them, though they were strangers, and not bound by the law of Moses. *Bp. Sherlock.*

—— *from fornication,*] Which was not only often regarded with indifference by the heathens, but was even practised sometimes as a part of their idolatrous worship. *Beausobre.* All fornication it was no doubt intended hereby strictly to prohibit. *Bp. Pearce.*

—— *and from things strangled,*] From the flesh of animals, the blood of which was not drained out of them when they were warm. *Abp. Newcome.*

Where idolatrous worship has wholly ceased, and no such ground of offence can possibly exist, these prohibitions relating to things strangled and to blood lose their force, and the use of them becomes, what it is in its own nature, a matter of indifference. *Dr. Graves.*

21. *For Moses of old time* &c.] The meaning seems to be, Because Moses, who forbids these things, is constantly read in the synagogues, therefore the Jewish Christians must be alienated from those who practise them. *Abp. Newcome.*

In these words St. James gives the reason for the decree he proposed. The Jews inhabiting the cities where Gentile churches were planted, having been born and bred under the law of Moses, could not easily be persuaded to depart from it; and, therefore,

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city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Anno DOMINI 52.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they

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unless the Gentile Christians could be brought to avoid giving them any offence, there could be no hope of peace in the Christian Church. *Bp. Sherlock.*

22. — *Judas surnamed Barsabas,*] Not the Barsabas mentioned at chap. i. 23, for his name was Joseph. Some think it is his brother. It appears from ver. 32, that this Judas Barsabas was a Prophet.

23. — *of the Gentiles in Antioch* &c.] This decree is addressed to the Gentiles in three places only, where there were many Jews, but the spirit of it extended to all Gentile converts who lived with Jews; that social and brotherly intercourse might subsist between them, that the Gentile Christians might not be seduced to idolatry, by joining in some of the heathen rites, and that the Jews might not be averse to Christianity. *Abp. Newcome.*

24. — *subverting your souls,*] By the doctrine advanced, ver. 1. *Abp. Newcome.*

27. *We have sent therefore Judas and Silas,*] If St. Paul and St. Barnabas alone had been the bearers of the decree, their opposers might perhaps have raised some suspicion of its authenticity and strict correctness; the council therefore sent with them two other preachers, of signal reputation and piety, Judas and Silas, who had never been engaged in the contest, and would therefore be unsuspected vouchers of the sentence pronounced to decide it. *Dr. Graves.*

28. — *the Holy Ghost, and to us,*] To the "Holy Spirit," guiding us in the conclusions which we have made concerning the matter proposed to us. *Abp. Newcome.*

29. *That ye abstain from* &c.] The matter here controverted, and settled by decree of the council, was determined by prudential considerations, arising from the circumstances of the Christian Church at that time. It is one thing to be bound to observe the law of Moses as matter of necessary duty; it is another thing to comply with some parts of the law, upon motives of Christian charity and prudence. It was lawful for the Gentile converts to live without observing any part of the ceremonial law of Moses; but, though "all things are lawful," yet, as St. Paul says, "all things are not expedient,"—"all things edify not." And again, "meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse," 1 Cor. viii. 8.

This being the reason of the case, the circumstances of the Christian Church of the time weighed with the Apostolical council to require of the Gentile converts a compliance with some particulars of the Mosaick law. St. James, who opens this advice, gives the reason of it; he considered, that in all the cities where Gentile churches had been planted, there were Jewish converts likewise, who were zealous of the law, and would hold no communication with the Gentiles who wholly neglected it; and therefore, unless the Gentile Christians complied with some particulars, there must be an irreconcilable division in the Church of Christ, to the loss of that charity, on which the Gospel sets so great a price. *Bp. Sherlock.*

—— *from which if ye keep yourselves, ye shall do well.*] The Apostolick decree pronounced on this occasion, far from betraying any of the folly and violence of enthusiasm, was dictated by reason and sobriety; it bears the clearest marks of prudent attention to the peace and welfare of the Church, and of charitable condescension to the prejudices of the well-meaning.

It is impossible to read over this decree without admiring the humility and moderation of its conclusion: it enumerates the prohibitions already stated, and closes with the words, "from which if ye keep yourselves, ye shall do well. Fare ye well." How different was this from the high strains of priestly arrogance and papal usurpation in the corrupted ages of the Church, or the bitter invectives of angry reformers, and the wild rants of heated enthusiasts, in more modern days! How conformable to that mild and sober dignity which we should expect in men, speaking the dictates of genuine inspiration, and following the example of their meek and humble Lord! *Dr. Graves.*

Though the Mosaick institution was pronounced by this high authority, not to be obligatory on those who embraced the Gospel, yet the attachment of the Jewish Christians to the rites and ceremonies, to which they had been accustomed, continued to be the cause of frequent dissensions in the Church of Christ; and we find that St. Paul on several occasions, (chap. xvi. 3; xxi. 26,) subsequent to this council, conformed to the law of Moses, not indeed as a matter of necessity, but in compliance with the prejudices of the Jews, and that he might make them better disposed to the Gospel, 1 Cor. ix. 20. *Bp. Tomline.*

This temperate decree, dictated indeed by the Holy Spirit, afforded a perfect model to all future general councils, how to maintain the harmony and communion of the catholick or universal Church; thus rejecting and censuring a mischievous heresy, erring in fundamentals, and subversive of the Christian faith; and yet mildly respecting the prejudices of weak and scrupulous brethren, still attached to the Mosaical institutions. The Gentile churches being only required to avoid such gross violations of the law of Moses, as would unavoidably offend their Jewish brethren, so as to break off all communion between them, and produce an irreconcilable schism, while the latter were bound to insist no more on circumcision as necessary to salvation, and on abstinence from all meats forbidden by the law of Moses. And by this sage decree, St. Paul appears to have governed the churches which he planted; shewing the most considerate attention to their prejudices in matters indifferent; holding that all things were not at all times expedient to be required, (1 Cor. vi. 12,) as not tending to edification, 1 Cor. x. 23. *Dr. Hales.*

Anno DOMINI 52. came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the ‖ consolation.

‖ Or, exhortation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

A. D. 53. 36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. Anno DOMINI 53.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

1 *Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailor is converted, 37 and they are delivered.*

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, [a] named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

[a] Rom. 16. 21.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him be-

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31. — *they rejoiced for the consolation.*] Rejoiced for the comfort they had in knowing they were delivered from the necessity of circumcision, and the other ceremonies of the law. *Bp. Mann.*

32. — *being prophets also themselves,*] The word "prophet," as has been before remarked, is not only used for one who foretells things to come, but for a teacher who, by the immediate assistance of the Holy Spirit, instructs men in the way of salvation. *Bp. Mann.*

38. — *who departed from them*] See chap. xiii. 13. St. Mark was sister's son to St. Barnabas, Col. iv. 10, a circumstance which may have disposed St. Barnabas to overlook St. Mark's desertion of the cause on the occasion alluded to.

39. — *the contention was so sharp*] It is with sensible regret that we read of any difference, much more of a sharp contention, between St. Paul and St. Barnabas, so dear to each other in the bonds both of human and Christian friendship: it arose from some remainder of imperfection in the temper of the one or the other of them, and probably of both. They separated, therefore, but it plainly appears that they did not become enemies; they preached the same Gospel, though in different companies, each taking his proper circuit; and thus the work of the Lord was performed with greater despatch, and perhaps with greater success. *Dr. Doddridge.*

It does not appear that it once entered in the minds of the sacred writers to consider how this or that action would appear to mankind, or what objections might be raised upon them. But, without at all attending to this, they lay the facts before us, at no pains to think whether they would appear creditable or not. They tell the plain truth, and attend to nothing else. Surely this looks like sincerity, and shews that they published nothing to the world but what they believed themselves. *Duchal.*

The providence of God caused the separation of these two Apostles to turn to the benefit of the Church, by making it the means of diffusing Christianity wider than if they had continued together. Also St. Mark, by St. Paul's severity, was brought to a sense of his former indifferency in the work of the Gospel, and became so useful a minister of Christ, that he not only deserved to be a companion of St. Paul, but received from him a high testimony of his zeal, that he was "profitable to him for the ministry," 2 Tim. iv. 11. *Nelson.*

The Apostles themselves were not exempt from the passions of human nature: but whenever they fell, they recovered, by the grace of God, from sin, and were restored to a sense of duty. When we err, may the consequence be the same! We may judge it expedient to differ in opinion from our neighbour; we may think it necessary to withdraw from any familiar intercourse with him: but it is certainly consistent, neither with Christian charity, nor with Christian justice, to remain in a state of impenetrable and obdurate irreconciliation; or to aggravate the evil of separation by irritating and unnecessary contention. *Brewster.*

Chap. XVI. ver. 1. — *named Timotheus,*] This is the Timothy to whom St. Paul addressed his epistle. It is probable that about this time the gift of the Holy Ghost was imparted to Timothy by the hands of St. Paul, 2 Tim. i. 6; for, as Barnabas, Mark, Silas, &c. chap. xi. 24; xv. 32, appear at this time to have had the gifts of the Spirit imparted to them, it is reasonable to suppose that Timothy, being adopted by St. Paul for the same ends, should be endued with the same gifts. *Dr. Whitby.*

—— *a certain woman,*] Named Eunice, 2 Tim. i. 5. She was a convert to Christianity from Judaism, but his father was a Gentile. *Bp. Mann.*

If we select a youthful character from the Scriptures, as an object worthy of imitation, none is found more exemplary than Timothy. Happy in being educated in the bosom of a religious family, he imbibed a knowledge of the sacred writings in his earliest years. By these he was well prepared for the reception of the pure doctrines of Christianity, to which the Jewish Scriptures only led the way: and, fortified with these, he was thoroughly furnished for the conduct of a strictly pious life. At this period of St. Paul's visit to Lystra, "he was well reported of by the brethren:" and every change in his condition confirmed their good opinion. An early education in sound religious principles is the best pledge of a persevering piety. *Brewster.*

3. — *and circumcised him*] This St. Paul did, that he might not offend the Jews, and thus obstruct his own usefulness, and

Anno DOMINI 53. cause of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to [a] keep, [a] that were ordained of the apostles and elders which were at Jerusalem.

[a] Chap. 15. 23.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Anno DOMINI 53.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is ‖ the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. ‖ Or, *the first.*

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither.*

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

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that of Timothy, in preaching the Gospel. "For they all knew that his father was a Greek;" and, therefore, concluding that he was uncircumcised, would have no intercourse with him or with his companion St. Paul. *Abp. Newcome.*

The admirable wisdom and Christian benevolence, with which St. Paul conducted himself, appear strongly from contrasting his conduct towards two of his favourite converts, and most able assistants, Timotheus and Titus. The former he prevailed on to submit to circumcision, and obey the Mosaick law; because, as it was known his mother was a Jewess, his not acting thus would have given occasion of offence. The latter had been a Gentile, and therefore, when it was suggested that he also should be circumcised, the Apostle steadily refused, lest he should seem to establish a precedent for subjecting the liberty of all the Gentile Christians to the bondage of the law. *Dr. Graves.* See Gal. ii. 3.

4. — *the decrees*] Respecting the observation of the Jewish law by the Gentile converts, chap. xv. 28, 29. *Pyle.*

6. — *throughout Phrygia*] The country called in the New Testament Phrygia is the same as that which in common authors is generally styled Phrygia the greater. *Dr. Wells.* See the position of this and other countries here mentioned in the map.

—— *the region of Galatia,*] This division of Asia adjoined to Phrygia on the northeast. It derived its name from the Galatæ, or Gauls, some of whom, leaving their own country in Europe, passed over into the Asiatick continent, and brought a great part of it under their command. *Dr. Wells.*

—— *and were forbidden* &c.] They were forbidden to preach it there at that time, because it was the will of the Lord to employ them in a new work, which they had not yet begun, namely, to preach to a Roman colony, ver. 12. *Dr. Whitby.*

—— *in Asia,*] See note at chap. ii. 9.

7. — *the Spirit suffered them not.*] The Spirit did not suffer them to waste their time in Asia Minor, intending that they should pass over to Europe, in order that they might sow the seed of a more abundant spiritual harvest. *Dr. Hales.*

8. — *came down to Troas.*] Troas was a small country lying west of Mysia, with a seaport town of the same name. *Dr. Wells.*

9. — *Macedonia,*] The Romans divided all the countries, which by heathen writers are included under the general name of Greece in an extended sense, into two provinces; namely, Macedonia and Achaia; under the former, they included Macedonia proper, Thessaly and Epirus; and under the latter, Greece properly so called, and the Peloponnesus. *Dr. Wells.* See the map.

10. — *immediately we endeavoured*] St. Luke here, for the first time, uses the term "we;" hence it is commonly thought that he set out from Troas in company with St. Paul. *Bp. Pearce.*

11. — *to Samothracia,*] An island in the Egean sea, near the coast of Thrace.

—— *Neapolis;*] A seaport of Macedonia.

12. — *Philippi,*] This city lay to the west of Neapolis: it took its name from Philip, the famous king of Macedon, who repaired and beautified it. It is celebrated among Christians on account of the epistle addressed by St. Paul to its inhabitants. *Dr. Wells.*

—— *the chief city of that part of Macedonia, and a colony;*] We are assured by Pliny that Philippi was a Roman colony; and it is attested by coins now extant, that a Roman colony was planted here first by Julius Cesar, and afterwards renewed by Augustus. The Roman historian Livy mentions, it is true, that Amphipolis was appointed the capital city of this part of Macedonia; but it is well known that nothing is more liable to change than the state of cities; and Spanheim observes, that it was a part of the Roman policy that their colonies should be the chief cities of the countries where they were placed. On these accounts, we have no reason to doubt the correctness of the author of the Acts in calling Philippi "the chief city." *Biscoe.*

13. — *by a river side, where prayer was wont to be made;*] The situation of the place where prayer was wont to be made, "by the river side," is remarkable; it appears, however, incidentally from the Jewish writers Philo and Josephus, and from Tertullian, that it was the custom of the Jews to have their oratories, or places of prayer, in such situations. *Archdeacon Paley.*

—— *where prayer was wont to be made;*] Or, where was a house of prayer for the Jews and proselytes. These synagogues, or oratories, were often built in the fields, and sometimes near rivers, for the convenience of purification, or because the laws would not permit the Jews to exercise a strange religion within the city. *Dr. Whitby.*

14. — *of the city of Thyatira,*] She was born in that city, situated in Proconsular Asia, (see Rev. ii. 18,) though she was resident at Philippi.

—— *which worshipped God,*] Who had renounced idolatry, and worshipped only the one true God. *Bp. Mann.*

—— *whose heart the Lord opened,*] From this passage we learn, that two things are necessary to make men true believers; the grace of God, and their own honest endeavours. Lydia seems to have been a person of great piety and virtue; yet these good

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15 And when she was baptized, and her houshold, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit ‖of divination met us, which brought her masters much gain by soothsaying:

‖ Or, *of Python.*

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the ‖marketplace unto the rulers,

‖ Or, *court.*

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, [c] and commanded to beat *them*.

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23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

[c] 2 Cor. 11. 25. 1 Thess. 2. 2.

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord

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dispositions could not of themselves enable her to receive the light of the Gospel without Divine assistance. At the same time, the choice of such a person may shew us that the cooperation of a sincere mind is required. The seed must be sown in good ground, in order to bring forth fruit. God may knock at the door of men's hearts, but if they are unwilling to open them, and to receive instructions, vain is the heavenly call. Let us therefore on the one hand avoid a presumptuous confidence in our own strength, and on the other a careless neglect of the talents committed to us, expecting some miraculous power of the Holy Spirit in our favour. We cannot, it is true, of ourselves, help ourselves; but it is equally true, that without our own faithful exertions God will not help us, but will withdraw the only means by which we can act effectually or acceptably in His sight. *Dr. Stack.*

15. — *when she was baptized, and her houshold,*] See note at ver. 33.

—— *she constrained us.*] Prevailed on us by kind entreaty. *Bp. Mann.*

16. — *a spirit of divination*] The original Greek expresses, 'A spirit of Python,' which the Greeks supposed to be an inspiration from Apollo, whom they surnamed Pythius. *Dr. Doddridge.*

17. — *These men are the servants* &c.] God thus constraining even the wicked spirits to bear testimony to the truth of Christ's religion. *Pyle.*

21. — *being Romans.*] Being a colony of Romans; and, as such, subject to the Roman law. *Bp. Mann.*

There was no express law of the Roman senate or emperours against the Christians, but there was a law requiring them to worship the gods of their country. To these idolatrous practices Christianity was opposed, requiring men to turn "from idols to serve the living and true God," 1 Thess. i. 10. *Dr. Whitby.*

22. — *rent off their clothes,*] Thus violently stripping them, in order to their being scourged. *Bp. Mann.*

30. — *Sirs, what must I do to be saved?*] It is probable that he concluded at once their doctrine to be Divine, both from the extraordinary earthquake, and from their not taking advantage of the doors being open to make their escape. *Bp. Pearce, Abp. Newcome.* Happy are those sinners, whom God in merciful severity awakens by some present terrour, judgment, or calamity, to consider the bad state of their souls, and to think seriously of another world, when nothing else would have had any good effect upon them. Such a call to repentance shakes off their thoughtless security, and compels their stupid and dissipated minds to reflect upon their dangerous condition. But far more happy are they who, without such alarms, and in a state of prosperity, are awakened by the stiller voice of reason, by the suggestions of their own conscience, and by the secret influence of the Holy Spirit, to examine their conduct, to amend whatsoever is defective in it, and to have a religious fear of the displeasure of God. *Dr. Jortin.*

The question which the trembling and astonished jailor put to Paul and Silas, when he saw the prison doors opened in a miraculous manner, is a question of the utmost moment and importance, in which it nearly concerns us all to be well resolved. For, if there be a life beyond the present, and we do not die like beasts that perish; if death do not put a final period to our existence; but, when this short life is ended, we enter upon the regions of eternity, and shall be for ever happy or miserable, according as we demean ourselves in this short time of trial and probation; if this be the condition of mankind, (as the voice of reason, the dictates of conscience, and the Holy Scriptures, do loudly proclaim it is,) how does it behove every one of us to inquire what we must do to attain everlasting life; and to consider whether we are in the way that leads to heaven and immortality; or, if we have been so unhappy as to wander out of it, how we may recover and return to it again. *Melmoth.*

31. — *Believe — and thou shalt be saved,*] To believe in

Anno DOMINI 53. Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. Anno DOMINI 53.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, [a] and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed. [a] Ver. 14.

CHAP. XVII.

1 *Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.*

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again

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the Gospel, and to live according to the Gospel, is so plain a path to heaven, that no man can miss seeing it, unless he turns his eyes away from it. But this belief, which is made the condition and the means of salvation, must include all that is consequent on such belief, that esteem for the precepts of Christ, that repentance for past transgressions, that newness and holiness of life, which is made as positive and indispensable a condition of acceptance as faith itself. *Dr. Jortin.*

32. *And they spake unto him the word of the Lord,* &c.] That is, they explained to him the several articles of the Christian faith which he was to believe. This clearly shews that a distinct knowledge of the word of God was necessary to his believing aright in Christ. Thus St. Paul did not require him to believe with an implicit faith, without knowing why or what he believed; but he required him to have an explicit solid faith, grounded on the word of God. *Bp. Beveridge.*

33. — *washed their stripes;*] Washed the blood from their stripes. *Bp. Pearce.*

—— *was baptized, he and all his,*] From this and other passages, (see ver. 15; chap. x. 48; 1 Cor. i. 16,) it appears that the Apostles baptized whole families at once; and as no mention is made in the Acts or the Epistles of adults only being baptized on any occasion, we conclude that they baptized children among others. Many of the earliest Christian writers expressly mention the baptism of infants as the constant practice of their times. On these and other grounds we conclude, in the words of one of the Articles of our Church, that "the baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ." *Bp. Tomline.*

36. — *and go in peace.*] Go, and peace be with you, or, fare you well. *Bp. Pearce.*

37. — *being Romans,*] Being citizens of Rome. The Roman government was peculiarly tender of the lives and liberties of its subjects; and every injury that was done to a Roman citizen was considered as an affront to the majesty of the whole people of Rome. *Dr. Cave.* It was especially against the privilege of a Roman to suffer scourging or any other punishment, without being condemned in a regular trial. *Bp. Pearce.*

40. — *when they had seen the brethren,*] St. Paul and Silas laid at Philippi the foundation of a very eminent church; which appears, by the Epistle of St. Paul addressed to it, to have shewn to him, and to have received from him, as many tokens of regard as any which he planted. *Dr. Lightfoot.*

We should observe that St. Paul, on this occasion, is not satisfied with securing his safety, without also guarding his character, which was exposed to suspicion and disgrace from the ignominious treatment he had received; and he uses that motive to procure an honourable dismissal, which alone could excite the attention of the magistrates. The event justified the expectation of the Apostle; for the magistrates, when they heard that they were Romans, "came and besought them, and brought them out." Also, having vindicated their character, they did not attempt to retaliate the ill usage they had received by publick or legal complaint, or to irritate the resentment, and provoke the further vengeance of the magistrates, by obstinate opposition. When desired by them to depart out of the city, they only waited to see the brethren, "and when they had seen them, they comforted them, and departed." *Dr. Graves.*

Chap. XVII. ver. 1. — *Amphipolis — Apollonia,*] See the map of St. Paul's travels.

—— *Thessalonica,*] Thessalonica was the chief city of Macedonia, an excellent mart, and the most populous city of the country. It is at the present time called Salonichi; and is said to retain something of its ancient greatness and wealth, having a large safe haven in a bay which is called from its name. It is still an archbishop's see of the Christian Church, having been first converted to Christianity by St. Paul, at this his coming there; and it is, and will through all ages be memorable, on account of the two Epistles written by St. Paul to the Thessalonians, generally allowed by learned men to be the two earliest of the Epistles written by him. *Dr. Wells.*

3. *Opening and alledging, that Christ* &c.] Clearly proving from the Scriptures that Christ was not to be a temporal Prince, nor a deliverer of Israel by worldly conquests, but the Saviour and Redeemer of mankind, by dying and suffering for their sins, who was to triumph over their spiritual enemies by His resurrection; and then demonstrating all those prophetical characters to be exactly fulfilled in Jesus Christ, whose doctrine and religion he was preaching. *Pyle.*

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from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

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11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city ‖wholly given to idolatry.

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‖ Or, *full of idols.*

17 Therefore disputed he in the syna-

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4. — *and of the devout Greeks*] Meaning those who were proselytes of the gate. *Dr. Whitby.*

5. — *of Jason,*] A Christian who had entertained and lodged Paul and Silas in his house, ver. 7. *Bp. Pearce.*

6. — *have turned the world upside down*] Have unsettled things, and brought them into confusion; for to this they conceived that the introduction of new gods tended. *Dr. Whitby.*

7. — *do contrary to the decrees of Cesar,*] This was contrary to the decrees of Cesar, because the senate first, and afterwards the emperour, suffered none to be called king in the provinces of the Roman empire, without their permission. *Grotius.*

10. — *unto Berea:*] A large and populous city of Macedonia, more towards the south. *Dr. Wells.*

11. *These were more noble* &c.] Of a better disposition. *Bp. Pearce.* More ingenuous. *Dr. Hammond.* More liberal-minded. *Dr. Hales.*

The wise conduct of the Bereans, in receiving the Christian religion with docility and readiness, yet not without due inquiry and consideration, is here recorded to their praise; to the end that, wheresoever the Gospel should be preached in the whole world, this also that they had done should be told for a memorial of them, and for an example to others. *Dr. Jortin.*

—— *received the word with all readiness of mind,*] That is, they willingly and gladly gave ear to the doctrine of the Apostles, and were ready to embrace it, as soon as sufficient evidence of the truth of it should appear to them. In the mean time, they gave due attention, as became them, and as the weight and importance of the subject required; discovering no ill-will or hatred towards those who preached it to them, but hearing them candidly and favourably, without prejudice or prepossession, and with minds open to conviction. *Dr. Balguy.*

—— *searched the Scriptures* &c.] As by hearing and receiving the word readily, they shewed the honesty of their minds, so their thus searching the Scriptures is a proof of their wisdom and good understanding. How good in itself and acceptable soever the Apostles' doctrine might be, it was certainly proper, before they embraced it, to satisfy themselves about the truth of it, that they might not expose themselves to delusion and disappointment. Without this, neither could their joy be reasonable, nor their faith well-grounded. Though they readily heard the Apostles, and gave attention to their preaching, they knew it was not fitting to give their assent without previous satisfaction and proper evidence. And herein, likewise, their proceeding was manly and rational, and such as became the lovers of truth. *Dr. Balguy.*

—— *whether those things were so.*] That is, whether the preaching of the Apostles was conformable to their Scriptures of the Old Testament, and how it agreed with the prophecies and declarations therein contained. *Dr. Balguy.*

The Bereans on this occasion are a fit pattern for our imitation, in respect both of the good disposition they shewed for the reception of truth, and also of their impartial and unprejudiced manner of proceeding, for in vain do we hearken with due attention, if we be any way disabled or indisposed by prejudices, for passing a right judgment on what we hear. From the character too of the Bereans here given, we learn the folly and absurdity of implicit faith, that is, of blindly surrendering up our belief without due examination and inquiry: for the Bereans are here applauded for taking quite a contrary method, for not embracing the Apostles' doctrines till they had brought them to the test, and compared them with the Scriptures, their acknowledged rule of faith. How strange then is it that such a faith as this should be required by the Romish church from its members; that any body of Christians should be enjoined to believe implicitly and blindly, when the praise of the Bereans is upon record in Scripture for refusing so to believe. *Dr. Balguy.*

14. — *to go as it were to the sea:*] "As if towards the sea;" that is, the better to elude the search of such as might follow or seize him, he set out from Berea with the appearance of going to some neighbouring seaport: but he changed his route, and went to Athens by land. *Bp. Pearce, Grotius.* Or, the words translated "to go as if towards the sea," may only mean, "to go towards the sea;" and, as no planting of the Gospel is mentioned to have taken place between Berea or Thessalonica, and Athens, it is thought by some commentators, that he went by sea to the latter city. *Dr. Benson.*

16. — *wholly given up to idolatry.*] That is, full of idols and altars, and much given to the worship of them. That the Athenians were peculiarly devoted to the superstitious worship of false gods, appears sufficiently from the testimonies of heathen writers. In particular, Pausanias says of this city, that there was no place where so many idols were to be seen. *Dr. Hammond.*

Painted by Raphael D'Urbino. *Engraved by H.Moses.*

St PAUL PREACHING AT ATHENS.

Acts ch.17.ver.22.

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gogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this ‖babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

‖ Or, *base fellow.*

19 And they took him, and brought him unto ‖Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

‖ Or, *Mars' hill.* It was the highest court in Athens.

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

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21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of ‖Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

‖ Or, *the court of the Areopagites.*

23 For as I passed by, and beheld your ‖devotions, I found an altar with this inscription, TO THE UNKNOWN GOD.

‖ Or, *gods that ye worship,* 2 Thess. 2. 4.

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17. — *and in the market*] This being a place of publick resort for business and discourse. *Abp. Newcome.*

In our country, the carrying on religious disputations in the markets would be thought improper, and the effect of intemperate zeal: but it would, even now, not be strange in Arabia and other parts of the East, where people meet in such places for conversation. *Harmer.*

18. — *Epicureans, — Stoicks,*] These were two celebrated sects of Grecian philosophers, both of whom held opinions very inconsistent with the doctrines of St. Paul. The Epicureans acknowledged no gods, except in name only, and absolutely denied that they exercised any providence over the world. The Stoicks professed to believe both the existence of the gods, and their providence in the world; but they attributed all human actions to fixed and unalterable fate, to which they conceived the gods themselves to be subject; and thus destroyed the foundation of all religion, as much as the atheistical Epicureans did. *Bp. Pearce.*

18. — *a setter forth of strange gods:*] That is, of gods unknown to them before, alluding to Jesus; the plural being put for the singular. *Bp. Pearce.*

19. — *unto Areopagus,*] The word Areopagus signifies "Mars hill," ver. 22. The highest court of judicature was held on the hill at Athens, which bore this name; the court thence obtained the name of the court of the Areopagus, and the members of it were called Areopagites. It has been questioned whether St. Paul was brought to this Areopagus, that he might be tried before the judges of the court, or whether he was only brought here, as to a convenient place where those who were disposed might hear what his doctrine was. *Bp. Pearce.* It appears, from several instances recorded by heathen writers, that the affairs of religion were considered as peculiarly belonging to this court, and therefore St. Paul may have been brought before them on the present occasion, as the preacher and assertor of a new Deity whom they had not admitted. *Dr. Hammond.* What a glorious scene was here for the manifestation of the truth, before such a promiscuous and numerous assembly of citizens and strangers, of philosophers of all sects and people of all conditions; and with what singular skill and contrivance is every part and member of this discourse so framed and adapted, as to obviate some principal error or prejudice in some party or other of his hearers! *Bp. Newton.*

21. — *either to tell, or to hear some new thing.*)] This character had long before been given of the Athenians. Demosthenes, the celebrated orator, represents the Athenian people as spending their time in inquiring in the places of publick resort, whether there was any thing new. *Grotius.*

22. — *in all things ye are too superstitious.*] The word, here translated, "superstitious," is frequently used in a more favourable sense; and, if we attend to the spirit of St. Paul's oration, which is every where mild and conciliating, we shall be induced to believe that nothing more is here intended, than to convey the acknowledged character of the Athenians for attention to religious worship, above all other nations. *Dr. Stack.*

23. — *beheld your devotions,*] Rather, 'the things which ye worship.' *Bp. Pearce.* 'The several objects of your worship.' *Dr. Hales.*

— *TO THE UNKNOWN GOD.*] Respecting this altar at Athens, inscribed "to the unknown God," the discussions of the learned have been ample, and their conjectures extremely various. One opinion, supported and embraced by many, is, that by "the unknown God," the Athenians meant the God of the Jews. It is well known that this people always shewed great facility in admitting the objects of worship of other nations into the catalogue of their deities; and since, subsequently to the time of Alexander the Great, considerable intercourse had taken place between the Greeks and the Jews, it is highly probable that the former should have obtained some knowledge, indistinct and imperfect at least, of the religion of the latter. Nor is it difficult to explain why the Athenians should have given the name of "unknown" to the God of Jews. For the Jews invariably abstained from uttering the name of God, and always spoke of Him, as unutterable and incomprehensible. Thus no foreigner could ever learn to distinguish Him by any peculiar name; and hence the Athenians might naturally describe Him by the title of "the unknown God." *Biscoe.* On the other hand, while Pausanias and other writers attest the fact of the erection of an altar at Athens to the unknown God, various causes of the erection of it have been assigned. St. Chrysostom ascribes it to the excessive superstition of the Athenians, who, fearing lest they should be punished for neglecting the worship of some god of whom they were ignorant, dedicated an altar to the unknown God, for the purpose of providing for any possible omission. *Schleusner, Bp. Pearce.*

A deceiver would, on such an occasion as this, have retracted his doctrine to save his life; an enthusiast would have lost his life without trying to save it by innocent means. St. Paul did neither the one nor the other; he availed himself of an altar, inscribed "to the unknown God," and pleaded that he did not propose the worship of any new God, but only explained to the people the nature and attributes of that unknown Divinity whom their government had already received. Thus he eluded condemnation, without departing in the least from the truth of the Gospel, or violating the honour of his God; an admirable proof of the good sense with which he acted, and of there being no mixture of fanaticism in his religion. *Lord Lyttleton.*

It is peculiarly worthy of remark, that, in all the various trying situations, in which the Apostle of the Gentiles was placed, we find him always observant of those decorums of language, and those distinctions of rank, which the intercourse of society and the preservation of order require, but which the pride and violence of fanaticism almost always contemns and tramples on. He is brought before kings and rulers, to bear testimony to the name of Jesus; we see him, as at the tribunal of the Areopagus at Athens, so also before the council of the chief priests at Jerusalem, before two different Roman governours, and especially before king Agrippa; and to all he yields that tribute of external respect which their external situation demanded, without departing in the least from sincerity and truth, or debasing, by any mean adulation or unworthy compliance, the integrity of his character, and the honour of his God. *Dr. Graves.*

Anno DOMINI 54. Whom therefore ye ignorantly worship, him declare I unto you.

[a] Chap. 7. 48. 24 [a] God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

[b] Ps. 50. 8. 25 Neither is worshipped with men's hands, [b] as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

Anno DOMINI 54.

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, [c] we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. [c] Is. 40. 18.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath ‖ given assurance ‖ Or, offered faith.

—— *him declare I unto you.*] This beginning of St. Paul's address completely refutes the charge they had brought against him of being "a setter forth of strange gods," ver. 18, by shewing, even from their own altar, that he introduced no strange demon, but the ancient established God, whose right worship they had ignorantly debased by the wrong worship of a multitude of demons or false gods. *Dr. Hales.*

St. Paul's judgment is manifest in his selection of topicks for this animated discourse. He does not address the Athenian philosophers as he had done the Jews, and infer that they ought to believe in Christ, because He had been foretold by the Prophets; for they knew nothing of the Prophets, or at least had no reverence for their writings, and as yet had no reason to believe them true. *Brewster.* To the Jew prophecy was the first proof, to the Gentiles it was the last. The Jew believed in Christ, because foretold by the Prophets; the Gentiles believed the Prophets, because they had so exactly foretold Jesus Christ. Both became firm believers, having each in his way a full view of all the dispensations of Providence towards mankind. *Bp. Sherlock.*

24. *God that made the world*] This assertion, though agreeable to the general belief and opinion, was yet directly contrary to the doctrine of the followers both of Epicurus and Aristotle; the former of whom attributed the formation of the world to the accidental meeting of atoms, and the latter maintained that the world was not created at all, but had subsisted as it is from all eternity. *Bp. Newton.*

25. *Neither is worshipped — as though he needed* &c.] Neither, he says, can you rationally think that this all-sufficient Being is pleased and delighted with the offerings and external services of mankind, as if He either wanted or received any addition to His happiness by them. For how can He receive advantage from us, who live by His power, and enjoy all we have from His goodness? *Pyle.*

26. *And hath made of one blood* &c.] Hath created the race of men, all from Adam their first parent, whose posterity were by degrees dispersed over the several countries of the earth; His providence having assigned to each people their particular country and climate, and ordering and disposing the several changes and periods of nations. *Pyle.*

This was opposed not only to the disciples of Epicurus, who derived the origin of the human race from the mere effects of matter and motion, and to those of Aristotle, who denied that mankind had any beginning, maintaining that they had subsisted in eternal succession; but was moreover opposed to the general pride and conceit of the people of Athens, who boasted themselves to be descended from no other stock, but to be themselves original natives of their own country. *Bp. Newton.*

27. *That they should seek the Lord,*] The grand design of man's creation, he informs them, was to be a religious being, "to seek the Lord" so far as He is discoverable; "if haply they could feel after and find Him" by the glimmering light of reason; revelation assuring us, what reason could not discover, that "He is (subsisting) not far from every one of us," as the universal Spirit and the Father of Spirits. *Dr. Hales.*

28. —— *certain also of your own poets*] One poet, who said this, was Aratus, in a poem on the heavenly bodies; he was not an Athenian, but a native of Cilicia, St. Paul's country. *Bp. Pearce.*

In the writings which we possess of St. Paul are quotations from the Greek poets in three different places, Acts xvii. 28; 1 Cor. xv. 33; Tit. i. 12. In each of these instances he introduces the passages with propriety and judgment, and in a manner which implies his intimacy with the Greek poets; for superficial readers, who quote merely for a display of learning, are seldom happy in their application. *Michaelis.*

29. —— *we ought not to think* &c.] He here plainly points at the gross idolatry of the lower people, who thought the very idols themselves to be gods, and terminated their worship in them. *Bp. Newton.*

30. —— *the times of this ignorance* &c.] The times of this ignorance God hath hitherto suffered to pass without direct interposition, making no distinct revelation of His will.

—— *but now commandeth* &c.] But, now that He intends, in great mercy, to vouchsafe to them all the free offers of pardon, and a full discovery of His divine will, He justly expects that they should repent of their past errours, and worship Him in a true and acceptable manner. And, (ver. 31,) it infinitely concerns them so to do; for, as He has now given them His only Son Jesus Christ to be their Saviour and Redeemer, and has demonstrated the truth of His commission by raising Him from the dead; so has He appointed the same Jesus to be the judge of all the world, and to give eternal reward or punishment to every man according to his works. *Pyle.*

—— *every where to repent:*] When the world was in ignorance, and had not such assurance of a future state of eternal rewards and punishments after this life, the arguments to repentance were weak and feeble, in comparison of what they now are. For, now that God hath assured us of a future judgment, exhortations to repentance have a commanding influence over men; so that repentance, both as it is very earnestly inculcated in the Gospel, and as it derives its chief motives and enforcements from the Gospel, may be said to be one of the leading doctrines of Christ's religion. *Abp. Tillotson.*

31. — *by that man whom he hath ordained;*] The human nature of our Lord, ever intimately and indissolubly united to the Divine, being, after His resurrection, taken up into heaven, was thereupon invested with the glory and dominion of the Godhead, to be from thenceforth displayed and exercised in the government of His Church, until the final act of judgment shall close the amazing scene, and put a period to the mediatorial kingdom: which, when the Son, the man Jesus Christ, shall have de-

Anno DOMINI 54. unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named [a]Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. Anno DOMINI 54. [a] Rom. 16. 3.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, [b]he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles. [b] Matt. 10. 14.

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livered up to the Father, then God, or the Blessed Trinity, shall be all in all, reigning and ruling to eternity, as was the case from eternity, previous to the intervention of the Christian system. By whom indeed should God judge mankind, but by that man by whom they were redeemed? He, who took upon Him the form of a servant, was crowned the King of glory, and crowned for that reason, because He became "obedient unto death." Therefore by Himself hath God sworn, that to Him, when sitting on the throne of judgment, "every knee shall bow, and every tongue confess that (the man) Christ Jesus is Lord, to the glory of God the Father." *Bp. Horne.*

32. — *some mocked:*] Probably the Epicureans, who disbelieved a resurrection and future judgment, here asserted by St. Paul. *Dr. Whitby.* Perhaps among the mockers we may conclude were other philosophers, both Epicureans and Stoicks, whose tenets, though opposite to each other, were equally adverse to the reception of the Gospel. *Dr. Hales.*

—— *others said,*] Perhaps the disciples of Plato and the graver part of the audience. *Bp. Newton.*

34. — *Dionysius the Areopagite,*] A member of that body of magistrates who sat in the court of the Areopagus. *Bp. Pearce.* The members of this court were of the first class of citizens, and distinguished for their gravity, wisdom, and authority. *Grotius.*

Chap. XVIII. ver. 1. — *came to Corinth;*] This famous city was at this time the residence of the proconsul of Achaia. It was commodiously situated, not only for trade, but for the command of all Greece, lying at the bottom of the isthmus that joins the Morea, anciently called the Peloponnesus, to the main land. The inhabitants were chiefly given to trading, which rendered them very wealthy; here were also several orators and philosophers residing. *Dr. Wells.*

2. — *a certain Jew*] This man and his wife were afterwards assistants of St. Paul, and had a church in their house, Rom. xvi. 3—5; 1 Cor. xvi. 19. *Bp. Pearce.*

—— (*because that Claudius* &c.] The Roman historian Suetonius, in his life of Claudius, mentions the fact of that emperour having expelled the Jews from Rome for tumultuous conduct. *Abp. Newcome.* Dio indeed says, that he did not expel them, but forbade all their religious assemblies. This was in effect an expulsion: if he would not permit them to assemble on their sabbaths, and the other days enjoined by their law, they could no longer live there as Jews. *Biscoe.*

3. — *he abode with them, and wrought:* &c.] It was the custom of the Jews, even of such as had received a better education than ordinary, which was St. Paul's case, chap. xxii. 3, to learn some trade, in order that, wheresoever they were, they might the better provide for themselves in case of necessity. And, though St. Paul in some places lived on the bounty of his converts, yet he chose not to do so at Corinth and some other places, for a reason which he gives at 2 Cor. xi. 12. While he was at Corinth, he was supplied, when his own labour did not procure him a sufficiency, by the brethren which came to him there from Macedonia, 2 Cor. xi. 9. *Bp. Pearce.* There was a maxim among the Jews, that he, who teaches not his son a trade, teaches him to be a thief. *Bp. Tomline.*

5. — *when Silas and Timotheus*] These two now returned from Thessalonica in Macedonia. It is not directly asserted, but it is fully implied, in the history of the Acts, that they joined St. Paul at Athens. For he sent a message back to them "to come to him with all speed," chap. xvii. 15; his stay at Athens was on purpose that they might join him, chap. xvii. 16; and his departure from that city was by no means hastened or abrupt. The same fact is deducible from what St. Paul says to the Thessalonians, 1 Thess. iii. 1; "We thought it good to be left at Athens alone, and sent Timotheus our brother — to establish you:" for when it is said that St. Paul sent him from Athens to Thessalonica, it is implied that he had come to Athens. There is, in this case, a conformity between the history of the Acts, and the Epistle, of a peculiar species. The epistle discloses a fact which is not directly asserted in the history, but which makes what is said in the history more significant, probable, and consistent. The history bears marks of an omission; the epistle by reference furnishes a circumstance which supplies that omission. *Archdeacon Paley.*

—— *was pressed in the spirit,*] Meaning, that either his own spirit, or the Holy Spirit, so powerfully urged him, that he could not refrain from speaking. *Dr. Whitby.* The tidings brought by Silas and Timothy of the great proficiency and piety of the churches of Macedonia, 1 Thess. iii. 6, appear to have incited him, and made him more earnest to gain the Jews at Corinth. *Dr. Lightfoot.*

6. — *he shook his raiment,*] In case of great emotion and anxiety, the Jews used to throw open the upper garment, and shake it at the person with whom they were displeased, chap. xxii. 23. *Bp. Mann.*

—— *Your blood be* &c.] Or, "your blood is upon your own heads," that is, your guilt, or the punishment of it: I am clean from your blood, not polluted with it. St. Paul means, that the guilt of rejecting his doctrine, and the punishment due to it, was theirs only, as he had done his duty with regard to them. *Bp. Pearce.*

—— *I will go unto the Gentiles.*] See note at chap. xiii. 46.

Anno DOMINI 54.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

1 Cor. 1. 14.

8 [c]And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

† Gr. *sat* there.

11 And he †continued *there* a year and six months, teaching the word of God among them.

A. D. 55. ending.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

Anno DOMINI 55. ending.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [d]if God will. And he sailed from Ephesus.

[d] 1 Cor. 4. 19. Jam. 4. 15.

A. D. 56.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there,* he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ [e]And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

[e] 1 Cor. 1. 12.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them,*

He only means, that he would no longer preach to the Jews at that place. *Dr. Whitby.*

7. — *entered into a certain man's house,* &c.] It seems probable that this Justus had a large room in his house, fit for St. Paul's preaching to his disciples when he left the synagogue. *Bp. Pearce.*

10. — *I have much people in this city.*] So they are called, because Christ saw that they were disposed to believe, and by faith become His people. *Dr. Whitby.*

12. — *Gallio*] This Gallio was the elder brother of Seneca, the famous Roman philosopher, by whom he is praised for his great mildness of disposition. *Bp. Pearce.*

—— *was the deputy of Achaia,*] At the time when this was written, the Romans comprehended under the name of Achaia all that part of Greece which lay south of Thessaly. Gallio was the deputy-governour of this province: the Romans called such officer by the title of proconsul. *Bp. Pearce.*

13. — *contrary to the law.*] Meaning, contrary to their law, the law of Moses. *Bp. Pearce.*

15. — *of words and names,*] Of doctrine and of names, as whether Jesus be the Christ, &c. *Abp. Newcome.*

17. — *Sosthenes,*] He is mentioned at 1 Cor. i. 1.

—— *And Gallio cared for none of those things.*] It does not appear from hence, as some have thought, that Gallio was indifferent to all religion; he seems only to have determined not to make himself a judge, to decide upon the points of variance between the Jews and Christians. *Bp. Pearce.*

18. — *Cenchrea:*] Or, Cenchreæ, a seaport near to Corinth.

—— *for he had a vow.*] This was either a vow of Nazaritism, (see Numb. vi,) which St. Paul had made to accommodate himself to the Jews, or some other vow which he had made, perhaps to express his gratitude for the Divine goodness. *Beausobre.*

19. — *came to Ephesus,*] Ephesus was a famous city, the metropolis of Proconsular Asia, situated on the river Cayster, not far from the sea. It was particularly celebrated by heathen writers for its temple of Diana, which for size, furniture, and workmanship, was esteemed one of the seven wonders of the world. *Dr. Wells.*

21. — *this feast*] The feast of the passover. *Bp. Pearce.*

22. — *and gone up,* &c.] Gone up to Jerusalem, and saluted the church there. This was his fourth journey thither, about twenty-one years after his conversion, and he was now present at the passover. *Bp. Pearce.*

24. — *at Alexandria,*] A city in Egypt built by Alexander the Great.

25. — *instructed in the way of the Lord;*] That is, in the doctrine taught by St. John the Baptist, which was to prepare the way of the Lord, Luke iii. 4.

—— *and taught diligently the things* &c.] That is, taught with exactness, as far as his instruction had enabled him; for, by knowing only St. John's baptism, he only knew, that men were to receive "the baptism of repentance for the remission of sins," and were to believe on Jesus, that was to come after him, chap. xix. 4; and Luke iii. 3, 16. *Bp. Pearce.*

Anno DOMINI 56. and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

CHAP. XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the townclerk.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

[a] Matt. 3. 11. 4 Then said Paul, [a]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus. Anno DOMINI 56.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and A. D. 57. believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond A. D. 58. Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

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27. — *through grace:*] Through the favour of God in vouchsafing to them the knowledge of it. *Dr. Whitby.*

Chap. XIX. ver. 1. — *having passed through the upper coasts came* &c.] Having passed through those parts of Asia Minor, which lay to the north of Ephesus, namely, Galatia and Phrygia, chap. xviii. 23, he came to Ephesus, as he had promised in chap. xviii. 21. *Bp. Pearce.*

2. — *Have ye received the Holy Ghost*] Have ye received the gifts of the Holy Ghost, since ye believed? *Dr. Whitby.*

—— *We have not so much as heard* &c.] The expression signifies, not that they had never heard of the Spirit of God, but only that they had not heard of the giving of it, which the Apostle mentioned. So we read at John vii. 39, that "the Holy Ghost was not yet;" where is not denied the existence of the Holy Ghost, but the plentiful effusion of it. *Bp. Pearson.*

3. — *Unto what then were ye baptized?*] Hereby intimating to these ignorant disciples, that, if they were baptized according to the rule of Christ, they could not be ignorant that there is a Holy Ghost, because the Apostles were commanded to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." *Bp. Pearson.*

4. — *John verily baptized* &c.] The meaning of this reply is, St. John indeed baptized you unto the expectation of the Messiah that was to come; but, before you enjoy the benefit of His actual coming, you must verify that expectation by receiving Him, now that He is come; and fulfil the intention of St. John's baptism, by being afterwards baptized unto the name of Christ. St. John's baptism was but a promise or declaration of your intention, of being afterwards baptized unto Christ; and the advantage you expect from being baptized by St. John, can be made good to you only by fulfilling that promise, in embracing the doctrine and religion of Christ. *Dr. S. Clarke.*

—— *the baptism of repentance,*] Exhorting men to such a reformation of life, as would qualify them for the blessings the Messiah was to bring. *Pyle.*

5. — *in the name of the Lord Jesus.*] That is, into the faith and obedience of the Christian religion, and in the form appointed by the Lord Jesus, at Matt. xxviii. 19. *Bp. Mann.*

8. — *went into the synagogue,* &c.] This was conformable to his usual custom of first proposing the Gospel to his own brethren, the Jews. *Dr. Hales.*

9. — *when divers were hardened,*] That is, would not believe, after sufficient evidence afforded them, that "Jesus was the Christ." *Dr. Whitby.*

—— *but spake evil of that way*] Not only rejected this holy religion, but railed and openly reviled it. *Pyle.*

—— *disputing daily* &c.] Using the private room of Tyrannus as a place where he discoursed to the converts, and satisfied the doubts and answered the objections of others. *Bp. Mann.* Tyrannus may probably have been a teacher of philosophy or rhetorick, who had a large room in which he used to read lectures to his followers. *Bp. Pearce.*

12. — *the diseases — the evil spirits*] Observe that the diseases and evil spirits are here mentioned, as things distinct from each other. See note at Matt. iv. 24. *Bp. Pearce.*

13. — *certain of the vagabond Jews, exorcists,*] Certain Jews who made a trade of strolling about with the pretence of curing possessed persons by magical arts. *Pyle.*

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15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver. Anno DOMINI 58.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, A. D. 59. Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines

16. — *naked*] That is, without their upper garment, which was a gown or cloak. *Bp. Pearce.* See the note on Job xxii. 6.

18. *And many that believed came,* &c.] So good an effect for the advancement of the Christian profession was produced, that those converts, who had formerly dealt in any of these magical arts, came to the Apostles, confessing and repenting of their bad practices. *Pyle.*

19. — *fifty thousand pieces*] If these were the Roman silver denarii, then the whole sum is computed to amount to more than 1600*l.* of our money. *Bps. Pearce* and *Mann.*

20. *So mightily grew* &c.] The Gospel is frequently in the New Testament compared to light; and it did in nothing more resemble light than in this, that, as soon as the heavenly doctrine, therein contained, arose upon the world, it darted its bright rays and diffused its quickening influence from east to west with an inconceivable rapidity. The kingdom of God came not with observation, neither could men say, "Lo here! or, lo there!" Luke xvii. 20, 21. That is, it did not establish itself, like other kingdoms, in a slow and leisurely manner, so that men might easily trace it from its rise through the several steps of its progress, but fixed itself at once almost every where, with so rapid and amazing a course, as did, as it were, leave the eyes and observations of men behind it. And still, as it went along, it gained mighty spoils from all religions, and gathered vast multitudes of every country under its banners. And it is most clear that this success of the Gospel was miraculous, and chiefly owing to the mighty operations of the Holy Spirit of God; for the natural and visible causes, which concurred to the production of this great effect, were not any ways equal to the effect produced; and therefore some supernatural and invisible cause must needs have given birth to it. The appearing causes and instruments of this wondrous revolution were, chiefly, twelve men, of obscure birth and plain understandings, without learning, eloquence, or experience. These men set out from Jerusalem with the design of altering the settled habits, the inveterate prejudices, the established rites and religions, of all countries. They dispersed themselves through all quarters of the earth, and they succeeded every where, prevailing with great multitudes in a very short time, in every nation and kingdom, to submit to the laws, and to own the religion, of Jesus. Here was no manner of proportion between the effect and the cause, between the work which was wrought, and the instruments which wrought it; and therefore we may, and must, conclude that a Divine invisible power went along with them at every step, and miraculously blessed their endeavours. *Bp. Atterbury.*

The word of God, which grew from very unpromising beginnings so mightily, and prevailed so speedily over the unbelieving world, was manifestly propagated in opposition to the united force and cunning of men and devils, by a power eminently superiour to both, and therefore most certainly Divine. This wonderful propagation of the Gospel, with such incredible success, and by methods so very extraordinary and peculiar, should ever be contemplated with just wonder, and ought always to be esteemed a most illustrious proof of the truth of Christianity; so that, if no other miracle had been wrought in support of it, this alone would have been sufficient to establish its truth. For, that a doctrine so unacceptable to flesh and blood, so irreconcilable with the secular interest, as well as the corrupt inclinations of mankind, so violently opposed by all the force and malice of men, should irresistibly persuade both Jew and Gentile, and draw the whole world after it by cords so strong, and yet so easy, without any outward compulsion, or prospect of advantage or reward, except what was future and invisible, but with the present and visible terrour of the greatest hardships and sufferings: this, if all other tokens had been wanting, must have been owned to be the effect of a power truly Divine. And hereby the Christian religion stands remarkably distinguished from all religious impostures, whose rise and growth have always manifestly been owing to the plausibility and agreeableness of the doctrines taught, or to the subtlety and artifice of the teachers, or to the last and strongest argument of a bad cause, menace and coaction. Such was the introduction of Mahometism into the world, which is a scheme of religion compounded out of all other religions, that it might recommend itself to some of all; and it is dressed up with a good deal of art and cunning, and admirably suited to the palate of the most sensual; and yet, with all those plausible coverings, it was forced to hew out its way with the sword, and it is supported to this day by the same method of violence.

Whereas the Christian religion, stript of all these advantages and aids, and clogged with all possible disadvantages and impediments, found a way unforced, and prevailed by its own native efficacy, and even by suffering; baffled and subdued all the boisterous rage and cruelty of its most inveterate enemies; so that we may well believe it, what it has distinguished itself to be, the power of God, and the wisdom of God. Again, since the Gospel has from the beginning prevailed so mightily, and triumphed so remarkably over all opposition; we rely upon the same Divine power and wisdom, by which it hath been hitherto supported, that it will still prevail, still increase and advance, conquering and to conquer! for we may comfort ourselves in this, that the Christian faith hath already been engaged in all sorts of conflicts and trials, but has always risen superiour: hath been opposed (but always in vain) by arts and arguments, and artillery of all sorts; so that no modern engine can now be played upon us, no subtle stratagem invented, but what hath been anciently used and often baffled. *Dr. Moss.*

21. — *purposed in the spirit,*] Took a resolution, determined within himself. *Bp. Pearce.*

22. — *stayed in Asia*] Stayed at Ephesus, which was in Proconsular Asia. *Bp. Pearce.*

23. — *about that way.*] About the doctrine of Christianity. *Bp. Mann.*

24. — *which made silver shrines* &c.] These appear to have

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for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

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33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is † a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

† Gr. *the temple keeper.*

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ‖ the law is open, and there are deputies: let them implead one another.

‖ Or, *the court days are kept.*

39 But if ye enquire any thing concern-

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been small representations in silver of that wonder of the world, the temple of Diana at Ephesus, in each of which, perhaps, a little image of her was placed: they were bought by strangers as matters of curiosity, and also of devotion. *Bp. Pearce.* It was the custom to place these little chapels, representing the form of a temple, upon an altar or other solemn place; and then, the doors being opened, the image was represented to the spectators, standing or sitting in state. *Dr. Hammond.*

27. — *the temple of the great goddess Diana*] The heathens reckoned Diana among their greater divinities, and the title of the "great goddess" was applied by way of peculiar distinction to Diana of Ephesus. This false deity had altars and temples in various parts of Greece; but the Diana of Ephesus was far more celebrated than all others, both on account of the antiquity of the worship there established, and the extraordinary magnificence of the temple. *Beausobre.*

29. — *Gaius and Aristarchus,*] See note at chap. xx. 4.

—— *into the theatre.*] The place where, it is probable, when the publick shews were not exhibited, the people were wont to assemble themselves, on common occasions, as they did on this tumultuary occasion, ver. 32, 39. *Bp. Pearce.*

30. — *would have entered in unto the people,*] For the purpose of making a publick defence in favour of himself and his two friends, whom the people had dragged into the theatre. *Bp. Mann.*

31. — *certain of the chief of Asia,*] The chief rulers of the province. *Abp. Newcome.* The literal translation of the word in the original is, "Asiarchs." These were persons of rank and opulence, selected from the principal provinces and cities of Asia, whose office it was to take charge of all religious solemnities, and to celebrate, at their own expense, publick games in the theatre, in honour of the gods. *Schleusner.* From the mention of these "Asiarchs," it is supposed by some that the publick games were now celebrating in the theatre, and that St. Paul and his companions were in danger of being thrown by the populace to the wild beasts. *Dr. Hammond.*

33. — *the Jews putting him forward.*] It seems probable that Alexander, a Jew, (ver. 34.) seeing those of his own nation involved in the affair, was urged by them to undertake their defence, and make the whole accusation fall on St. Paul and the Christians. The people stop him on perceiving him to be a Jew, as supposing that he was going to speak against Diana. *Beausobre.*

35. — *the townclerk*] Or principal magistrate of the city. *Schleusner.*

—— *is a worshipper* &c.] The word in the original means more properly, 'the guardian of the temple of the great goddess Diana;' or, as in the margin of our translation, "the temple keeper." Medals of Ephesus are now extant, on which the name of some officer is inscribed, with this title, 'Guardian' or 'warden of the temple;' and, as this officer was appointed by the citizens, the city itself was properly called by the same title, 'The guardian' or 'warden of the temple.' *Bp. Pearce.*

—— *the image which fell down from Jupiter?*] The statue of Diana here was of such high antiquity, that it was a received opinion among the vulgar, that it had come down from heaven. *Beausobre.*

37. — *nor yet blasphemers of your goddess.*] He seems to argue, that what had been said by St. Paul against the worship of images made with hands, could not affect their case, who were worshippers of an image which they were persuaded was not made with hands, but came down from heaven. The townclerk, or recorder, seems to have given this artful turn to St. Paul's argument, solely with a view to pacify the people. *Bp. Mann.*

38. — *the law is open,*] There were appointed days when the proconsul and his deputy used to attend the courts. *Grotius.*

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ing other matters, it shall be determined in a ‖ lawful assembly.

‖ Or, *ordinary.*

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

1 *Paul goeth to Macedonia.* 7 *He celebrateth the Lord's supper, and preacheth.* 9 *Eutychus having fallen down dead,* 10 *is raised to life.* 17 *At Miletum he calleth the elders together, telleth them what shall befall to himself,* 28 *committeth God's flock to them,* 29 *warneth them of false teachers,* 32 *commendeth them to God,* 36 *prayeth with them, and goeth his way.*

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them,* and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

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3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week,

Chap. XX. ver. 2. — *when he had gone over those parts,*] At this time probably it was, that he preached the Gospel, as he states at Rom. xv. 19, "round about from Jerusalem unto Illyricum." *Dr. Wells.*

—— *he came into Greece,*] The term "Greece," as used in the New Testament, seems equivalent to Achaia, that is, to include not only Greece proper, where Athens stood, but also the Peloponnesus; accordingly, St. Paul is thought to have visited Corinth during his three months' stay at this time in Greece. *Dr. Wells.*

4. — *Sopater — Aristarchus* &c.] We know but few particulars concerning the persons mentioned in this verse. Sopater is generally thought to be the same with Sosipater, whom St. Paul mentions as his kinsman at Rom. xvi. 21. Aristarchus of Thessalonica is before mentioned, as a Macedonian, chap. xix. 29; he attended St. Paul in his voyage to Rome, chap. xxvii. 2, and was his fellow-labourer, Philem. ver. 24, and a fellow-prisoner with him, Coloss. iv. 10, 11. Secundus is not mentioned any where but here. Gaius of Derbe, if he be not a different person of the same name, is elsewhere mentioned as a man of Macedonia, chap. xix. 29, of which, as some suppose, he was a native, but descended from a family that came from Derbe; he was baptized by St. Paul at Corinth, 1 Cor. 1. 14, and entertained him as his host while he abode there, Rom. xvi. 23. And afterwards St. John directs his third Epistle to him. Timothy was a native of Lystra, chap. xvi. 1, whom St. Paul particularly honoured with his friendship, and distinguished by his two Epistles to him, as well as by joining his name with his own in the title of several other epistles, 2 Cor. Philip. Col. 1 and 2 Thess. Philem. He frequently attended the Apostle in his travels, and laboured with him in the service of the Gospel, in which he was so diligent and zealous, that it was no wonder he was imprisoned for it, Heb. xiii. 23. Tychicus of Asia was often sent on messages by St. Paul, 2 Tim. iv. 12; Tit. iii. 12; and more than once is recommended by him to the churches as a beloved brother, and faithful minister and fellow servant in the Lord, whom he employed not only to acquaint them with his own affairs, but for this purpose also, that he might know their state, and comfort their hearts, Eph. vi. 21, 22; Col. iv. 7, 8. Trophimus, who was of Ephesus, appears to have been a Gentile convert, whom we find afterwards with St. Paul at Jerusalem, chap. xxi. 29, and who attended him in other journeys till he left him at Miletum sick, 2. Tim. iv. 20. These two last are said to be "of Asia;" and being distinguished here from Gaius and Timothy, who were of Derbe and Lystra, which lay in Asia Minor, it is plain they are so called as being natives of the Proconsular Asia. *Dr. Doddridge.*

5. — *tarried for us at Troas.*] St. Paul being at this time accompanied by St. Luke, as appears from the use of the first person plural.

7. — *upon the first day of the week,*] We have here a clear proof that the first Christians were accustomed to keep holy the first day of the week, as a day appointed for religious worship; for the words are, "when the disciples came together," as a matter of ordinary custom, not as if they met on any extraordinary occasion. *Dr. Whitby.*

So early was this day set apart for the uses of religion; so early was the practice of joining with the worship of God the preaching of His word, as means cooperating to the same general end, the edification of those who were already Christians. *Dr. H. Stebbing.*

It appears from Gen. ii. 3, that God "blessed the seventh day and sanctified it;" and thus ordained, that every seventh day, or one day in seven, should be exempted from the ordinary cares and business of the world, and more immediately dedicated to religious uses and the service of God. This ordinance, which from the nature of its origin must necessarily be binding on all mankind, was repeated as one of the ten commandments given on mount Sinai, which our Lord expressly declared to be of perpetual obligation, Matt. v. 17—19. The strict observance of the seventh day, or sabbath, was enforced upon the Jewish nation by peculiar commands adapted to the general tenour of institutions designed to separate them from the rest of the world, and declared to be founded in circumstances peculiar to that people, Deut. v. 15. These positive injunctions, designed to commemorate their deliverance from Egyptian bondage, which was "a shadow of things to come," Col. ii. 17, were of a temporary nature, and ceased to be binding on them when the Jewish law was abrogated by the coming of the Messiah; and, the Saviour of the world having risen from the dead on the first day of the week, that day was then appointed to be set apart for the purpose of religious worship, according to the original institution at the creation, to commemorate the emancipation of all mankind from the power of sin and death. The sacred writers do not mention that the Apostles received any express direction to make this change in the day, which had been so long appropriated to the service of God; but, as we know that they acted by inspiration on all occasions where religious doctrines or duties were concerned, it is impossible to doubt their authority on this point; and indeed this change seems clearly to have been sanctioned by the appearance of Christ in the midst of them, when they were assembled together, John xx. 19, and by the descent of the Holy Ghost, both on the first day of the week. It is difficult to imagine circumstances more strikingly calculated to prove the universal and perpetual obligation of devoting the seventh day, or one day in seven, as "holy unto the Lord," and the abolition of the Jewish ritual by the establishment of Christianity. *Bp. Tomline.*

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when the disciples came together [a] to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

[a] Chap. 2. 46.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

Anno DOMINI 60.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions ‖ abide me.

‖ Or, *wait for me.*

—— *to break bread,*] To celebrate the eucharist, or the Lord's supper. Thus it was the custom of the Church, in the earliest times, to celebrate the holy communion on the Lord's day. Accordingly Pliny, in his letter to the Roman emperour Trajan, written probably only six years after the death of the Evangelist St. John, says, that he found nothing to allege against the Christians except their obstinacy in their superstition, and their custom of meeting together on a set day before it was light, and binding themselves by a sacrament to do no evil. Justin Martyr also, who wrote about forty years after the death of that same Apostle, states that on Sunday, as the day of our Lord's resurrection, all the Christians met together, to read publickly the writings of the Apostles and Prophets; that, after this, the president made an oration to them, exhorting them to imitate and practise the things which they had heard, and that, after joining in prayer, they used to celebrate the sacrament and to give alms. *Dr. Whitby.*

9. — *fell down from the third loft,*] Or story. Sir J. Chardin informs us, that the windows in the East are very large, and even with the floor of the room. *Harmer.*

10. — *for his life is in him.*] St. Paul restores him to life by a miracle; yet humbly declines attributing this great power to himself. *Abp. Newcome.*

11. — *and had broken bread,*] Although the expression, here and in other places, used for the Lord's Supper, is "breaking bread;" yet it is to be understood that the cup also was consecrated and distributed. This is allowed even by the members of the Church of Rome, who acknowledge that the eucharist was always consecrated in both kinds. *Dr. Whitby.*

13. — *unto Assos,*] A seaport town at the southwest part of the province of Troas, over against Mitylene. *Dr. Wells.*

14. — *Mitylene.*] A principal city in the island of Lesbos, reckoned about seven miles from the mainland of Troas. It is now called Metelin. *Dr. Wells.*

15. — *Chios;* — *Samos,*] Islands in the Archipelago. See the map.

—— *Trogyllium;* — *Miletus.*] Towns on the continent of Asia Minor, lying south of Ephesus.

17. — *the elders of the church.*] Who these elders were, cannot accurately be known. Whether they were the bishops of Asia Minor in general, or only the chief of the church at Ephesus, of which Timothy (at this time travelling with St. Paul) was bishop. *Brewster.*

18. — *Ye know,* &c.] In every part of this address, conscious truth and honesty, sincere piety, and prudent, but earnest zeal, are displayed in a very striking manner, which cannot fail to penetrate the heart and convince the understanding of every reader. *Dr. Graves.*

In this his last visitation, St. Paul takes leave of the people in a most cordial and affectionate manner. Conscious of his own integrity, he appeals to them as witnesses of his behaviour from his first coming into Asia; how he had "served the Lord with all humility," and through many trials and temptations; how he had preached the word amongst them with the utmost sincerity; had concealed no profitable truth, but had freely and openly communicated every thing of moment, pressing equally on Jews and Gentiles the necessity of "repentance toward God and faith toward our Lord Jesus Christ." *Bp. Newton.*

21. *Testifying*] Declaring or preaching (*Bp. Pearce*) both to the Jews and to the Gentiles that they should turn unto God, doing works meet for repentance, and should believe on the Lord Jesus. *Dr. Whitby.*

22. — *I go bound in the spirit*] He either means that he was compelled, and, as it were, constrained with bonds by the Holy Ghost to go up to Jerusalem; or, that he foresaw by the Holy Ghost that bonds awaited him at Jerusalem; which therefore he speaks of, as if they were present. *Dr. Stack.*

Anno DOMINI 60.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Anno DOMINI 60.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, [b] that these hands have ministered unto my necessities, and to them that were with me.

[b] 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

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24. *But none of these things move* &c.] He affirms, that, whatever may befall him, he will remain resigned and contented, while he is discharging the most honourable and high office of preaching the gracious terms of Christ's religion for the good of mankind; and that death itself would only put a happy and joyful period to those labours, the success of which is the main end for which he desires to live. *Pyle.*

26. — *I am pure from the blood of all men.*] I am not answerable for the ruin of any, if they perish; "for I have not shunned to declare unto you all the counsel of God." Hence we learn how necessary it is for a pastor to declare to his people all that is necessary for them to believe and to do, in order to their salvation, that the guilt of their ruin may not rest upon him. *Dr. Whitby.*

27. — *the counsel of God.*] The counsel of God is His will, with the conditions that He requires to be performed, in order to salvation. *Bp. Mann.*

28. — *overseers.*] Literally, bishops. It does not indeed appear that there was time to assemble all the bishops of Asia, or even the greater part of them; but as Ephesus was the metropolis of the Church, as well as of the province, it is probable that a considerable number of them might be able to attend the summons. *Brewster.*

—— *the church of God,*] The Church of God is the body of Christian people, (Matt. xviii. 17,) the flock, over which the authorized ministers of God are shepherds and overseers. *Bp. Mann.*

—— *the church of God, which he hath purchased*] It is this consideration that stamps a peculiar value on the Church, that it was purchased at no less a price than the precious blood of Christ. This passage particularly displays the divinity of our Saviour, for the blood of Jesus is here emphatically called "the blood of God." *Brewster.*

From these words it undoubtedly follows, that Jesus Christ, who shed His blood for His Church, is here eminently styled God. It is true indeed that some ancient manuscripts have in this passage 'the Church of the Lord' instead of "the Church of God:" but, in support of the received text, it may be observed, that the phrase, 'the Church of the Lord,' never once occurs in the New Testament, whereas the phrase "the Church of God," occurs most frequently. See 1 Cor. i. 2; x. 32; xi. 22; xv. 9; 2 Cor. i. 1; Gal. i. 13; 1 Tim. iii. 5. *Dr. Whitby.*

Besides those ancient manuscripts which read 'the Church of the Lord,' there are also others which read 'the Church of Christ,' and 'the Church of the Lord God.' There is, however, little doubt, but that the reading given in our translation, "the Church of God," is the true reading. If the author wrote the words "of God," we can easily explain why different transcribers may have written the words 'of the Lord,' or 'of Christ,' as corrections of the text, or as notes in the margin to explain it, since the expression "the blood of God," is a very extraordinary expression. But, if the author had originally written 'of the Lord,' or 'of Christ,' it is quite inconceivable that any one should have altered these words into so unusual an expression as that which stands in our text; and on this supposition the great variety of different readings is wholly inexplicable. *Michaelis.*

According to either reading, the sense is much the same; for Christ, who purchased the Church with His own blood, is both Lord and God. *Pyle.*

29. — *grievous wolves*] False teachers, seducing the faithful, and causing great mischief in the Church. *Dr. Hammond.* Such were Cerinthus and other false apostles and deceitful workers among the Jews. *Dr. Whitby.*

30. — *shall men arise,* &c.] Such were Hymenæus and Alexander, who made shipwreck of the faith, 1 Tim. i. 20; Hymenæus and Philetus, who taught that the resurrection was past already, 2 Tim. ii. 18; for it is probable that, in those epistles addressed to Timothy, the Apostle speaks of persons dispersing pernicious doctrines at Ephesus. *Dr. Whitby.*

32. — *I commend you to God,* &c.] I recommend you to the providence of God, and to the blessings and promises of His Gospel, which, with your own sincere endeavour, will not fail to keep you steady in all branches of your duty, and bring you to the eternal reward of all true believers. *Pyle.*

35. *I have shewed you all things,* &c.] Among other necessary Christian duties, I have taught you, even by my own example, to be industrious in your respective callings, that, working as I have done, ye may be able, not only to supply your own wants, but also to support those who cannot work to support themselves. *Bp. Mann.*

—— *It is more blessed to give*] Because, to give rather than to receive, is an argument of a more happy spirit and temper; also because it shews a more happy state and condition, and because it will have the happiness of a greater reward. *Abp. Tillotson.* This saying of our Lord is not recorded in any of the Gospels, but was delivered by tradition, and was at that time well known and remembered amongst Christians. *Bp. Newton.* The Evangelists have assured us, that they neither intended to relate, nor have

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36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.

1 *Paul will not by any means be dissuaded from going to Jerusalem.* 9 *Philip's daughters prophetesses.* 17 *Paul cometh to Jerusalem:* 27 *where he is apprehended, and in great danger,* 31 *but by the chief captain is rescued, and permitted to speak to the people.*

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

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6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, [a] which was *one* of the seven; and abode with him.

[a] Chap. 6. 5.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die

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related, all that our blessed Lord did and said. The Apostle, no doubt, received this sentence from the mouths of his brethren who were conversant with him. *Rider.*

Chap. XXI. ver. 1. — *Coos, — Rhodes,*] Two islands in the Archipelago. See the map.

—— *unto Patara:*] A seaport town in Syria, formerly beautified with a fair haven and many temples. *Dr. Wells.*

3. — *and sailed into Syria,*] Phenicia, to which place the ship was bound, was reckoned a part of Syria. *Bp. Pearce.*

4. — *who said to Paul through the Spirit,* &c.] It had been revealed to them by the Spirit, that St. Paul could not go to Jerusalem without exposing himself to danger; and in consequence, from charitable motives, they tried to dissuade him from going. *Beausobre.*

7. *And when we had finished* &c.] The sense seems to be, "And we came from Tyre to Ptolemais, where our voyage ended." *Dr. Whitby, Bp. Pearce.*

—— *Ptolemais,*] This was a celebrated seaport in Syria. Its ancient name was Accho, Judg. i. 31. It was enlarged and beautified by the first of the Egyptian Ptolemies, and from him was called Ptolemais. It has been celebrated in modern history under the name of Acre. *Dr. Wells.*

8. — *and came unto Cesarea:*] It seems that they travelled by land from Ptolemais to Cesarea, ver. 7. *Bp. Pearce.*

—— *Philip the evangelist,*] So styled, not from his writing, but from his preaching, the Gospel. *Dr. Cave.* By an Evangelist is meant a person who, being attached to no particular church, was sent by the Apostles, as was necessary, either for the purpose of founding new churches, or of confirming those which were already established. *Beausobre.*

—— *which was one of the seven;*] One of the seven deacons, whose appointment is mentioned at chap. vi. 5.

9. — *the same man had four daughters,*] In opposition to the celibacy required of Christian ministers in the Romish church, it should be observed, that St. Philip the Evangelist is here mentioned as a married man: and, if Christ did not require celibacy in the first preachers of the Gospel, there is no reason to think that it is necessary in their successors. *Bp. Tomline.*

—— *which did prophesy.*] This was an instance of God's accomplishing an ancient promise, that, in the times of the Messiah, He would pour out His Spirit on all flesh, on their sons and their daughters, servants and handmaidens, and they should prophesy, Joel ii. 28, 29. These virgin prophetesses were endowed with the gift of foretelling future events. *Dr. Cave.*

11. — *he took Paul's girdle,*] This was according to a custom not unfrequent with Prophets, of representing some future events by actions expressive of them. See Is. xx. 2; Jerem. xiii. 1, 4; xxvii. 2, &c. *Dr. Stack.*

—— *So shall the Jews — bind*] So shall the Jews be the occasion of his being there bound, and delivered up to the Gentiles, ver. 33. *Bp. Pearce.*

13. — *and to break mine heart?*] The true Christian does not root out his affections, but fixes them on proper objects: we are only to guard against their excesses; to take care that they may not tempt us to violate or omit any of the Divine commands, or so entirely to occupy the mind, as in any manner to prevent our perfect submission to the Divine will. *Dr. Stack.*

—— *I am ready not to be bound only,* &c.] How elevated, on this occasion, is the conduct of St. Paul. Though we may not be called upon to equal his conflicts, still his bold example should

Anno DOMINI 60. at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may [b] shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, [c] we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, [d] to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this

[b] Numb. 6. 18. chap. 18. 18.

[c] Chap. 15. 20.

[d] Numb. 6. 13.

animate our breasts. Every man must expect some sufferings. We must be ready, not to be bound only, not only to bear lesser evils with Christian fortitude and patience, but even to suffer any extremity for the name, and in the cause, of Christ. *Brewster.*

15. — *we took up our carriages,*] Rather, "we got all things ready" for our journey. *Bp. Pearce.*

—— *and went up to Jerusalem.*] This was St. Paul's fifth and last journey to Jerusalem, about twenty-five years from his conversion. *Bp. Mann.*

18. — *unto James;*] St. James the Apostle, who was now bishop of Jerusalem. *Bp. Mann.* Here we find St. James bishop of Jerusalem, his presbyters or elders with him, and his deacons, mentioned ver. 28; and so we have reason to believe that other celebrated churches conformed to this model, having bishops, presbyters, and deacons. *Dr. Whitby.*

—— *and all the elders*] The word, rendered in the New Testament "elders," is in the original "presbyters," from which our word "priest" is corrupted. Our ancestors, the Saxons, first used Preoster, whence by a farther contraction came Preste, and Priest. The high and low Dutch have Priester; the French Prestre, or Prêtre; the Italian Prete; but the Spaniard only speaks full Presbytero. *Jos. Mede.*

21. — *they are informed of thee,* &c.] They were misinformed in this, as we may reasonably conclude: for it no where appears that St. Paul had taught any thing, but what was agreeable to the decrees made by the Apostles and elders in chap. xv. 24, &c. namely, that it was not necessary for the believing Gentiles to be circumcised and keep the law of Moses. And he had prevailed with Timothy, though the son of a Greek, to be circumcised, that he might not give offence to the Jews, ch. xvi. 3. *Bp. Pearce.*

22. *What is it therefore?* &c.] What therefore is to be done, since the multitudes of Jews, which have thus been informed of thee, must needs come together? *Dr. Whitby.*

23. — *which have a vow on them;*] Most probably, the vow of a Nazarite. See the laws concerning Nazarites at Numb. vi.

24. — *purify thyself*] Or, "separate thyself." This purification was a separation unto the Lord; and the persons, who were to be purified, were to abstain from certain meats, actions, and habits, and were more particularly to guard themselves against touching any thing dead or unclean. See Numb. vi. 6, 7, 9. *Bp. Pearce.*

—— *and be at charges with them,*] Or, be at charges for them; that is, defray their expenses for shaving their heads, and making the appointed offerings. *Bp. Pearce.*

It appears from a passage of Josephus, that it was deemed an act of piety among the Jews to defray for those, who were under the Nazarite vow, the expenses which attended its completion. The custom, as mentioned by him, is remarkable, and in close conformity with this scriptural account. *Archdeacon Paley.*

26. *Then Paul took the men,* &c.] We see from this behaviour of St. Paul, that for the sake of peace, and to avoid giving offence, it is expedient and lawful to conform to established usages and ceremonies, if innocent, though not essential to religion. *Bp. Mann.*

—— *entered into the temple,*] He entered into the inner temple, or the court of the Israelites, (into which no Gentile or proselyte of the gate was allowed to enter,) "to signify the accomplishment, &c." that is, to declare when the days of purification were to end. It seems to have been in the choice of the purifier what the number of days should be, and St. Paul seems to have chosen seven days. *Bp. Pearce.*

27. — *the Jews which were of Asia,*] Belonging to Ephesus, and the neighbouring parts, where he had been already persecuted. *Beausobre.*

28. — *against the people,*] Against the people of God, in making their privileges common to the heathen. *Beausobre.*

Anno DOMINI 60. place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 [c] Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? Anno DOMINI 60. [c] Chap. 5. 36. This Egyptian rose A. D. 55.

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAP. XXII.

1 *Paul declareth at large, how he was converted to the faith,* 17 *and called to his apostleship.* 22 *At the very mentioning of the Gentiles, the people exclaim on him.* 24 *He should have been scourged,* 25 *but claiming the privilege of a Roman, he escapeth.*

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 [a] I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. [a] Chap. 21. 39.

4 [b] And I persecuted this way unto the death, binding and delivering into prisons both men and women. [b] Chap. 8. 3.

5 As also the high priest doth bear me

—— *brought Greeks also into the temple,*] Brought Gentiles into the inner court of the Israelites; which, as Gentiles to whom the outer court was assigned, they were forbidden to enter. *Abp. Newcome.*

31. — *chief captain of the band,*] Of the Roman garrison. His name was Claudius Lysias, chap. xxiii. 26.

34. — *to be carried into the castle.*] The castle called Antonia, where the Roman garrison was stationed. It was built or augmented by Herod the Great, who named it from Marcus Antonius; it adjoined the northwest corner of the temple, and was raised so high that it overlooked the two outer courts. *Bp. Pearce.*

37, 38. — *Canst thou speak Greek? Art not thou that* &c.] The officer tells him, that he did not expect to hear him speak the Greek language; for, by the tumult he had raised, he took him to be that Egyptian false prophet, who a year or two ago had excited a sedition in Judea, and was routed by Felix, as Josephus relates, but made his escape. The chief captain thought that he was now taken in a similar attempt. *Pyle.*

38. — *that Egyptian,* &c.] This person, according to Josephus, came from Egypt to Jerusalem, saying that he was a prophet, and persuading the people to follow him to the mount of Olives, in order to see the walls of the city fall down at his command. Eusebius adds, that he intended, with the people whom he collected, to force a passage into the city and seize upon the Roman guards. But the attempt was prevented by Felix. *Dr. Hammond.*

—— *that were murderers?*] The word in the original means, cut-throats, shortswordsmen. These were persons, as Josephus mentions, who came up to Jerusalem, under pretence of religion, with daggers or short swords under their cloaks: and being employed by Felix to assassinate Jonathan the high priest, for which crime they escaped with impunity, they afterwards made it a practice to come up to the feasts; and, either hiring themselves out as assassins to others, or acting from motives of personal revenge, they committed numerous murders, even in the temple itself. The number of these persons, he adds, afterwards grew very considerable. *Dr. Hammond.*

40. — *spake unto them in the Hebrew tongue,*] He chose rather to address the Jews in their native tongue, in order to conciliate their favour.

Chap. XXII. ver. 1. *Men, brethren, and fathers,*] See note at chap. vii. 2.

3. — *at the feet of Gamaliel,*] Alluding to the elevated seat of the teacher above that of his disciples. *Abp. Newcome.* See note at Deut. xxxiii. 3.

—— *and taught according to* &c.] Instructed not only in the knowledge of the law of Moses, but in all the traditions and customs of the elders, which I thought to be for the honour of God; and I was as zealous for the observance of them, as you are now. *Bp. Mann.*

5. *As also the high priest*] Meaning the person who was high priest at the period to which he now referred. *Bp. Pearce.*

Anno DOMINI 60.

witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Anno DOMINI 60.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 [c] And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. [c] Chap. 7. 58.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

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9. — *they heard not the voice*] They understood not the voice.

12. — *a devout man according to the law,*] The character which St. Paul here gives of Ananias, served to win the attention of his present hearers. *Abp. Newcome.*

14. — *that Just One,*] Jesus Christ the righteous, the only Son of God. *Bp. Mann.*

16. — *calling on the name of the Lord.*] On the name of the Lord Jesus, that is, professing thyself a Christian. At chap. ix. 14, Christians are styled those who call on the name of Christ. By this expression, says St. Chrysostom, he shews that Christ was God, because it is not lawful to invoke any besides God. *Dr. Whitby.*

17. — *when I was come again to Jerusalem,*] Not immediately after his conversion, (see Gal. i. 17,) but after his journey to Arabia, and his abode at Damascus, Gal. i. 18. *Beausobre.*

19. — *Lord, they know that I imprisoned* &c.] The Jews know full well what a zealous and bitter adversary I have been against Thy religion; how I joined in the first act of persecution against St. Stephen, and carried it on in many instances afterwards, so that they could not but be convinced it must be on some certain and irresistible grounds of persuasion, that I should thus preach up the faith I once destroyed; and consequently would hearken unto me before any other Christian Apostle. *Pyle.*

21. — *far hence unto the Gentiles.*] The Apostle shewed great fortitude in thus boldly declaring, on this occasion, his mission to the Gentiles; but, as the Jews of Asia were his hearers, this expression immediately renewed the cause of their former clamour. *Abp. Newcome, Grotius.*

23. — *and cast off their clothes,* &c.] They cast off their clothes, as in the instance of St. Stephen, chap. vii. 58, that they might be the more ready to stone him; and they threw dust in the air, to shew their rage, and abhorrence of him. *Dr. Whitby.* It is mentioned in Ockley's History of the Saracens, that it is in modern times the practice of the Arabians to throw dust in the air, when they would express their contempt of a person speaking, and their abhorrence of what he publickly pronounced. *Bp. Pearce.*

24. — *that he should be examined by scourging;*] Scourging was inflicted in order to make a prisoner confess the crime of which he was accused. *Bp. Mann.* The chief captain did not understand the Hebrew language, and therefore was ignorant of the cause of their rage against St. Paul. *Bp. Pearce.*

Anno DOMINI 60.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have ‖examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

‖ Or, *tortured him.*

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

1 *As Paul pleadeth his cause,* 2 *Ananias commandeth them to smite him.* 7 *Dissension among his accusers.* 11 *God encourageth him.* 14 *The Jews' laying wait for Paul* 20 *is declared unto the chief captain.* 27 *He sendeth him to Felix the governor.*

Anno DOMINI 60.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, [a]Thou shalt not speak evil of the ruler of thy people.

[a] Exod. 22. 28.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, [b]I am a Pharisee, the son of a

[b] Phil. 3. 5.

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28. — *With a great sum obtained I* &c.] It appears from the Roman history, that the right of citizenship was purchased at a high price under the first emperours. *Beausobre.* The freedom of the city of Rome was oftentimes sold, and more particularly in the reign of the emperour Claudius. It is plain, from many unquestionable authorities, that this freedom was attainable by foreigners in various ways; by merit, by favour, by money, by being freed from servitude. It appears that multitudes of the Jews, in particular, became free in this last manner. *Biscoe.*

—— *But I was free born.*] It is doubted whether Tarsus was a Roman colony, so as to entitle the citizens to the freedom of Rome; and it is therefore conjectured that some of St. Paul's ancestors may have had the freedom of Rome conferred upon them in the civil wars for military services. *Grotius.*

Chap. XXIII. ver. 1. — *I have lived in all good conscience*] According to the best light of my conscience towards God, first as a Pharisee, Phil. iii. 6, and now as a Christian. *Grotius.*

St. Paul begins by endeavouring to remove the bad impressions occasioned by his appearing before the council as a malefactor. *Abp. Newcome.*

2. — *the high priest Ananias*] All that is here mentioned, relating to Ananias, is fully explained by circumstances stated by the Jewish historian Josephus, who was living at the time. Ananias was high priest at the time when the Jews were supplied with corn from Egypt, during the famine which took place in the fourth year of Claudius, Acts xi. St. Paul therefore, who took a journey to Jerusalem at that period, (Acts xv.) could not have been ignorant of the elevation of Ananias to that dignity. Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office, in consequence of certain acts of violence between the Samaritans and the Jews, and sent prisoner to Rome, whence he was afterwards released, and returned to Jerusalem. From that period he could not be called high priest, in the proper sense of the word; and Jonathan, in the mean time, was raised to that office. Between the death of Jonathan, who was murdered by order of Felix, and the appointment of a successor, elapsed an interval of a vacancy in the dignity. Precisely in this interval it happened that this event occurred of St. Paul's apprehension at Jerusalem; and, the Sanhedrim being destitute of a president, Ananias undertook, of his own authority, the discharge of that office, which he executed with the greatest tyranny. It is possible, therefore, that St. Paul, who had been only a few days at Jerusalem, might be ignorant that Ananias, who had been dispossessed of the priesthood, had taken upon himself a trust to which he was not entitled; he might therefore very naturally exclaim, "I wist not, brethren, that he was the high priest." On the other hand, if he was acquainted with the fact, his expression must be considered as an indirect reproof, and a tacit refusal to recognise usurped authority. *Michaelis.*

—— *to smite him on the mouth.*] This command seems not so much to have proceeded from St. Paul's assertion of his innocence, as from the rancour entertained against him for preaching to the Gentiles, or from the imperious disposition of Ananias. *Abp. Newcome.*

3. — *God shall smite thee,* &c.] 'God is about to smite thee,' 'will shortly smite thee.' About five years after this, Ananias was dragged from an aqueduct in which he had concealed himself from a tumult, and put to death by assassins. *Bp. Pearce.*

—— *thou whited wall:*] The great men among the Jews were used to wear a white robe, and probably Ananias was so clothed at this time. St. Paul compares him to one of the Jewish sepulchres, the outside of which was made white for ornament, while the inside contained nothing but rottenness. *Bp. Pearce.*

This is the only instance in which an indignant reproach was drawn from St. Paul, against Ananias, who offered to him a wanton and unmerited insult: and even here the testimony of the history seems to render it probable that Ananias was not high priest, but that, in a period of anarchy, when the office was unfilled, he rashly assumed that character, which by his insolence he disgraced. This single instance excepted, (if indeed it constitutes an exception,) the language and conduct of the Apostle were uniformly temperate and decorous, as they were firm and dignified, naturally resulting from piety and sobriety of mind, utterly inconsistent with folly and fanaticism. *Dr. Graves.*

5. — *for it is written,* &c.] Exod. xxii. 28. His answer is, in substance, I did not consider his high station; if I had, I should not have spoken so sharply to him; for I am sensible, it is contrary to the law of God to treat persons in authority with disrespect. *Bp. Mann.*

6. *But when Paul perceived* &c.] On this occasion St. Paul availed himself of 'the wisdom of the serpent' to extricate himself from the hands of his enemies, thus shewing that he was no rash enthusiast, who courted persecution; and, that the Lord Himself approved of his conduct, appears from ver. 11. *Dr. Hales.*

—— *that the one part were Sadducees,*] Of this sect, probably, were the high priest and his relations. *Bp. Pearce.* See note at chap. iv. 1.

Anno DOMINI 60.

Pharisee: [c] of the hope and resurrection of the dead I am called in question.

[c] Chap. 24. 21.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

[d] Matt. 22. 23.

8 [d] For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves ‖ under a curse, saying that they would neither eat nor drink till they had killed Paul.

‖ Or, *with an oath of execration.*

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Anno DOMINI 60.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

—— *of the hope and resurrection of the dead*] "Of the hope, and the resurrection, of the dead." *Abp. Newcome.*

8. — *angel, nor spirit:*] See the account of the Sadducees at Matt. iii. 7. When the Sadducees are said to deny any spirits, this is not to be understood as if they denied God to be a spirit, or the existence of any spirit in man; but they denied the continuance of the soul after death, and the subsistence of the spirit of man in a separate state. *Dr. Whitby.*

9. — *if a spirit or an angel*] The scribes of the sect of the Pharisees say this against the Sadducees, who believed neither one nor the other. St. Paul had already mentioned, chap. xxii, that he had seen a vision. *Beausobre.*

11. — *the Lord stood by him,*] The Lord Jesus. *Dr. Whitby, Pyle.*

—— *so must thou bear witness also at Rome.*] It was by Divine appointment that St. Paul was to go to Rome, but without any constraint being laid upon his will. His appeal to Cesar was used by him as an expedient to deliver himself from the rage of the Jews, chap. xxv. 11, &c. *Dr. Whitby.*

12. — *certain of the Jews banded together,*] It was a practice too common among the zealots of the Jews at that period, to cut off, without any judicial process, those whom they considered as transgressors of the law, and enemies of the people. That the chief priests and Sanhedrim approved of such practices, appears too plainly from the confident address of these Jews to them, ver. 14, 15, and their consent to the fact at ver. 20: thus plainly proving, by their lying and murderous dispositions, that they were the children of the devil, John viii. 44. See chap. xxv. 2, 3. *Dr. Whitby.*

17. *Then Paul called one of the centurions*] Observe, that St. Paul avails himself of all possible means of securing himself from danger, notwithstanding the intimation that had been made to him at ver. 11. *Abp. Newcome.*

23. — *to go to Cesarea,*] Cesarea was at this time the ordinary residence of the governour of Judea. *Beausobre.*

—— *at the third hour of the night;*] About nine o'clock at night. He chose the night, the better to preclude any attempt on the part of the Jews to kill St. Paul on the road. *Bp. Pearce.*

24. — *provide them beasts,*] Provide beasts for St. Paul and those who guarded him. *Bp. Pearce.*

—— *unto Felix the governor.*] Felix was the brother of Pallas, the favourite of the Roman emperour Claudius; and it was

Anno DOMINI 60.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAP. XXIV.

Anno DOMINI 60.

1 *Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.*

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

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through this influence that he was made governour of Judea. History describes him as a monster of cruelty, avarice, and licentiousness. *Beausobre.*

27. — *with an army,*] Rather, 'with the soldiers.' *Bp. Pearce.*

—— *having understood that he was a Roman.*] It appears (chap. xxii. 24, 25) that he did not know St. Paul to be a Roman citizen till after he had rescued him; so that he seems to have been desirous of representing his conduct in a favourable light to the Roman governour. *Bp. Pearce.*

31. — *to Antipatris.*] A town anciently called Capharsalama, 1 Mac. vii. 31, which was rebuilt by Herod, and named after his father Antipater. It was about thirty-eight miles from Jerusalem, and about twenty-seven from Cesarea. *Calmet.*

35. — *Herod's judgment hall.*] The word, rendered "judgment hall," signifies the house of the pretor, where causes were sometimes heard. This at Cesarea was called "Herod's," because it was built by Herod the Great, for his own palace; but, afterwards, it was converted into a residence for the Roman governour; one part being made a place of confinement for particular prisoners. *Dr. Stack.*

Chap. XXIV. ver. 1. — *descended with the elders,*] Came down with the elders to Cesarea. To go from the capital city, Jerusalem, to any place, is called going down; and to go to Jerusalem is called going up, chap. xxv. 1. *Bp. Mann.*

—— *a certain orator named Tertullus,*] It is probable, from the name, that this was a Roman advocate, whom the Jews engaged on this occasion, as being more conversant in the Roman language, and the forms of justice. *Beausobre.*

2. — *and that very worthy deeds are done* &c.] There was much flattery in this preamble, mixed with some truth. Felix had been of service in clearing the country of banditti, with which it had abounded; among others, he had put to death a chief of robbers, named Eleazar, and an Egyptian impostor. Still he was a cruel and tyrannical governour; insomuch that, within two years after this, the Jews preferred a publick accusation against him before the Roman emperour. *Bp. Pearce, Beausobre.*

5. — *a mover of sedition*] One who stirreth up tumults. He plainly means that the Jews could no where be quiet for the tumults, which he caused against them by means of his converts, the sect of the Nazarenes. *Bp. Pearce.*

—— *of the sect of the Nazarenes:*] This is the only passage in Scripture where Christians are called by this name, although the name had often been applied to Christ Himself. See chap. ii. 22; iii. 6; iv. 10, &c. *Beausobre.*

6. — *and would have judged according to our law.*] It appears from chap. xxi. 31, that they were going to do more than seize and judge him; they were about to kill him when Lysias interposed. *Bp. Pearce.*

Anno DOMINI 60. A. D. 53. *Felix* made procurator over *Judea.*

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings. Anno DOMINI 60.

18 [a] Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. [a] Chap. 21. 27.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [b] Touching the resurrection of the dead I am called in question by you this day. [b] Chap. 23. 6.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

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10. *Then Paul, — answered,*] Tertullus had brought charges against St. Paul for sedition, for heresy, as a ringleader of the Nazarenes, and for profanation of the temple. St. Paul in his defence answered to each of these charges. 1st, He denied the charge of sedition, because it was only twelve days since he came to Jerusalem to keep the feast of Pentecost, during which time he had neither debated with any one in the temple, nor excited sedition among the people, ver. 10—13. 2d, He confessed himself a Christian, but denied that Christianity was a heresy; on the contrary, he maintained that it was conformable to the Law and the Prophets; that he held the hope which they did, of a general resurrection from the dead, and that his practice was conformable to his profession, for he endeavoured always to maintain an unoffending conscience, ver. 14—16. 3d, He denied the charge of profaning the temple, ver. 17—19; and, 4thly, he challenged the chief priests themselves to bring forward any misdemeanour which he had committed, before the Sanhedrim, ver. 20, 21. *Dr. Hales.*

—— *thou hast been of many years a judge*] Felix had been governour between five and seven years, as is pretty generally agreed. St. Paul, on this account, addresses him with the greater confidence, as a judge qualified to know the Jewish opinions, customs, and laws; without frequent reference to which the Apostle could not make his defence. *Abp. Newcome.*

14. — *worship I the God of my fathers,*] The Roman law forbade the introduction of new objects of worship. This therefore was a very proper defence before a Roman governour. *Abp. Newcome.*

In St. Paul we have here a great instance of true Christian magnanimity. He abhorred that mean and base-spirited principle which makes it lawful for men to deny their religion when it brings them into danger; he studied no secret arts of compliance with his adversaries to secure himself; he valued his religion beyond his own safety, and regarded not all the calumnies and reproaches of his enemies, as long as he made it his constant exercise to keep a conscience void of offence towards God and towards men. He was sensible how great was the malice of his adversaries; he knew that he was to answer before a judge who regarded neither justice nor religion; yet he neither flatters his judge, nor betrays any distrust of him; he neither inveighs against his enemies nor betrays any fear of them; but with a modest freedom and a manly courage owns the main part of their accusation, and effectually vindicates at once both his religion and his own innocence. *Bp. Stillingfleet.*

—— *believing all things which are written* &c.] In making his own defence, St. Paul makes also the defence of his religion, which consisted, he implies, in believing all that the law had prefigured, and the Prophets foretold, concerning the Messiah, and the calling of the Gentiles. *Beausobre.*

15. — *which they themselves also allow,*] That is, the Pharisees and the bulk of the nation.

—— *both of the just and unjust.*] The Pharisees, according to Josephus, restrained the resurrection to the just, condemning the unjust to perpetual torment without resurrection. Hence these words, marking the difference between the resurrection expected by St. Paul and that expected by the Pharisees. *Dr. Whitby.*

17. *Now after many years*] After many years of absence from Jerusalem, probably about six. *Bp. Pearce.*

—— *I came to bring alms*] It appears from Philo, that it was customary for the Jews, however dispersed, to send offerings to Jerusalem. *Bp. Pearce.*

22. — *having more perfect knowledge of that way,*] Felix, having been many years governour of Judea, and having had his residence at Cesarea, where Cornelius the centurion and his friends were converted, where St. Philip the Evangelist dwelt, and where there were many disciples, chap. xxi. 8, 16, had thus opportunities of becoming acquainted with "the way" of Christianity. *Dr. Whitby.* Or the meaning may be, Having become better acquainted with Christianity, from the account just given by St. Paul.

24. — *with his wife Drusilla,*] Drusilla was the daughter of Herod Agrippa, mentioned at chap. xii. 1, 19. Felix, when procurator of Judea, fell in love with her, and seduced her from her husband Azizus, king of the Emesians, prevailing on her, by means of his agents, to quit her husband and marry him. By this, he shewed both his injustice and incontinence. *Bp. Pearce.*

Anno DOMINI 60.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Anno DOMINI 62.

CHAP. XXV.

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

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25. — *of righteousness, temperance,* &c.] The subject matter of St. Paul's discourse before Felix is not more remarkable for its general excellence and importance, than for its particular suitableness in regard to the person whom he addressed. The two vices, of which Felix was most remarkably guilty, were injustice and intemperance, as historians of unsuspected credit, both heathen and Jewish, inform us. In particular, Josephus tells us, that Drusilla, who now sat with him on the judgment seat, was the wife of a foreign king, who had been enticed by Felix into an adulterous connexion. Nothing therefore could be more appropriate than a discourse concerning righteousness and temperance, before such a cruel and voluptuous person; nothing more proper than to put this unjust judge in mind of another, a more impartial and dreadful tribunal, before which he himself should one day stand and be judged. *Bp. Atterbury.*

What a sincere and disinterested spirit appears in St. Paul on this occasion! He stood accused of heinous crimes, and was ready to sink under the malice and mighty power of his accusers, the high priest and chief men of the Jewish Sanhedrim then present, and soliciting a severe sentence against him. And yet he seems regardless of the imminent peril in which he was, and, forgetting his own private interest, and all concern for himself, turns all his thoughts and bends his whole force towards promoting the general interest of the Gospel, and the salvation of souls. Again, how do we observe in his conduct marks of undaunted and exemplary courage! He fears not, we see, to utter necessary, though harsh and ungrateful truths, in the ears of one who had the power of life and death over him. He knew with what dangers the faithful discharge of his duty would in this case be attended; how impatient the great are under reproof, even when couched in the least offensive language; and yet no such consideration repressed his godly zeal, or checked his freedom; he conducted indeed his discourse with great caution and prudence, yet with such force and success, as to strike confusion and terrour into the person for whom they were intended. *Bp. Atterbury.*

—— *Felix trembled,*] Let us well observe the wonderful effect that followed on St. Paul's discourse. The mind of Felix was filled with horrour, at the remembrance of past crimes, and the apprehension of a future reckoning: and these inward fears and forebodings appeared in the outward and visible marks of a great consternation. Though he was one of the mightiest men on earth, and St. Paul a poor despised prisoner; though he was then sitting on the seat of judgment, where it behoved him to do nothing that misbecame his high place and character; yet he could not dissemble the pangs and agonies of his uneasy mind. "He trembled." We learn from this instance how great is the force and efficacy of the word of God, duly handled and applied. There is no sin so secret, that it will not find out and expose; no heart so hard, that it cannot soften; no conscience so far plunged in lethargick sleep, that it is not able to rouse. How should this instance of the operative virtue of God's word reproach our sluggishness and insensibility! An impure and wicked heathen, we hear, trembled at St. Paul's doctrine. The same doctrine sounds every day in the ears of negligent Christians without terrifying, without alarming them. The same Apostle still reasons with them in his Epistles concerning righteousness, temperance, and judgment to come: but he reasons to no purpose; his words seem to them as idle tales: they neither feel their force nor regard their meaning. Surely, for this, Felix shall one day rise up in judgment against them: for he heard and trembled. *Bp. Atterbury.*

—— *Go thy way for this time;* &c.] Whenever we find our consciences touched to the quick by some awakening circumstance or discourse, let us beware that we do not endeavour to get rid of the smart, and dismiss such troublesome reflections, by saying to them, as Felix did, "Go thy way for this time; when I have a convenient season, I will call for you." For, *this* is the proper time, *this* the most convenient season for our entertaining them, and conversing with them, when they press to be admitted and heard. Let us not therefore call in company, business, or pleasure, to divert our thoughts from their present melancholy employments, but rather let us study every way to cherish and promote these good beginnings by retirement, meditation, and prayer. Let us commune with our own hearts in our chambers and be still, Ps. iv. 4; let us suffer these terrours freely to reason and plead with us till they have persuaded us there in private; but let us reapply, enforce, and improve these good impressions, till we have riveted their influence fast in our minds, and attained the end for which the good Spirit of God intended them, even till, by means of them, we have wrought out "a repentance to salvation not to be repented of," 2 Cor. vii. 10. *Bp. Atterbury.*

26. *He hoped also that money* &c.] We unhappily see that the seed of the word, sown by the Apostle, "fell among thorns." The love of unjust and oppressive gain quickly returned upon Felix, and drove out the impressions of St. Paul's reasonings; and when he had once stood the shock of his conscience, and got the better of his fears, he afterwards heard the same things said, without any degree of the same remorse and concern. He sent for St. Paul often, and communed with him with no other design but that of gratifying his curiosity and extorting a bribe from him. So suddenly and easily may the best reflections be stifled, and the strongest convictions overborne by the force of one prevailing vice or lust, that hath gotten an absolute dominion over us. *Bp. Atterbury.*

Happy had it been for Felix, if he had been moved by the discourse of St. Paul to that "godly sorrow which worketh repentance." But unfortunately he dismissed his good thoughts and the Apostle together. He sent for him indeed afterwards, and communed with him; but this was not done from any religious motive, but merely from avarice. He had heard St. Paul say, that he brought "alms to his nation and offerings," and he might suppose that he could not want money for his own uses and occasions. Thus the lightning which darted upon his soul, vanished almost as soon as it appeared; and it were well if there were not too many, like Felix, having only short transient fits of religion, and never improving them into habits. They easily frame some excuse for putting off the necessary work of repentance and reformation to a more convenient season. But there can be no season to make our peace with God so convenient as the present; and such is the uncertainty of human life, that, if it be not done now, it may be done never. Let us therefore consider in this our day the things which belong unto our peace, before they are hid from our eyes. *Bp. Newton.*

27. — *Porcius Festus*] Felix was removed by Nero from his situation of procurator of Judea, and Porcius Festus appointed to succeed him. *Dr. S. Clarke.*

—— *willing to shew the Jews a pleasure,*] The Jews were not grateful for this; for, as soon as Felix was recalled by the emperour Nero, the Jews of Cesarea went to Rome to prefer complaints against him; from the consequences of which he escaped with difficulty. *Beausobre.*

Anno DOMINI 62. NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them ‖ more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

‖ Or, as some copies read, *no more than eight or ten days.*

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. Anno DOMINI 62.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

Chap. XXV. ver. 3. — *laying wait in the way to kill him.*] That is, designing so to do when St. Paul was on the road. *Bp. Pearce.*

6. — *more than ten days,*] Some manuscripts read, as the margin states, "No more than eight or ten days."

8. — *Neither against the law of the Jews,*] For he had committed nothing against the customs of their fathers, chap. xxviii. 17, and to the Jews he became as a Jew, 1 Cor. ix. 20; nor against the temple, for he had neither profaned it, nor raised any tumults in it, chap. xxiv. 18; nor against Cesar, whom he commanded all men to obey, as from the ordinance of God, Rom. xiii. 1—7. *Dr. Whitby.*

10. — *I stand at Cesar's judgment seat,* &c.] How admirably does the Apostle, in this reply, guard both his safety and his character; how contrary is his behaviour on this occasion to the artifice and conscious guilt of imposture on the one side, or the folly of enthusiasm on the other. *Dr. Graves.*

11. — *no man may deliver me unto them.*] The words translated "deliver me" properly signify, deliver me up to them by way of doing them a pleasure or favour. *Bp. Pearce.* The expression means, No man can justly deliver me unto them; not only as I am an innocent person, having done no wrong, ver. 10; but also, as being a Roman, who ought therefore to be judged, not by them, and according to their laws, but at the tribunal of Cesar, and by the Roman laws. *Dr. Whitby.*

—— *I appeal unto Cesar.*] It was the right and privilege of every freeman of Rome, in a criminal cause, to appeal from the governing magistrate of the province to the emperour: the effect of which was, that the person who appealed was sent to Rome, and had his cause there tried by persons acting for that purpose under a commission from the emperour. *Bp. Pearce.*

The Roman emperours called themselves by the title of Cesar, whatever was their proper name: the emperour, to whom St. Paul appealed, was Nero. *Bp. Mann.*

12. — *with the council,*] It appears expressly from a passage in Cicero's speech against Verres, that it was usual for the Roman presidents to have a council, consisting of their friends and other chief Romans in the province. *Archdeacon Paley.*

13. — *king Agrippa and Bernice*] This Agrippa was the son of Herod Agrippa, mentioned at chap. xii. 1. Upon the death of his father's younger brother Herod, he succeeded him in the kingdom of Chalcis, by favour of the emperour Claudius. Claudius afterwards gave him other dominions in Judea, to which Nero made further additions. Bernice was the sister of this Agrippa, and of Drusilla mentioned at chap. xxiv. 24. Josephus says, that she was suspected of living in an incestuous intercourse with her brother Agrippa. *Bp. Pearce.*

19. — *of their own superstition,*] It was customary for heathens to speak of the Jewish religion by this name. Thus Quinctilian

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20 And because ‖ I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

‖ Or, *I was doubtful how to enquire hereof.*

21 But when Paul had appealed to be reserved unto the ‖ hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

‖ Or, *judgment.*

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

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CHAP. XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

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calls Moses the author of the Jewish superstition. *Beausobre.* But probably no evil imputation is here intended by the name, and it should rather be rendered 'religion,' since Festus would scarcely speak with disrespect of Judaism while he was addressing Agrippa a Jew. *Abp. Newcome.*

—— *of their own superstition, and of one Jesus,*] Nothing could be more in the character of a Roman governour than these words. They also supply us with a proof of the fairness of the sacred writers. A dishonest narrator would not have represented his cause, or have made a great magistrate represent it, in such a manner as this; that is, in terms not a little disparaging, and bespeaking, on his part, much unconcern and indifference about the matter. *Archdeacon Paley.*

21. — *unto the hearing of Augustus,*] All the Roman emperours assumed the title of Augustus as well as that of Cesar. *Bp. Pearce.*

23. — *into the place of hearing,*] Probably some room in the palace of Festus, where he was wont to give audience. That which here passed was not a trial of St. Paul, for no Jews were present to accuse him, and he could not be tried any where but at Rome, after he had appealed unto Cesar. *Bp. Pearce.*

Chap. XXVI. ver. 2. *I think myself happy,* &c.] In this speech of St. Paul before king Agrippa, giving an account of his conduct both before and after his conversion, we discover a character of wisdom, of moderation, and at the same time of ingenuity, steadiness, and courage, which very plainly denote the innocence and zeal of this Apostle. The mild and respectful, but, at the same time, frank and sincere manner, in which he spake upon this occasion, should teach us to answer always, as we are exhorted by St. Peter, with meekness and humility, those who require an account of our faith, and of the hope which is in us; and never to conceal or dissemble the truth. *Ostervald.* We here observe the beauty and force of the most persuasive eloquence, the sincerity of the Christian, and the authority and majesty of the Apostle. *S. Clark.*

3. — *to be expert in all customs* &c.] Agrippa, as being a Jew, educated under his father, Herod Agrippa, who resided as king of Judea at Jerusalem, had now, by permission of the emperour, the direction of the sacred treasure, the government of the temple, and the right of nominating the high priest. *Dr. Doddridge.*

5. — *after the most straitest sect*] After the sect of our religion, the most rigid in points of faith, and most exact in the ceremonial duties, of all others. *Pyle.*

6. *And now I stand and am judged* &c.] And now the very point on which I am accused is no other than that great Divine promise made to Abraham and the Patriarchs; namely, the promise of Christ the Messiah, and of our resurrection and future state, now proved and demonstrated by His rising from the dead. *Pyle.*

7. *Unto which promise* &c.] Which promise has ever been received by all Jews of right faith, and is the spring and foundation of all the worship they constantly pay to God. *Pyle.*

—— *our twelve tribes,*] Although ten out of the twelve tribes never returned from the Babylonish captivity, yet there were a great number of individuals from those ten tribes who joined the two that returned. *Beausobre.*

—— *For which hope's sake, — I am accused* &c.] Concerning which hope I am accused; that is, for saying that God hath

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8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

[a] Chap. 8. 3.

10 [a] Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them.*

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

[b] Chap. 9. 2.

12 [b] Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

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17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me.*

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

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raised up from the dead Jesus whom they have crucified, and that this Jesus is the hope of Israel, chap. xxviii. 20; some of them maintaining that there is no resurrection of the dead at all, and others denying that Christ is risen from the dead. *Dr. Whitby.*

In this passage we have the strength of the Apostle's argument to prove the truth of the mysterious doctrine of the resurrection. He first shews that it was not a vain thing to believe this doctrine, because God had promised it, ver. 7. For no tradition of fathers, no conjectures of philosophers, no power of nature, could be a sufficient foundation to build such an article of faith upon; nothing short of the promise made by God. 2d, That it was not a new doctrine started by him to disturb and perplex the minds of men; it was a promise made to "our fathers," that is, it was involved and implied in the great promise of the Messiah, and the happiness of the world to come by Him; the full and complete enjoyment of which happiness must suppose a resurrection from the dead. 3d, That it is not an unreasonable doctrine. "For why should it be thought a thing incredible with you, &c." In this the Apostle has shewn us the true method of asserting and defending the mysteries of the Christian faith; namely, not by undertaking to demonstrate, by natural reason, things which are incapable of it; but by first proving them to be the subject of Divine revelation, and then shewing that there is no objection from reason, which can make that revelation incredible. *Bp. Stillingfleet.*

8. — *incredible with you,*] With you Jews; Agrippa, whom he addressed, being a Jew. *Bp. Pearce.*

Agrippa was an observer of the Mosaick law; and, according to his own principles, ought to believe the possibility of a resurrection of the dead: and, if he conceded this as a general argument, St. Paul was ready to press the conclusion: Why then do you make any difficulty in crediting a particular instance of the power of the Almighty? *Brewster.*

9. — *of Jesus of Nazareth.*] This was a title of contempt applied by the Jews to our Lord. St. Paul probably uses it in imitation of his Lord's humble manner of expressing Himself, recorded at chap. xxii. 8. *Abp. Newcome.*

10. — *many of the saints*] Many of the Christians. See chap. ix. 13, 32, 41. *Bp. Mann.*

—— *I gave my voice against them.*] I was a principal actor (chap. vii. 58) and approver of the sentence, chap. viii. 1. *Dr. Hammond.*

11. — *to blaspheme;*] To speak evil of Jesus and His religion. *Abp. Newcome.*

—— *even unto strange cities.*] Forcing them to fly to foreign cities. *Dr. Whitby.*

16. — *of those things in the which I will appear unto thee;*] Instances of Jesus's appearing to St. Paul are found at chap. xviii. 9; xxii. 18; xxiii. 11; also at 2 Cor. xii. 1, 2. *Bp. Pearce.*

17. *Delivering thee from the people,*] From the Jews. *Bp. Pearce.*

18. — *among them which are sanctified*] These words are not to be joined with those that follow. The sense is, "That they may receive, by faith in Me, forgiveness of sins, and inheritance among them which are sanctified." *Bp. Pearce.*

22. — *the prophets and Moses*] Moses is mentioned separately from the other Prophets, as being the great lawgiver of the Jews.

23. *That Christ should suffer,*]. Rather, That Christ should be a suffering One, a suffering Saviour. *Bp. Pearce, Pyle.* See Isai. liii. 3, &c.

—— *should shew light*] That is, the light of true religion,

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24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

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31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAP. XXVII.

1 *Paul shipping toward Rome,* 10 *foretelleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are tossed to and fro with tempest,* 41 *and suffer shipwreck,* 22, 34, 44 *yet all come safe to land.*

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the

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cleared from the shades of ignorance and errour; the tidings of a happy immortality. *Beausobre.*

24. — *Paul, thou art beside thyself;*] We perceive, by the judgment which Festus here forms respecting St. Paul, taking him for a madman, that the most serious things seem folly to the worldlyminded. The wise and respectful answer which St. Paul returns to Festus, is a noble instance of moderation and courage. *Ostervald.*

27. — *believest thou the prophets?*] The miracles, sufferings, and death of Christ, compared with the prophecies of the Old Testament, were abundantly sufficient evidences of the truth of the Gospel. Upon this ground St. Paul asks the question, "Believest thou the Prophets?" Agrippa was by nation and by profession a Jew. St. Paul therefore, knowing it was impossible to doubt this, answers for him, "I know that thou believest." Thus the conclusion, which he leaves him to draw, is this; Since thou believest the Prophets, and since thou knowest that the predictions concerning the Messiah are accomplished in Jesus of Nazareth, thou canst not but own that the Gospel is true, and that I have done well to obey the heavenly vision, in preaching Jesus of Nazareth as the Christ. *S. Clark.*

28. — *Almost thou persuadest me* &c.] An impression was made on Agrippa by the discourse of St. Paul, but that impression was not to salvation, since Agrippa took no farther care to be instructed therein. It is in vain to be but faintly affected with the word of God, or to be a half, an almost Christian. We must be so altogether, and with all the affections of our soul. *Ostervald.*

We see how great was the evidence and force of what the Apostle delivered when the king owns himself almost persuaded to become a Christian. And why not altogether? Was it for want of sufficient proofs? Certainly not. The arguments, which the Apostle used, were so convincing, that, had he only thoroughly and seriously given his attention to them, he would have been not only almost, but altogether persuaded. It was not therefore for want of evidence that he was only almost convinced, but for want of due consideration and attention. He would not give himself leisure thoroughly to weigh these things, agreeably to their importance. He was in haste, and had other things to mind. Besides this, his pride made him unwilling to yield to the persuasions of his prisoner, and the purity of the Christian doctrines would ill have agreed with that indulgence of sinful passions in which he habitually lived. These then were invincible obstacles to his becoming a thorough Christian: so that, though he was by the force of truth almost persuaded, yet he persisted in his infidelity to the last, and, as history assures us, perished in it. This history affords to all Christians a very instructive and important lesson. In how lively a manner does this king represent the case of multitudes in our day, who are often almost persuaded to become Christians; that is, true, sincere, and faithful disciples of Christ, yet through the power of their lusts, and their love of the world, are never thoroughly persuaded, and come to a full resolution! In one sense, indeed, they are Christians; that is, they profess the Christian name, to which they have been bred, and they perhaps see the evidence of the truth of the Gospel, so that they cannot but believe it. To them the same appeal may be made, which St. Paul made to Agrippa; but still they are not persuaded to become the subjects of Christ indeed, and to be governed by His holy laws. *S. Clark.*

—— *a Christian.*] It hence appears, that this had become a common name of a disciple of Christ, since the Christians were first so called at Antioch, chap. xi. 26. *Beausobre.*

29. — *I would to God,* &c.] Every body must be charmed with the spirit and good manners of the Apostle, and the decency and delicacy of his answer. *Bp. Newton.*

—— *except these bonds.*] The chain which he carried, and by which his hand was usually bound to the soldier who guarded him, chap. xxviii. 20. *Abp. Newcome.*

32. —*This man might have been set at liberty,* &c.] This publick attestation of St. Paul's innocence from so noble and learned a judge as Agrippa, was highly advantageous. It contributed to soften the prejudices of the Jews in general against St. Paul, as an apostate and subverter of the law of Moses; and to counteract, as false and malicious, the accusations of the chief priests, which might follow him to Rome; while it tended to gain him greater indulgence from Festus, and a more favourable representation of his case to the emperour, when sanctioned by so high and so respectable a Jewish authority. *Dr. Hales.* It was probably owing to Agrippa's favourable representations that St. Paul was treated so indulgently while in the ship and at Rome, as is related in the following chapters. *Bp. Pearce.*

Chap. XXVII. ver. 1. — *that we should sail*] By the expression "we," it appears that St. Luke, the writer of this book, was on board the ship in which St. Paul sailed; and this enabled him to give so particular an account of the voyage and shipwreck. *Bp. Pearce.*

2. — *of Adramyttium,*] This was a seaport town in Mysia, in the lesser Asia, over against the island of Lesbos. *Dr. Wells.*

Anno DOMINI 62. coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ‖ Crete, over against Salmone;

‖ Or, *Candy.*

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them,*

10 And said unto them, Sirs, I perceive that this voyage will be with ‖ hurt and much damage, not only of the lading and ship, but also of our lives.

‖ Or, *injury.*

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11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence,* they sailed close by Crete.

14 But not long after there ‖ arose against it a tempestuous wind, called Euroclydon.

‖ Or, *beat.*

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

—— *one Aristarchus,*] Aristarchus was a convert of Macedonia, who accompanied St. Paul in his travels from Macedonia to Jerusalem, chap. xix. 29; xx. 4; was a coadjutor with him in the work of the Gospel, Philem. ver. 24; went with him to Rome, and was there in bonds with him, Coloss. iv. 10; and on this account he is here taken notice of, as a companion of St. Paul in the voyage. *Dr. Whitby.*

3. — *to go unto his friends*] There were Christians in Phenicia, where Sidon was, as appears from chap. xi. 19. *Bp. Pearce.*

4. — *we sailed under Cyprus,*] They were obliged, it appears, to sail between Cyprus and the coast of Asia, by Cilicia and Pamphylia, leaving that island on the left hand, because the southwest wind would not permit them to pass to the south of it. *Dr. Doddridge.*

5. — *Myra, a city of Lycia.*] Myra was the capital of that province. *Dr. Wells.*

7. — *against Cnidus,*] Cnidus stood on a promontory of the same name, in that part of the province of Caria, which was more peculiarly called Doris. *Dr. Wells.*

—— *the wind not suffering us, we* &c.] It appears that the master of the vessel designed to take the shortest cut to Italy from Cnidus, steering directly westward, and so keeping to the north of Crete; but, the wind not permitting, they were obliged to change their intended course, and to let the ship sail under the east and southeast of Crete. *Dr. Wells.*

—— *Salmone;*] Was a promontory or cape on the eastern side of Crete. *Dr. Wells.*

8. — *fair havens;*] This, it is reasonably supposed, is the same with, or at least a part of, that coast of Crete, which is called by Stephanus the Fair Shore or Coast. *Dr. Wells.*

9. — *the fast was now already past,*] Meaning the great fast of expiation, instituted Levit. xvi. 29, which took place on the 10th of the month Tisri, answering to about the 25th of our September. Thus, on account of the lateness of the season, sailing was dangerous. It appears that, at this season, the equinoctial gales prevail in the Mediterranean; and sailing, on account of them, used to be laid aside for the winter. *Dr. Whitby.*

—— *Paul admonished them,*] St. Paul, it will be remembered, had now had considerable experience in voyages by sea, in the course of his several journies. He had been oftener in danger too by sea than St. Luke has recorded. See 2 Cor. xi. 25. *Bp. Pearce.*

14. — *a tempestuous wind, called Euroclydon.*] It is pretty generally agreed among the learned that the wind here meant is a northeast wind; and the word Euroclydon is, in fact, thought to be a corruption from two words which signify the east and the north. *Dr. Hammond, Grotius.*

The word translated "tempestuous" denotes properly a violent storm, with a whirlwind attending it. The ancient name is still preserved in the term Tuffoone, which is now used by seamen in the Levant. *Bp. Pearce.*

15. — *was caught,*] Was borne away by the wind. *Abp. Newcome.*

16. — *a certain island — called Clauda,*] The name of this island is given differently by different geographers. Ptolemy calls it Claudos; Strabo, Gaudos; Pliny and others, Gaudon. *Grotius.*

—— *to come by the boat:*] To be masters of the boat; it seems they were in danger of losing it, and, for fear of so doing, drew it into the ship, ver. 30. *Bp. Pearce.*

The Eastern people are wont to leave their skiffs in the sea, fastened to the stern of their vessels; as appears to have been done in this instance. *Sir J. Chardin.*

17. — *undergirding the ship;*] Undergirding a ship is still practised by seamen in violent storms. It is done by passing rope under the ship, and fastening the ends together, to hold the sides of the ship tight together, and keep the timbers from starting. *Bp. Pearce.*

—— *into the quicksands,*] Meaning, perhaps, the large bank of sand, called Syrtis Major, which is on the coast of Africa, near the country of Cyrene; to this a strong northeast wind would carry the vessel directly from Clauda. *Bp. Pearce.*

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18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

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28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

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18. — *they lightened the ship;*] It appears from ver. 38, that they did not, in the first instance, throw overboard all the freightage of the ship. *Beausobre.*

20. — *when neither sun nor stars — appeared,*] At that time, the mariner's compass not being known, they had no means of directing their course, but by the observations they could take from the sun by day, and the stars by night. *Bp. Mann.*

21. — *after long abstinence*] See note at ver. 33.

25. — *I believe God, that it shall be even as it was told me.*] In this speech of St. Paul, delivered under very peculiar circumstances, we are taught how far the providence of God interferes in the accomplishment of human purposes. We are not told that the storm was raised on account of St. Paul, or on account of any person in the ship. And yet many particular events were to be brought about by means of it: a barbarous country was to be introduced to the first light of the Gospel; the lives of all those who sailed with the Apostle were to be preserved for his sake; and, for any thing that appears to the contrary, not only the lives but the souls of many might be saved. Thus are the general laws of nature subservient to the influences of a particular Providence. The winds may blow, and the waves roll. This is the original destination of the Creator. But the moral as well as natural ends, to which they may be adapted, are instances of that superintending care, which every day, every hour, every moment, is extended over our heads. A firm belief of this keeps alive the spirit of piety in our hearts. It tells us that we are never beyond the reach of Omnipotence; we are never out of the protection of One, who hath begotten us again unto a lively hope, and who graciously permits us to call Him Father; a word which no one can repeat without bringing to his recollection every thing that is kind, forgiving, compassionate, and good. *Brewster.*

27. — *when the fourteenth night was come,*] That is, after their sailing from "fair havens," ver. 8, 13. *Bp. Pearce.*

—— *in Adria,*] Or the Adriatick sea, comprehending not only the part of the Mediterranean which bears that name in modern geography, but also, as the learned have shewn from the writings of the ancient geographers, all the sea lying between Sicily and Crete. *Dr. Wells, Bp. Pearce.*

28. — *and found it fifteen fathoms.*] The sea being more shallow than when they sounded the first time, they concluded that land was near. *Bp. Mann.*

29. — *cast four anchors out of the stern,*] However unusual it may be in modern times for an anchor to be dropped from the stern of a ship, it may be collected from passages in different authors that this custom frequently prevailed in ancient times. *Bp. Pearce.* The large modern Egyptian ships, called saiques, always carry their anchors at their stern, and never at the prow. *Sir J. Chardin.*

31. — *Except —, ye cannot be saved.*] Meaning that, without the assistance of these men remaining in the vessel, all would be lost. *Bp. Mann.*

This does not at all contradict the observation which the Apostle made before, that there should be "no loss;" as he implied that God would bless the exertions which should be made. These were the conditions of safety. We have every reason on all occasions to rely on the Divine promise: but we must at the same time remember, that God requires us to do, in all ordinary cases, whatever the abilities which He hath given us will permit. When we neglect these means of assisting ourselves, we tempt God. *Brewster.*

33. — *and continued fasting,*] A strong expression, implying that they had taken very little nourishment, as indeed is generally the case during a storm at sea. *Beausobre.* The meaning seems to be, that they had no set times of eating, but had taken only short, scanty, and irregular meals. *Dr. Whitby.*

34. — *for this is for your health:* &c.] Having exhausted your spirits and strength by the fatigue you have undergone, food is absolutely necessary for your support: for much labour still remains for you; however, do not despair, you will all escape at last unhurt. *Bp. Mann.*

—— *not an hair fall*] A proverbial expression, implying complete and perfect safety, Luke xxi. 18; 1 Sam. xiv. 45, &c. *Beausobre.*

Anno DOMINI 62.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

‖ Or, *cut the anchors, they left them in the sea, &c.*

40 And when they had ‖ taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

Anno DOMINI 62.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAP. XXVIII.

1 *Paul after his shipwreck is kindly entertained of the barbarians.* 5 *The viper on his hand hurteth him not.* 8 *He healeth many diseases in the island.* 11 *They depart towards Rome.* 17 *He declareth to the Jews the cause of his coming.* 24 *After his preaching some were persuaded, and some believed not.* 30 *Yet he preacheth there two years.*

AND when they were escaped, then they knew that the island was called Melita.

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35. — *gave thanks to God*] The behaviour of St. Paul on this occasion exhibits, in a very striking manner, his true and genuine piety. Though placed in circumstances of imminent and pressing danger, he does not forget to return his grateful thanks to God for the sustenance with which His bounteous providence supplied him; and, in so doing, he affords to all Christians an example of religious gratitude, which they will do well seriously to consider, and carefully to imitate.

—— *in presence of them all:*] The whole ship's company were witnesses to the piety of St. Paul: the good effects therefore might be proportionally extensive, and his example might be visible, when he himself should be no longer present. They saw his heart in his actions: and, heathens as they were, doubtless they would for the future think reverently of the God of St. Paul; and some of them, perhaps, might be led to the true worship of Him, whom they were thus taught to respect. *Brewster.*

36. *Then were they all of good cheer,*] We should well observe what comfort and encouragement are derived to the whole ship's company from the presence of St. Paul. We see this blessed Apostle infusing confidence, and even cheerfulness, into those, from whom hope itself was departed. The reason why many sink into despair, and are lost in a troubled sea of sorrow, is, that they have no friend to administer properly the comforts of religion; none to raise their thoughts from the storm that beats upon them to the mercy of that God who stilleth the raging of the sea. See how the Apostle performs this office to those, who had brought him into all this danger, by neglecting his advice. Instead of being offended at their past perverseness, he considers their present distress, informs them how they are all to be given to his prayers, encourages them to eat with thankfulness for their necessary refreshment, and sets them the example in his own person. *Jones of Nayland.*

38. — *cast out the wheat*] This vessel of Alexandria (ver. 6) seems to have been laden with wheat, to carry to Rome, as was frequently done. *Beausobre.*

40. — *and loosed the rudder bands,*] In the original, "the bands of the rudders," the term "rudders" being plural. It appears from several passages in ancient authors, that some of the ships of the ancients had more rudders than one. By the term "bands" seem to be meant such ropes as were used for fastening the rudders in some particular position. *Bp. Pearce.*

42. — *the soldiers' counsel was to kill the prisoners,*] As St. Paul himself, being a prisoner, must have fallen a sacrifice to this barbarous execution, we have here a striking instance of the insensibility and brutality of the human mind, when it is neither polished by learning, nor rectified and softened by a knowledge of God. How strange is it that these soldiers have neither the gratitude nor compassion to shudder at the consequence of this bloody proposal, for the sake of St. Paul, to whom they were indebted, not only for admonition, but also for their lives. *Jones of Nayland.*

We learn, from this instance of the shipwreck of St. Paul, that the best of men are liable to misfortunes as well as other people; that they are not only involved in the general calamities which befall mankind, but are also subject to particular accidents and disasters of their own. From this and other instances, let us comfort ourselves that misfortunes are no certain marks and tokens of the Divine displeasure; they are rather frequently sent for the exercise of our patience, for the trial and illustration of our virtue, and will work for us a far more exceeding and eternal weight of glory. *Bp. Newton.*

Chap. XXVIII. ver. 1. — *the island was called Melita.*] It has been the subject of some discussion among the learned, whether this is the island now called Malta, or another in the Adriatick sea, bearing the name of Melida. However, by far the most general opinion is, that the island of Malta is meant. This island is situated in the Mediterranean sea, between Sicily and Africa, but nearer to Sicily, and on the south eastern side of it. It has been celebrated in modern history for having been possessed by the knights of St. John of Jerusalem, who were thence called the knights of Malta. One principal consideration which determines for the island of Malta being intended, is, that St. Paul and his company, after having wintered at Melita, landed at Syracuse (ver. 12, 13) in Sicily, and thence went to Rhegium in Italy. But, if Melita had been the island near the Illyrian coast in the Adriatick sea, the proper course of the ship would have been direct to Rhegium, without touching at Syracuse at all. On the other hand, in a voyage from the present Malta to Italy, it was necessary to pass Syracuse, before they could arrive at Rhegium. In addition to this, constant tradition has pointed to the island of Malta, as the place where St. Paul was shipwrecked. *Bp. Pearce, Dr. Wells.*

Painted by Sir James Thornhill

Engraved by G Cooke.

ST PAUL SHAKETH THE VIPER FROM HIS HAND.

Acts. C. 28. V. 5.

London Published by the Society for promoting Christian Knowledge Sept 1800.

Anno DOMINI 62.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. Anno DOMINI 62.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed A. D. 63. in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one

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2. — *the barbarous people*] The inhabitants of this island were originally a colony of Phenicians or Carthaginians, and had still their ancient language in use, though mixed, perhaps, with some Roman and Greek words: and it was the custom of the Romans and Greeks to give the name of "barbarians" to those people who spoke a language with which they were not acquainted. *Bp. Pearce.*

—— *shewed us no little kindness:*] These heathens, though called by the name of "barbarians," proved themselves by their actions to be far superiour in point of humanity to many of those who pass for civilized people. Certainly, hospitality to strangers, compassion to persons in distress, are not only amiable qualities as we are men, but are our distinguishing ornaments as we are Christians. *Bp. Newton.*

3. — *out of the heat,*] Obviously meaning, from among the sticks, when they began to grow warm by the fire. *Bp. Pearce.*

4. — *the venomous beast*] Rather, 'the venomous animal.'

—— *No doubt this man is a murderer,*] Thus it appears that this barbarous people had some notions of a God and a providence, and of a particular vengeance that was due to murder, and did not fail to pursue it. Indeed there is hardly any nation to be found destitute of some general notions of religion; so careful has God been not to leave Himself without witness. This passage should serve as a caution to us, how we interpret the misfortunes of others as punishments for their sins. As this life is designed only for a state of probation, and the next for a state of retribution; as here men are only placed upon their trial, and hereafter shall receive the reward of their works; it is impossible for us in many cases "to know either love or hatred," mercy or judgment, "by all that is before us," Eccles. ix. 1: there may be "just men unto whom it happeneth according to the work of the wicked," Eccles. viii. 14; and there may be "wicked men to whom it happeneth according to the work of the righteous." Not but temporal punishments are often inflicted upon men for their wickedness; and sometimes we may plainly discern the hand of God in the execution of His judgments. But, generally speaking, we cannot be too cautious and tender in making such reflections: we know too little of men and things, to say for certain what is a judgment, and what is not: there may be mercy in judgment, as there may be judgment in mercy; and it would better become us to err on the modest and charitable side, than on the presumptuous and uncharitable; for presumptuous such conclusions are with regard to God, and uncharitable with regard to men. *Bp. Newton.*

—— *yet vengeance suffereth not to live.*] Vengeance or Divine justice, which was personified by the heathens, and placed among their divinities. *Beausobre.*

The word rendered "suffereth not" signifies more properly 'hath not suffered.' They considered him as in effect a dead man, having been bitten by the venomous creature. *Beza.*

5. *And he shook off the beast* &c.] We have here a specimen of that miraculous power which accompanied the Apostles, agreeably to the prediction and promise of our Saviour, Mark xvi. 17, 18. Thus here was not merely a miracle performed, but one which had been signified beforehand by the spirit of prophecy. This miracle was well calculated to awaken the consideration of the people of the island, to convince them that an extraordinary person was come among them, and to procure the greater reverence to his person, and attention to his doctrine. And this, no doubt, with the other miracles which he wrought, contributed greatly to the easier reception of Christianity among them. So wonderfully do all events conspire to the glory of God; and so seasonably was the Apostle preserved in the crisis of imminent danger. *Bp. Newton.*

6. — *and said that he was a god.*] See an instance of a similar change of sentiments in the common people at chap. xiv. 11, 12, &c. Hercules was worshipped in this island, and the power of curing the bite of serpents was attributed to him. *Bp. Pearce, Beausobre.*

7. — *the chief man*] The governour of the island. The word in the original is, 'the first man of the people of Melita;' and it so happens that this very term is used, in an ancient inscription found in the island, to denote the governour. *Grotius.*

10. — *honoured us with many honours;*] Or 'presented us with many gifts,' as is frequently the meaning of the words here in the original. *Drs. Lightfoot* and *Whitby.*

11. — *whose sign was Castor and Pollux.*] Meaning that figures of these two supposed deities were painted on the forepart of the ship; they were thought to be propitious to mariners. *Dr. Whitby.*

12. — *Syracuse,*] This city, lying on the eastern side of Sicily, was formerly the capital of the island; being a seaport with an excellent harbour. It still bears the same name. *Dr. Wells.*

13. — *we fetched a compass,*] Meaning that, instead of pursuing a straight course, they kept along the coast of the island of Sicily. *Bp. Mann.*

—— *to Rhegium:*] A town in that part of Italy which is nearest to Sicily; now called Reggio.

Anno DOMINI 63. day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. Anno DOMINI 63.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, [a] Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: [a] Is. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, Rom. 11. 8.

—— *Puteoli:*] Now called Pozzuoli, a town not far from Naples.

14. *Where we found brethren,*] Puteoli was a city of great trade and commerce; whence it is not surprising that Christian converts should be found there, on account of the resort and concourse of strangers. *Dr. Lightfoot.*

15. — *when the brethren heard of us,*] By "the brethren" are here meant the Christians that were at Rome. *Bp. Mann.* As Christianity had now continued twenty-eight years from the ascension of our Lord, and the sound of it had gone through all the world, Rom. x. 18, it is reasonable to suppose that, as it converted Cornelius and his kinsman to the faith, so it would prevail on other Romans in various places; and that, as Rome was a place to which there was a general conflux from all places of the world, it should abound with Christian brethren from various parts. *Dr. Whitby.*

—— *Appii forum, — The three taverns:*] The former place being about fifty miles from Rome, and the latter about thirty. *Dr. Wells.*

16. — *the captain of the guard:*] In the Greek, the commander of the camp; probably the officer who commanded the part of the army stationed at Rome, called the Prætorian cohorts. *Beausobre.*

—— *was suffered to dwell by himself*] This kindness was probably shewn to him, either from the testimony the centurion had given of him, as a good and virtuous man, or on account of the letter sent by Festus to Cesar concerning him, stating that he was guilty of no crime against the Roman laws. *Dr. Whitby.* He dwelt in his own hired house, ver. 30.

—— *with a soldier that kept him.*] To whom he was bound by a chain, according to the custom of the Romans, ver. 20. See note at chap. xxvi. 29. St. Paul frequently mentions this chain in his Epistles, Coloss. iv. 18; Phil. i. 7, 13, 16; 2 Tim. ii. 9; Philem. ver. 10, 13. *Grotius.*

17. — *against the people,*] Meaning, against the nation of the Jews. *Bp. Mann.*

19. — *not that I had ought to accuse my nation of.*] The Apostle acted here as he had before done on similar occasions: he made his first offers in every place to the native or conforming Jews. With that courtesy which always marks his character, he acquaints them with all the circumstances which had led him into his present situation, and asserts his own innocence, without bringing any accusation against his countrymen. *Brewster.*

20. — *for the hope of Israel*] That is, for preaching the coming of the Messiah, and a future state. *Pyle.*

22. — *we know that every where it is spoken against.*] We should here observe the strict veracity of the historian, in publishing such an expression of the opponents of Christianity; and his confidence in the truth of the Gospel. *Abp. Newcome.*

23. — *testified the kingdom of God,*] Testified that the kingdom of God, which they expected, Luke ii. 25, 38; xix. 11, was already come, and persuaded them of the truth of the things which he asserted concerning the birth, life, miracles, &c. of Jesus Christ. He expounded to them what related to these subjects out of the Law and the Prophets, as Christ had done to His disciples after His resurrection, Luke xxiv. 26, 27. *Dr. Whitby.*

24. *And some believed — and some believed not.*] We cannot possibly have a stronger proof of candour, or less disposition to extol and magnify, than in this declaration of the effect of St. Paul's preaching to the Jews from morning till evening, on his first arrival at Rome. *Archdeacon Paley.*

25. — *by Esaias the prophet*] This passage from Is. vi. 9, is applied by Christ, and occurs four times in the Gospels, (see the marginal references,) and is once again employed by St. Paul in the Epistle to the Romans, Rom. xi. 8. *Dr. Doddridge.*

Anno DOMINI 63. and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves. Anno DOMINI 63.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, A. D. 65.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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27. — *and I should heal them.*] That is, I should heal their spiritual diseases, (which would be the effect of their conversion:) St. Mark, chap. iv. 12, gives the words, "Lest they should be converted, and their sins should be forgiven them." *Bp. Pearce.*

30. — *dwelt two whole years*] Thus this history ends at the twenty-seventh year of St. Paul, after his conversion. *Bp. Pearce.*

31. — *with all confidence,*] With all freedom or openness. *Bp. Pearce.*

—— *no man forbidding him.*] Hence it appears, that there was no edict of Nero, or of any preceding Roman emperour, against the Christians, till that which took place in the tenth year of Nero, the year following that in which St. Paul was released from imprisonment. *Dr. Whitby.*

During this residence at Rome, St. Paul wrote his Epistles to the Ephesians, Philippians, Colossians, and to Philemon; and it is probable that he wrote his Epistle to the Hebrews soon after his release. *Bp. Tomline.*

The scriptural history ends with this release of St. Paul from his two years' imprisonment at Rome, and no ancient author has left us any particulars of the remaining part of this Apostle's life. It seems probable that, immediately after he recovered his liberty, he went to Jerusalem; and that afterwards, he travelled through Asia Minor, Crete, Macedonia, and Greece, confirming his converts, and regulating the affairs of the different churches, which he had planted in those countries. Whether at this time he also preached the Gospel in Spain, as some have supposed, is very uncertain. It was the unanimous tradition of the church, that St. Paul returned to Rome, that he underwent a second imprisonment there, and at last was put to death by the emperour Nero. The Roman historians, Tacitus and Suetonius, have mentioned a dreadful fire which happened at Rome in the time of Nero. It was believed, though probably without any reason, that the emperour himself was the author of that fire; but, to remove the odium from himself, he chose to attribute it to the Christians; and, to give some colour to that unjust imputation, he persecuted them with the utmost cruelty. In this persecution, St. Peter and St. Paul suffered martyrdom, probably in the year 65: and, if we may credit Sulpitius Severus, a writer of the fifth century, the former was crucified, and the latter beheaded. *Bp. Tomline.*

In all the several stages of the propagation of Christianity, the history is without a parallel; for it should be remembered, that it treats of the establishment of a system, the very basis of which was a supernatural character ascribed to a particular person; of a doctrine, the truth whereof depended entirely upon the truth of a matter of fact then recent. To establish a new religion, even amongst a few people, or in one single nation, is a thing in itself exceedingly difficult. To reform some corruptions which may have spread in a religion, or to make new regulations in it, is not perhaps so hard, when the main and principal part of that religion is preserved entire and unshaken; and yet this very often cannot be accomplished, without an extraordinary concurrence of circumstances, and may be attempted a thousand times without success. But to introduce a new faith, a new way of thinking and acting, and to persuade many nations to quit the religion, in which their ancestors had lived and died, which had been delivered down to them from time immemorial, to make them forsake and despise the deities which they had been accustomed to reverence and worship; this is a work of still greater difficulty. The resistance of education, worldly policy, and superstition, is almost invincible. *Archdeacon Paley, Dr. Jortin.*

We find, in the Acts of the Apostles, and in their Epistles, that the number of converts to the Christian religion began to increase considerably, almost immediately after our Saviour's ascension, and continued increasing to an astonishing degree through every age, till the final establishment of Christianity by Constantine. The first assembly, which we meet with, of Christ's disciples, and that a few days after His removal from the world, consisted of 120, chap. i. 15. About a week after this, 3,000 were added in one day, chap. ii. 41. And the number of Christians publickly baptized, and publickly associating together, were very soon increased to 5,000, chap. iv. 4. In a few years after this, the converts were described as increasing in great numbers, in great multitudes, and even in myriads, tens of thousands, chap. xxi. 20: and multitudes both of men and women continued to be added daily; so that within about thirty years after our Lord's death, the Gospel was spread, not only throughout almost all parts of the Roman empire, but even to Parthia and India. It appears from the Epistles written to several churches by the Apostles, that there were large congregations of Christians, both at Rome and in all the principal cities of Greece and Asia. This account is confirmed by contemporary Roman historians; and Pliny, about eighty years after the ascension, complains that the superstition, as he calls it, had seized not cities only, but the lesser towns also, and the open country; that the Pagan temples were almost deserted, the sacred solemnities suspended, and scarce any purchaser to be found for the victims. About twenty years after this, Justin Martyr, a Christian writer, declares, that there was no nation of men, whether Greeks or barbarians, not excepting even those savages that wandered in clans from one region to another, and had no fixed habitation, who had not learned to offer prayers and thanksgivings to the Father and Maker of all, in the name of Jesus, who was crucified. And thus the Church of Christ went on increasing more and more, till, under Constantine, the empire became Christian; at which time there is every reason to believe that the Christians were more numerous and more powerful than the Pagans. Now, in what manner can we account for this wonderful and unexampled progress of the Christian religion?

If this religion had set out with flattering the corrupt passions of mankind, and held up to them the prospect of power, wealth, rank, or pleasure, as the rewards of their conversion; if it had soothed their vices, humoured their prejudices, and encouraged their ancient superstitions; if the persons who taught it had been men of brilliant talents, or commanding eloquence; if they had first proposed it in times of darkness and ignorance, and among savage and barbarous nations; if they had been seconded by all the influence and authority of the great potentates of the earth, or propagated their doctrines at the head of a victorious army; one might have seen some reason for their extraordinary success. But it is well known that the very reverse of all this was the real truth of the case. It is well known, that the first preachers of the Gospel declared open war against all the follies, the vices, the interests, the inveterate prejudices and favourite superstitions of the world: that they were (with few exceptions) men of no abilities, no learning, no artificial rhetorick or powers of persuasion; that their doctrines were promulgated in an enlightened age, and to the most polished nations, and had all the wit and learning, and eloquence and philosophy of the world to contend with; and that, instead of being aided by the authority and influence of the civil

powers, they were opposed and harassed, and persecuted by them, even to death, with the most unrelenting cruelty; and all those who embraced their doctrines were exposed to the same hardships and sufferings.

Is it then credible, that, under these circumstances, the new religion should have spread, merely by the natural powers of its first propagators, in so short a space, over so large a part of the then known world, without any superiour assistance or cooperation? Did any thing of the kind ever happen in the world before or since? It is plainly unprecedented and impossible. As therefore all human means of success were against them, what else but supernatural means were left for them? It is clear almost to demonstration, that they must have been endowed with those miraculous powers, and favoured with that Divine assistance, to which they pretended, and which of course proved them to be the messengers of heaven. *Bp. Porteus.*

The following Chapters from The Acts of the Apostles are appointed for Proper Lessons, or as Portions of Scripture for Epistles, on Sundays and Holydays:

Chap. I.	ver. 1—12,	Ascension-Day,	Epistle.
—— I.	— 15—26,	St. Matthias,	Ditto.
—— II.	— 1—12,	Whit-Sunday,	Ditto.
—— II.	— 22—47,	Easter-Day,	Evening.
—— III.		St. Peter,	Morning.
—— III.		Monday in Easter-week,	Evening.
—— IV.		St. Peter,	Ditto.
—— V.	ver. 12—17,	St. Bartholomew,	Epistle.
—— VI.	— 8. and to ver. 30, VII.	St. Stephen,	Morning.
—— VII.	— 30—55,	Ditto,	Evening.
—— VII.	ver. 55—60,	Ditto,	Epistle.
—— VIII.	— 14—18,	Tuesday in Whitsun-week,	Ditto.
—— IX.	— 1—23,	Conversion of St. Paul,	Ditto.
Chap. X.	ver. 34—44,	Monday in Easter-week,	Epistle.
—— X.	— 34—48,	Whit-Sunday,	Morning.
—— X.	— 34—48,	Monday in Whitsun-week,	Epistle.
—— XI.	— 22—30,	St. Barnabas,	Ditto.
—— XI.	— 27. and to ver. 3, XII.	St. James,	Ditto.
—— XII.	ver. 1—20,	St. Michael,	Morning.
—— XII.	— 13—20,	St. Peter,	Epistle.
—— XIII.	— 26—42,	Tuesday in Easter-week,	Ditto.
—— XIV.		St. Barnabas,	Morning.
—— XV.	ver. 1—36,	Ditto,	Evening.
—— XIX.	— 1—21,	Whit-Sunday,	Ditto.
—— XXII.	— 1—22,	Conversion of St. Paul,	Morning.
—— XXVI.		Ditto,	Evening.

GENERAL INTRODUCTION

TO

ST. PAUL'S EPISTLES.

ST. PAUL, the principal particulars of whose life are recorded in the Acts of the Apostles, and are frequently alluded to by himself in his Epistles, was a person of great natural abilities, of quick apprehension, strong passions, firm resolution, and irreproachable life: he was conversant with Grecian and Jewish literature; and he gave early proofs of an active and zealous disposition. If we may be allowed to consider his character, independent of his supernatural endowments, we may pronounce that he was well qualified to have risen to distinction and eminence, and that he was by nature peculiarly adapted to the high office to which it pleased God to call him. As a minister of the Gospel he displayed the most unwearied perseverance and undaunted courage. He was deterred by no difficulty or danger, and he endured a great variety of persecutions with patience and cheerfulness. He gloried in being thought worthy of suffering for the name of Jesus, and continued with unabated zeal to maintain the truth of Christianity against its bitterest and most powerful enemies. He was the principal instrument under Providence of spreading the Gospel among the Gentiles; and it appears from the Acts of the Apostles, that his labours lasted many years, and reached over a considerable extent of country. Though he is emphatically styled the great Apostle of the Gentiles, he began his ministry in almost every city by preaching in the synagogue of the Jews; and though he owed by far the greater part of his persecutions to the opposition and malice of that proud and obstinate people, whose resentment he particularly incurred by maintaining that the Gentiles were to be admitted to an indiscriminate participation of the benefits of the new dispensation, yet it rarely happened in any place, that some of the Jews did not yield to his arguments, and embrace the Gospel. He watched with paternal care over the churches which he had founded, and was always ready to strengthen the faith, and regulate the conduct, of his converts by such directions and advice as their circumstances might require.

The exertions of St. Paul in the cause of Christianity were not confined to personal instruction; he also wrote fourteen Epistles to individuals or churches, which are now extant, and form a part of our canon. In these letters of the Apostle, there are those obscurities and difficulties which belong to epistolary writing. Many circumstances are mentioned with brevity, and many opinions and facts are barely alluded to, as being well known to the persons whom he addresses, but which it is very difficult at this distant period to discover and ascertain. He does not formally announce the subjects which he means to discuss; he enters upon them abruptly, and makes frequent transitions without any intimations or notice; he answers objections without stating them, and abounds in parentheses, which are not always easily discerned. Perspicuity, indeed, and a strict adherence to the rules of composition, were scarcely compatible with the fervour of his imagination, and the rapidity of his thoughts. "He is," says Mr. Locke, "full of the matter he treats; and writes with warmth, which usually neglects method, and those partitions and pauses, which men educated in the schools of rhetoricians usually observe." There is however a real connexion and coherence in all his writings; and his reasoning, although it may sometimes seem to be desultory, will always be found to be correct and convincing. Instead of the beauties which arise from a nice arrangement of words, an harmonious cadence of periods, and an artificial structure of sentences, we have a style at once concise and highly figurative, and a striking peculiarity and uncommon energy of language. When he speaks of the doctrines and excellency of the Christian religion, enlarges upon the nature and attributes of the Deity, or terrifies with the dread of Divine judgments, his style rises with the subject; and while our minds are impressed with the justness and the dignity of the sentiments, we cannot but admire the force and sublimity of the expressions. Though he never departs from the authority of the Apostolick character, yet the sensibility of his own heart frequently leads him to appeal to the feelings and affections of those to whom he writes; and the zeal of his temper is so constantly apparent throughout his Epistles, that no one can read them with attention, without catching some portion of that fire by which he was animated. *Bp. Tomline.*

Any one, who reads the Apostolical Epistles, particularly those of St. Paul, with any care and attention, will find the constant method of the writers to have been, first to explain the particular point debated in the Church, or amongst persons they wrote to, and which was the occasion of their writing; and in the next place, to give them such exhortations to every Christian duty and virtue as would be at all times, and in every Church in every age, necessary and of absolute importance; having a special eye to the particular virtues those disputes might most probably tempt them to the neglect of. Now the former part of these epistolary writings cannot be rightly understood any other way, than by attending carefully to the state of the questions handled, and determined. And therefore the errours and vain disputes, that are to be seen in many writings of these latter ages of Christianity concerning faith and works, justification and sanctification, election and reprobation, and such like; that have confounded, vexed, and distracted the minds of many Christians; have all arisen from this one grand mistake, of applying certain particular phrases, or passages in these writings, to themselves, or to any other particular persons, which plainly appear to have referred to the then condition, not of particular persons, but of whole Churches, of the Jewish or Gentile part. It is this mistake that has troubled the hearts, and so diverted the minds of many otherwise good men, from attending to the more excellent parts of these writings, the moral and weighty exhortations given to Christians; and by puzzling them about former controversies, that do very little, if at all, concern us now; have turned off their thoughts from the great matters of the law, which are most easy to be understood, and of infinite obligation to be put in practice. *Pyle.*

Besides those causes of obscurity, which are common to St. Paul, with most of the other penmen of the several books of the New Testament, we may add those that are peculiarly his, and owing to his style and temper. He was, as it is visible, a man of quick thought, and warm temper, mighty well versed in the writings of the Old Testament, and full of the doctrines of the New. All this put together, suggested matter to him in abundance, on those subjects which came in his way: so that one may consider him, when he was writing, as beset with a crowd of thoughts all striving for utterance. In this posture of his mind it was impossible for him to keep that slow pace, and observe minutely that order and method of ranging all he said, from which results an easy and obvious perspicuity. To this his copiousness and vehemence, may be imputed those many large parentheses, which a careful reader may observe in his Epistles. Upon this account also it is that he often breaks off in the middle of an argument, to let in some new thought suggested by his own words; which having pursued and explained, as far as conduced to his present purpose, he reassumes the thread of his discourse, and goes on with it, without taking any notice, that he returns again to what he had been before saying; though some-

times it be so far off, that it may well have slipt out of his mind, and requires a very attentive reader to observe, and so bring the disjointed members together, as to make up the connexion, and see how the scattered parts of the discourse hang together in a coherent, well agreeing sense, that makes it all of a piece.

Besides the disturbance in reading St. Paul's Epistles, from the copiousness and vivacity of his thoughts, which may obscure his method, and often hide his sense from an unwary or over-hasty reader; the frequent changing of the personage he speaks in, renders the sense very uncertain, and is apt to mislead one that has not some clue to guide him; sometimes by the pronoun "I," he means himself; sometimes any Christian; sometimes a Jew, sometimes any man, &c. If speaking of himself in the first person singular has so various meanings; his use of the first person plural is with a far greater latitude, sometimes designing himself alone, sometimes those with himself, whom he makes partners to the Epistles; sometimes with himself comprehending the other Apostles, or preachers of the Gospel, or Christians: nay sometimes he in that way speaks of the converted Jews, other times of the converted Gentiles, and sometimes of others in a more or less extended sense, every one of which varies the meaning of the place, and makes it to be differently understood.

In the current also of his discourse, he sometimes drops in the objections of others, and his answers to them, without any change in the scheme of his language, that might give notice of any other speaking, besides himself. This requires great attention to observe; and yet, if it be neglected or overlooked, will make the reader very much mistake and misunderstand his meaning, and render the sense very perplexed.

These are intrinsick difficulties arising from the text itself, whereof there might be a great many other named, as the uncertainty, sometimes, who are the persons he speaks to, or the opinions or practices, which he has in his eye, sometimes in alluding to them, sometimes in exhortations and reproofs. But those above mentioned being the chief, it may suffice to have opened our eyes a little upon them, which, well examined, may contribute towards our discovery of the rest. *Locke.*

Of the fourteen Epistles ascribed to St. Paul in our canon, the thirteen first have, in all ages of the Church, been universally acknowledged to have been written by that Apostle. Some doubts have been entertained, as we shall see hereafter, concerning the Epistle to the Hebrews. As the testimonies in favour of the genuineness of these thirteen Epistles are nearly the same, it may be advisable to state them at once; and this the rather, because the style of these different Epistles is so exactly the same, and of so peculiar a kind, that whatever proves any one of them to be genuine, may be considered as a proof of the genuineness of them all.

Clement of Rome, and Polycarp, both quote the first Epistle to the Corinthians; and Ignatius and Polycarp both quote the Epistle to the Ephesians; and Polycarp also quotes the Epistle to the Philippians. Besides these quotations, all the thirteen Epistles, except the short one to Philemon, are plainly referred to by one or more of the apostolical Fathers, although they do not expressly say that they were written by St. Paul. Justin Martyr does not quote by name any one of St. Paul's Epistles; but there are passages in his remaining works, which may be considered as allusions to seven of them; namely, to the Epistle to the Romans, to the first to the Corinthians, to the Galatians, Ephesians, Philippians, Colossians, and the second to the Thessalonians. Athenagoras quotes the first Epistle to the Corinthians. Theophilus of Antioch refers to the Romans, to the first and second to the Corinthians, to the Ephesians, Philippians, Colossians, first to Timothy, and Titus. All the thirteen Epistles, except that to Philemon, are quoted by Irenæus, Clement of Alexandria, and Cyprian; and all, without any exception, are quoted by Tertullian, Origen, Dionysius of Alexandria, Eusebius, Athanasius, Epiphanius, St. Jerome, St. Augustine, and St. Chrysostom.

These writers reach from the days of the Apostles to the end of the fourth century, and are amply sufficient to establish the genuineness of these Epistles. It is unnecessary to enumerate writers of a later date.

The brevity of the Epistle to Philemon, and the private nature of its subject, account for its not being quoted so early or so frequently as the other Epistles of St. Paul. It appears from the above statement, that Tertullian is the earliest author who mentions this Epistle; but he tells us, that it was received by Marcion, who lived in the beginning of the second century. It was also inserted in every catalogue of the books of the New Testament; and, short as it is, it bears strong internal marks of being the genuine production of St. Paul.

It may be here observed, that these Epistles are not placed in our Bibles in the order in which they were written. The Epistles to whole Churches are placed before those which are addressed to particular persons. The Epistle to the Romans is placed first, probably because, when the Gospel was propagated, Rome was the mistress of the world. The Epistle to the Corinthians was placed next, because Corinth was at that time the capital of Greece. Then comes the Epistle to the Galatians, who were not the inhabitants of a single city, but of a country in Asia Minor, in which several churches had been founded. This is followed by the Epistle to the Ephesians, Ephesus being the principal city of Asia Minor. Philippi was a Roman colony, which might, perhaps, cause the Epistle to the Philippians to be placed before those to the Colossians, and Thessalonians, whose cities were not distinguished by any particular circumstance. The Epistles to Timothy have the precedence among those which are written to individuals, because there are two of them; or because they are the longest; or, because Timothy was a frequent and favourite companion of St. Paul. Then follows the Epistle to Titus, who was a preacher of the Gospel; and the last of these Epistles is that to Philemon, who was probably a private Christian. The Epistle to the Hebrews seems to have been placed the last of all St. Paul's Epistles, because, as was just now observed, some doubts were at first entertained whether it were really written by that Apostle. *Bp. Tomline.*

Some difference of opinion has prevailed respecting the years, wherein the Epistles of St. Paul were written: the following synopsis is according to the dates printed to each Epistle in the authorized editions of our Bibles, agreeably to the computation of Bp. Lloyd. The places, from which the several Epistles are supposed to have been written, are annexed.

		Year of our Lord.
First Epistle to the Thessalonians, Second ditto,	from Corinth,	54
Epistle to the Galatians,	from Corinth or Macedonia,	58
First to the Corinthians,	from Ephesus,	59
Second ditto,	from Macedonia,	60
Romans,	from Corinth,	60
Ephesians, Philippians, Colossians, Philemon,	from Rome,	64
Hebrews,	from Rome,	64
First to Timothy,	from Macedonia,	65
Titus,	from Greece or Macedonia,	65
Second to Timothy,	from Rome,	66

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

INTRODUCTION.

THIS Epistle was written from Corinth, probably in the year of our Lord 58, being the fourth year of the emperour Nero, just before St. Paul set out from thence for Jerusalem with the contributions, which the Christians of Macedonia and Achaia had made for the relief of their poor brethren in Judea. It was transcribed or written, as St. Paul dictated it, by Tertius; and the person who conveyed it to Rome was Phebe, a deaconess of the Church at Cenchrea, which was the eastern part of the city of Corinth. It is addressed to the Church at Rome, which consisted partly of Jewish, and partly of heathen converts: and throughout the Epistle it is evident that the Apostle has regard to both these descriptions of Christians.

St. Paul, when he wrote this Epistle, had not been at Rome, but he had heard an account of the state of the Church in that city from Aquila and Priscilla, two Christians who were banished from thence by the edict of Claudius, and with whom he lived during his first visit to Corinth. Whether any other Apostle had at this time preached the Gospel at Rome, cannot now be ascertained. Among those who witnessed the effect of the effusion of the Holy Ghost, are mentioned, "strangers of Rome, Jews, and proselytes," that is, persons of the Jewish religion, who usually resided at Rome, but who had come to Jerusalem to be present at the feast of Pentecost. It is highly probable that these men, upon their return home, proclaimed the Gospel of Christ: and we may farther suppose that many Christians, who had been converted in other places, afterwards settled at Rome, and were the cause of others embracing the Gospel.

But by whatever means Christianity had been introduced into Rome, it seems to have flourished in great purity; for we learn from the beginning of this Epistle, that the faith of the Roman Christians was at this time much celebrated. To confirm them in that faith, and to guard them against the errours of Judaizing Christians, was the object of this letter, in which St. Paul takes occasion to enlarge upon the nature of the Mosaick institution; to explain the fundamental principles and doctrines of Christianity; and to shew that the whole human race, formerly divided into Jews and Gentiles, were now to be admitted into the religion of Jesus, indiscriminately, and free from every other obligation.

The Apostle, after expressing his affection for the Roman Christians, and asserting that the Gospel is the power of salvation to all who believe, takes a comprehensive view of the conduct and condition of men under the different dispensations of Providence; he shews that all mankind, both Jews and Gentiles, were equally "under sin," and liable to the wrath and punishment of God: that therefore there was a necessity for an universal propitiation and redemption, which were now offered to the whole race of men, without any preference or exception, by the mercy of Him who is God of the Gentiles as well as of the Jews; that faith in Jesus Christ, the universal Redeemer, was the only means of obtaining this salvation, which the deeds of the law were wholly incompetent to procure; that as the sins of the whole world originated from the disobedience of Adam, so the justification from those sins was to be derived from the obedience of Christ; that all distinction between Jew and Gentile was now abolished, and the ceremonial law entirely abrogated; that the unbelieving Jews would be excluded from the benefits of the Gospel, while the believing Gentiles would be partakers of them; and that this rejection of the Jews, and call of the Gentiles, were predicted by the Jewish Prophets Hosea and Isaiah. He then points out the superiority of the Christian over the Jewish religion, and earnestly exhorts the Romans to abandon every species of wickedness, and to practise the duties of righteousness and holiness, which were now enjoined upon higher sanctions, and enforced by more powerful motives. In the latter part of the Epistle, St. Paul gives some practical instructions, and recommends some particular virtues; and he concludes with salutations, and a doxology.

This Epistle is very valuable, on account of the arguments and truths which it contains relative to the necessity, excellence, and universality of the Gospel dispensation. *Bp. Tomline.*

Before we take into consideration the Epistle to the Romans in particular, it may not be amiss to premise, that the miraculous birth, life, death, resurrection, and ascension of our Lord Jesus Christ, were all events that came to pass within the confines of Judea; and that the ancient writings of the Jewish nations, allowed by the Christians to be of Divine original, were appealed to, as witnessing the truth of His mission and doctrine; whereby it was manifest that the Jews were the depositaries of the proofs of the Christian religion. This could not fail of giving to the Jews, who were owned to be the people of God, even in the days of our Saviour, a great authority among the convert Gentiles, who knew nothing of the Messiah they were to believe in, but what they derived from that nation, out of which He and His doctrine sprung. Nor did the Jews fail to make use of this advantage in several ways, to the disturbance of the Gentiles, that embraced Christianity. The Jews, even those of them that received the Gospel, were, for the most part, so devoted to the law of Moses and their ancient rites, that they could by no means bring themselves to think that they were to be laid aside. They were every where stiff and zealous for them, and contended they were necessary to be observed, even by Christians, by all that pretended to be the people of God, and hoped to be accepted by Him. This gave no small trouble to the newly converted Gentiles, and was a great prejudice to the Gospel, and therefore we find it complained of in more places than one; see Acts xv. 1; 2 Cor. xi. 3; Gal. ii. 4; v. 1, 10, 12; Phil. iii. 2; Col. ii. 4, 8, 16; Tit. i. 10, 11, 14, &c. This remark may serve to give light, not only to this Epistle to the Romans, but to several other of St. Paul's Epistles, written to the churches of converted Gentiles. *Locke.*

These questions, namely, whether the Gentiles were at all to be admitted into the Church and Kingdom of Christ the Messiah, or at least, whether both they and the Jews ought not to observe the ceremonial law along with the Christian? Whether the true religion were so appropriated and confined to the Jewish nation, and the Jewish land, as that for their obstinacy they could never be cast off and excluded the Church of God? These, I say, are the substance of this Epistle, without attending to which, the very terms and phrases made use of in it, must appear improper, the reasonings hard, intricate, and contradictory; but with this key they are exact, strong, regular, and conclusive. The two first of these questions are handled in the eight first chapters, and some particular branches of them in the 13th, 14th, and 15th. The other is treated on in the 9th, 10th, and 11th. *Pyle.*

Anno DOMINI 60.

CHAP. I.

1 *Paul commendeth his calling to the Romans,* 9 *and his desire to come to them.* 16 *What his gospel is, and the righteousness which it sheweth.* 18 *God is angry with all manner of sin.* 21 *What were the sins of the Gentiles.*

1 PAUL, a servant of Jesus Christ, called *to be* an apostle, [a] separated unto the gospel of God,

[a] Acts 13. 2.

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And † declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

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† Gr. *determined.*

5 By whom we have received grace and apostleship, ‖ for obedience to the faith among all nations, for his name:

‖ Or, *to the obedience of faith.*

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Chap. I. In this chapter St. Paul declares his Apostolical commission from Jesus Christ to preach the religion of the Gospel both to Jews and Gentiles. He salutes the Roman Christians, and expresses his desire of visiting them, to confirm and strengthen them in the faith; especially to satisfy them in this particular point, that both Jew and Gentile were under an absolute necessity and obligation of relying wholly upon the Gospel religion for pardon and salvation. He proves this, first, with respect to the Gentiles, from the consideration that, notwithstanding God had discovered Himself to them by the works of the creation, they did not serve Him, but fell into inexcusable idolatry, and enormous vices and disorders of every kind. *Pyle, Ostervald.*

Ver. 1. *Paul, a servant of Jesus Christ,*] Not only a disciple, but a servant in a special manner, that is, a minister of Jesus Christ, and that of the highest rank, being made an Apostle by the immediate call of Christ Himself. *Dr. Wells.* The word denotes, in a metaphorical sense, one who acts in the name of another; one, whose ministry another uses, as in the case of Moses and the Prophets, Rev. xv. 3; x. 7; and Apostles, Acts xvi. 17; Tit. i. 1. It is a title of distinction, usually conferred on every interpreter of the Divine will and teacher of the Christian religion, but especially on the Apostles; whence it is often interchanged with the word Apostle. See Gal. i. 10, compared with ver. 1; Phil. i. 1; Tit. i. 1; Jam. i. 1; &c. See also 2 Tim. ii. 24; Col. iv. 12. *Parkhurst, Schleusner.*

—— *called to be an apostle,*] Constituted and appointed by Christ to that holy function: he did not assume the honour of an Apostle, till he was "called." *Burkitt.* Rather, "a called," or special "Apostle." "To be" is not in the original. *Dr. Hammond.*

—— *separated unto the gospel of God,*] That is, set apart in the purpose and decree of God, "separated from his mother's womb," Gal. i. 15. Immediately and extraordinarily called by Christ Himself to this great work, Acts ix. 15; and mediately by the officers of the Church, Acts xiii. 2, 3, &c. The work of dispensing the mysteries of the Gospel is to be undertaken by none, but those who are solemnly "separated" and set apart for it, and regularly called to it. *Burkitt.*

—— *the gospel of God,*] Elsewhere styled "the Gospel of Christ." It is the Gospel of God, as He was the author and contriver of it: it is the Gospel of Christ, as He is also the subject matter and scope of it. Indeed St. Paul sometimes calls it "his Gospel," Rom. ii. 16; because he was the dispenser and promulger of it: it was a Divine treasure committed to his care and trust. *Burkitt.*

2. (*Which he had promised afore by his prophets in the holy scriptures,*)] And which therefore contains no new doctrines repugnant to the will of God, made known in the Old Testament, but only a more clear revelation of that will. *Dr. Wells.* The Gospel, or glad tidings of a Saviour, was first preached to Adam by God Himself, Gen. iii. 15; next to Abraham, Gen. xvii; then it was predicted by all "the Prophets, which have been since the world began." *Burkitt.*

3. —— *which was made of the seed of David according to the flesh;*] Or, as to His human nature. *Dr. Wells, Schleusner.* The phrase, "according to the flesh," in this and many other places, properly denotes descent or family-relation of a person. See Rom. iv. 1; ix. 3, 5; 1 Cor. x. 18. *Pyle, Parkhurst.*

4. *And declared to be the Son of God* &c.] "Declared," that is, 'determinately marked out.' *Parkhurst.* As if the Apostle had said, That our Lord Jesus Christ, though, according to the frailty and weakness of His human nature, He was of the seed of David, yet, in respect of that Divine power of the Holy Ghost, which manifested itself in Him, especially in His resurrection from the dead, "was declared to be the Son of God with power," that is, mightily and powerfully demonstrated so to be. *Burkitt.*

—— *the spirit of holiness,*] He is probably called the Holy Spirit so frequently in Scripture, and "the Spirit of Holiness" in this one place, not merely as being perfectly holy in Himself, which the Father and the Son are also, but as being the cause of holiness in believers. *Abp. Secker, Bp. Pearson.*

5. *By whom we have received* &c.] Who hath afforded me the favour or honour to be sent as Apostle of the Gentiles to all the nations of the world, to reveal to them, and work in them, obedience to the doctrine of the Gospel, (called "the faith," Acts vi. 7;) in His name and to His glory. *Dr. Hammond.*

—— *grace and apostleship,*] This is plainly a Hebraism, and signifies the favour, or honour, of the Apostleship. *Pyle.* The Apostolical office, the office of declaring and propagating the Christian religion, the receiving of which office the Apostles referred to the grace of God. *Schleusner.* But since, wherever the Apostle calls this office "grace," there is always something added of the gifts and powers by which they were enabled to exercise it, (see Rom. xv. 15, 16, 19; Gal. ii. 8, 9; Eph. iii. 2, 7;) it is fit to join both together, and to consider St. Paul as speaking of the office of an Apostle, and the grace belonging to it. *Dr. Whitby.*

6. —— *the called of Jesus Christ:*] That is, who have been called to the profession of Christianity. *Dr. Wells.*

7. *To all that be in Rome, beloved of God,* &c.] To all that be in Rome, professors of Christianity, and so members of that body, to which now belong those titles formerly given to the Jews, such as these, the "beloved of God," the "called," the "saints;" "grace and peace," that is, all blessings spiritual and temporal, be unto you. *Dr. Wells.*

Christians are very frequently in the New Testament, particularly in St. Paul's Epistles, styled "holy, saints," because they are set apart or separated from the world for sacred purposes, and consecrated to the service of God, and so lie under a necessary obligation to be true and real saints. *Parkhurst, Burkitt.*

—— *Grace to you and peace*] The usual salutation in former times was, "Peace be unto you:" but after the new gift of the grace of the Holy Ghost, purchased by our Lord, the new evangelical salutation adds "grace:" "Grace and peace." See 1 Pet. i. 2; 2 John 3. *Bp. Fell.*

—— *from God our Father, and the Lord Jesus Christ.*] St. Paul begins or ends most of his Epistles with a salutation in the form of a wish, which is indeed a prayer or benediction, in the name of those who are so invocated; or an invocation of Christ, in conjunction with the Father, for the greatest blessings of favour and mercy. *Bp. Burnet.*

Anno DOMINI 60.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve ‖ with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

‖ Or, *in my spirit.*

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together ‖ with you by the mutual faith both of you and me.

‖ Or, *in you.*

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit ‖ among you also, even as among other Gentiles.

Anno DOMINI 60.

‖ Or, *in you.*

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, [b] The just shall live by faith.

[b] Hab. 2. 4.

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8. — *I thank my God through Jesus Christ for you all,* &c.] In the beginning of his Epistles, St. Paul generally subjoined to the apostolical benediction a solemn thanksgiving for the faith, charity, patience, and other virtues of the brethren, to whom he wrote, to make them sensible of their happy state, and to lead them to a right improvement of the advantages which they enjoyed as Christians. *Dr. Macknight.* He adds "through Jesus Christ," because, as no petition is acceptable to the Father, so no thanks, but through Christ: through whom descend all our blessings, by whom are presented all our prayers; the Mediator in all things between God and us. See Eph. v. 20; Heb. xiii. 15. *Bp. Fell.*

—— *throughout the whole world.*] Meaning, the whole Roman empire. See Luke ii. 1. *Dr. Wells.* The faith of the Romans, which occasioned so much discourse, was their turning from idols. An event of this kind could not fail to be spoken of with wonder through the whole empire, as there were multitudes of strangers, continually coming to Rome from the provinces, who, on their return home, would report what they had seen. For this the Apostle thanked God, because the conversion of the Romans encouraged the inhabitants of other cities to forsake the established idolatry. Besides, Rome being the metropolis of the world, the conversion of so many of its inhabitants brought no small credit to the evidences of the Gospel. *Dr. Macknight.*

11. — *that I may impart unto you some spiritual gift,* &c.] That I may confirm and strengthen you in your Christian profession, by giving you some seasonable counsels; or rather by imparting some spiritual gifts and endowments of the Holy Ghost to some of you, by the imposition of hands. This the Apostles used to do. Acts viii. 17; xix. 6; 2 Tim. i. 6. *Pyle, Dr. Whitby.*

12. — *that I may be comforted together with you by the mutual faith*] "Both of you," through faith receiving, "and me," by faith imparting, these gifts. It being both a comfort and establishment of faith in them, to receive these gifts of the Spirit, and in him, to be able to impart them to them, and to find God so effectually working by him. *Dr. Whitby.*

In the former verse St. Paul had said, that he desired to come amongst them, to establish them: in these words, "that is," he explains, or, as it were, recalls what he had said, that he might not seem to think them not sufficiently instructed or established in the faith; and therefore turns the end of his coming to them to their mutual rejoicing in one another's faith, when he and they should come to see and know one another. *Locke.*

13. — (*but was let hitherto,*)] That is, hindered: probably by the unexpected opposition and hardships which he met with in Asia and Greece, from which latter country this Epistle was written. See Acts xiii. and xiv. &c. *Pyle.*

14. *I am debtor both to the Greeks, and to the Barbarians;* &c.] I am in duty bound by my special commission to preach the Gospel, as I have opportunity, to the Gentiles of all kinds, both to the Greeks, and to the rest, to whom the Greeks have given the name of "Barbarians;" both to "the wise" or learned, as the Greeks esteem themselves, and to the rest, esteemed by the Greeks, at least comparatively with themselves, "unwise," or unlearned. *Dr. Wells.*

16. *For I am not ashamed* &c.] For though I am sensible that this Gospel of Christ is likely to meet with no little opposition from the vices and prejudices of mankind; though some of its doctrines will bear hard upon the false wisdom and pride of the Gentile philosophers, and others upon the malice and haughtiness of the Jews; though its professors may now seem mean and contemptible; yet it is attended with such evidences of truth, with such demonstrations of Divine power, wisdom, and goodness towards mankind, as will recommend it to all impartial and considering men, as the best and only method of happiness and salvation, both to Jew and Gentile, that will sincerely believe and obey it. *Pyle.*

—— *to the Jew first,*] They having the honour that it should be first preached to them, to whom Christ was promised, and from whom He was descended. See Matt. x. 5; Rom. ix. 4; Acts xiii. 46. *Bp. Fell.*

It cannot be sufficiently admired, how skilfully, to avoid offending those of his own nation, St. Paul here enters into an argument so unpleasing to the Jews, as this of persuading them, that the Gentiles had as good a title to be taken in, to be the people of God under the Messiah, as they themselves, which is the main design of this Epistle. *Locke.*

17. — *therein is the righteousness of God revealed from faith to faith:*] That is, it is revealed to beget faith in men, even such a faith as goes from faith to faith, that is, groweth and increaseth from one degree and measure to another. *Burkitt.* But it is a more natural construction of the passage to connect the words, rendered "from faith," with "the righteousness of God;" and those, rendered "to faith," with "revealed:" and the sense of it seems to be plainly this, "The righteousness of God, which is by faith," that is, God's method of justifying us by faith in Christ, "is revealed in the Gospel to faith," that is, to beget faith in men, or to bring in all, both Jews and Gentiles, to believe and embrace it: for that is the scope of the Apostle's argument. *Dr. Whitby, Pyle.*

—— *the righteousness of God*] That righteousness, which is imputed to sinful man through faith in Christ, by which his past sins are forgiven or covered, or he is cleared, acquitted, or absolved from his past sins, and is himself accepted as righteous, to life eternal, is several times called "the righteousness of God;" as being that method, which God hath exhibited in the Gospel, of man's justification, or being made righteous through the merits and death of Christ, whence it is once termed "the righteousness of our God and Saviour Jesus Christ," 2 Pet. i. 1. *Parkhurst.*

—— *as it is written, The just shall live by faith.*] As the pious Jews, in the time of the Babylonian captivity, did live and find

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18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest ‖ in them; for God hath shewed *it* unto them.

‖ Or, *to them.*

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; ‖ so that they are without excuse:

‖ Or, *that they may be.*

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

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22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible [c] God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

[c] Ps. 106. 20.

24 Wherefore God also gave them up to

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comfort in their troubles by faith and affiance in God; in like manner the Apostle shews, that he, who is just or religious according to the Gospel, shall live a life of grace on earth, and glory in heaven, by faith in Christ. *Burkitt.*

18. *For the wrath of God is revealed* &c.] The Apostle proceeds to shew the absolute necessity of this faith in Christ being preached to and embraced by all men without exception, from a consideration of that deplorable condition of vice and wickedness, under which both Gentile and Jew were involved. He begins with the Gentiles. *Pyle.*

The wrath of God was before more expressly revealed against the unrighteousness of the Jews, God in the mean time so far "winking" at the unrighteousness of the Gentiles, as to make no express denunciation of His wrath against them: but now "He commandeth all men every where to repent" of their unrighteousness, "because He hath appointed a day, in the which He will judge the world in righteousness," Acts xvii. 30, 31. *Dr. Whitby.*

—— *against all ungodliness* &c.] The "ungodliness of men" signifies their impiety in robbing God of His honour, and giving it to graven images, or to them which "by nature were no gods," ver. 21—26. Their "unrighteousness" is their injustice to one another," ver. 26—30. And they are said to "hold (or retain) the truth in unrighteousness," by acting contrary to the notions of it, which they had, or might have learned, from the law of nature, and by suppressing or corrupting the dictates of their natural conscience. *Dr. Whitby.*

The Apostle's drift seems especially to aim at the wisest or greatest pretenders to knowledge among the Gentiles: see ver. 22, and chap. ii. 1: who were therefore more guilty also in their pride and contempt of others. *Bp. Fell.*

19. *Because that which may be known of God is manifest in them;*] Or, among them: that is, Much of the nature and properties of God may be known by the light of nature; His infinite power, wisdom, and goodness, are manifest in the minds and consciences of all men: "for God hath shewed it unto them," partly by imprinting these notions of Himself upon the hearts of all men, and partly by the book of creation, in which His glorious attributes are written in large and legible characters. *Burkitt.*

20. *For the invisible things of him* &c.] For those blessed attributes of God, which are not to be discerned by the sense of man; namely, His eternal power, His infinite goodness, wisdom, justice, mercy, and the truth of His deity, are, ever since the world was created, so clearly seen and made known by the visible and mighty work of His creation and government of all things, as that all those, which will not hereupon acknowledge them, are left without all excuse. *Bp. Hall.*

The meaning of the Apostle is, that the order, contrivance, and design, displayed in the creation, prove with certainty, that there is more in nature than what we really see; and that amongst the invisible things of the universe there is a Being, the Author and Origin of all this contrivance and design; and by consequence a Being of stupendous power, and of wisdom and knowledge incomparably exalted above any wisdom or knowledge which we see in man; and that He stands in the same relation to us as the maker does to the thing made. *Archdeacon Paley.*

21. *Because that, when they knew God,* &c.] The writings of Plato, Xenophon, Plutarch, Cicero, and other philosophers, which still remain, together with the quotations made by Justin Martyr and Clement of Alexandria from those which are lost, prove that the learned heathens, though ignorant of the way of salvation, were acquainted with the unity and spirituality of God, and had, to a certain extent, just notions of His perfections, of the creation and government of the world, and of the duties which men owe to God, and to one another. *Dr. Macknight.*

A sad account we have here of the state of religion in the heathen world, and a manifest proof how much nature stands in need of assistance. What we learn from St. Paul is plainly this: that notwithstanding the care which God had taken to display the evidences of His own being and Godhead in every work of the creation, so that men could not but have a notion of the Deity; yet, so little did they profit by that knowledge, that it served only to render them inexcusable in their superstition and idolatry. *Bp. Sherlock.*

From this verse to the end of the chapter we have a large and black catalogue of the sins, of which the old heathens or Gentiles were guilty. *Burkitt.*

—— *they glorified him not as God,*] By giving Him the honour due to His Deity; "neither were thankful" to Him, who giveth to all men life, breath, and all things, Acts xvii. 28; and xiv. 17: (*Dr. Whitby:*) "but became vain in their imaginations," lost themselves in the most irrational conceptions and false reasonings about Him: (*Pyle:*) "and their foolish heart was darkened," so as not to be sensible of their egregious folly: (*Dr. Wells:*) but their natural reason became more and more obscured, by rebelling against the light. *Burkitt.*

The Gentiles used to call the supreme Being 'Best and Greatest.' The expression was just, and conveyed noble and honourable sentiments of God. But these same Gentiles, forgetting or overlooking all that was implied in this expression, worshipped God in the sun, moon, and stars; worshipped Him under images of men, of beasts, and of monsters; added to the supreme God inferiour deities, and paid them equal reverence with Him; ascribed to them all human weaknesses and vices; gave Divine honours to dead men; and worshipped their deities with childish and absurd, sometimes with impure, impious, and cruel rites and ceremonies. *Dr. Jortin.*

22, 23. *Professing themselves to be wise,*] And usurping that name, (ver. 14; 1 Cor. i. 20, 21,) "they became" in their actions "fools:" (*Dr. Whitby:*) "and," for an undeniable proof of their folly, "changed the glory of the uncorruptible God, &c." that is, they debased and dishonoured the all-glorious God, by framing vile images of men and beasts, of birds and creeping things, whereby to represent Him. *Dr. Wells, Burkitt.*

Though the nations of the heathens generally thought themselves wise in the religion they embraced, yet the Apostle here, having all along in this and the following chapters used "Greeks" for "Gentiles," may be thought to have an eye to the Greeks, among whom the men of study and inquiry had assumed to themselves the name of "wise." *Locke.*

24. *Wherefore God also gave them up to uncleanness*] Wherefore God, on the other side, in a just punishment of their gross idolatry, as plaguing one sin with another, gave them over to their own unclean lusts. *Bp. Hall.* Those grievous immoralities, which

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uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like ‖ to retain God in *their* knowledge, God gave them over to ‖ a reprobate mind, to do those things which are not convenient;

‖ Or, *to acknowledge.*

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

‖ Or, *a mind void of judgment.*

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, ‖ without natural affection, implacable, unmerciful:

‖ Or, *unsociable.*

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the

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St. Paul here describes as the consequences of idolatry, have been its consequences in all times and places. *Abp. Secker.*

St. Paul makes idolatry to be the original of all the corruption and immorality that was spread over the Gentile world: which came in, partly as the natural consequence of idolatry, of its debasing the ideas of God, and wounding true religion and virtue in its source and first seeds; and partly as an effect of the just judgments of God upon those who thus dishonoured Him. *Bp. Burnet.* See note on ver. 28.

He withdrew His Spirit from them, as He did from the antediluvians; the consequence of which was, that their lusts excited them to commit every sort of uncleanness. The truth is, a contempt of religion is the source of all wickedness. *Dr. Macknight.*

25. *Who changed the truth of God into a lie,*] The true God for some false god. The word "lie" is plainly taken to denote an idol, Is. xliv. 20. *Dr. Wells.* Worshipping as gods them who by nature were no gods, Gal. iv. 8; or only demons, 1 Cor. x. 20. *Dr. Whitby.*

—— *and served the creature*] In the twenty-third verse they are charged only with false representations of God; in this also with a false object of their worship, by giving the Divine honours to a creature. *Dr. Whitby.*

27. *And likewise also* &c.] The Apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorizing these vices by their publick institutions of religion, by their avowed doctrine, and by their own practice. When therefore the statesmen, the philosophers, and the priests, notwithstanding they enjoyed the light of nature, improved by science, avowedly addicted themselves to the most abominable uncleannesses; nay, when the gods, whom they worshipped, were supposed by them to be guilty of the same enormities; when their temples were brothels, their pictures invitations to sin, their sacred groves places of prostitution, and their sacrifices a horrid mixture of superstition and cruelty; there was certainly the greatest need of the Gospel revelation, to make mankind sensible of their brutality, and to bring them to a more holy practice. *Dr. Macknight.*

—— *receiving in themselves that recompence of their error which was meet.*] That is, being given up thus to dishonour their own bodies, and to commit things dishonourable to human nature, for the dishonour which they did by their idolatry to their almighty and blessed Creator. *Dr. Whitby, Pyle.*

The idolatry, whereby they dishonoured God, naturally led them to dishonour themselves by lascivious practices, in imitation of their gods. Idolatry is named "errour," because it was the greatest and most pernicious of all errours. *Dr. Macknight.*

28. — *as they did not like to retain God in their knowledge,*] Or, to have a due acknowledgment of Him. That the Gentiles were not wholly without the knowledge of God in the world, St. Paul tells us in this very chapter, but they did not acknowledge Him as they ought, ver. 21. These two verses seem to express the same thing in different words. *Locke.*

—— *God gave them over to a reprobate mind,*] See also verses 24 and 26. These phrases cannot be so understood, as to lay upon the persons, of whom St. Paul speaks, a necessity of being thus unclean and unnatural in their affections, or thus perverse in their minds. For then this would not be their fault, nor would it be blameworthy in them to do all these things. But they were deserted and given up by God, as the just punishment of their iniquities committed against the law of nature, which they had received; because "they held the truth revealed, in unrighteousness," ver. 18; because "when they knew God, they glorified Him not as God, neither were thankful," ver. 21; and because "knowing that they which committed such things were worthy of death, they not only did the same, but had pleasure in them that did them," ver. 32: and so indeed they were delivered up to do these things by their own wickedness, ver. 24, 26. Whence the same Apostle saith, "they gave themselves over unto lasciviousness, to work all uncleanness with greediness," Eph. iv. 19. *Dr. Whitby.*

—— *to a reprobate mind,*] The word, rendered "reprobate," is used both in a passive and in an active sense. In the former it is properly applied to metals, and refers to that part of them, which upon refining is thrown away as drossy and worthless. In this sense it means, disapproved, rejected, cast away; and occurs at 1 Cor. ix. 27; Heb. vi. 8. Compare 2 Cor. xiii. 5—7. In an active sense it means undiscerning, undistinguishing, void of judgment; and is so used in this passage, as also at 2 Tim. iii. 8; Tit. i. 16. *Parkhurst.*

A mind not capable of discovering or approving what is good, either in principle or practice; a mind void of all knowledge and relish of virtue. *Dr. Macknight.*

The Gentiles not exercising their minds to search out the truth, and form their judgments right, God left them to an unsearching, unjudicious mind. *Locke.*

—— *to do those things which are not convenient;*] Things not agreeable to nature or to reason. *Dr. Whitby.* The most abominable vices, as the following catalogue plainly shews. This way of speaking is very common in the Old Testament: see Prov. xx. 23; xxviii. 21; Jer. vii. 31; xix. 5. See Rev. iii. 2. *Pyle.*

32. *Who, knowing the judgment of God,*] His righteous judgment or appointment. *Parkhurst.*

—— *that they which commit such things are worthy of death,*] That murder, adultery, and unnatural lusts deserved death, they knew not only by the light of nature and conscience, but by their own laws condemning them, who did such things, to death. That all these sins, being condemned by the law of nature, rendered them obnoxious to the displeasure of that God, who is the governour of the world, and the avenger of all unrighteousness, and so obnoxious to death for violating the laws which He had given

same, but ‖ have pleasure in them that do them.

‖ Or, *consent with them.*

CHAP. II.

1 *They that sin, though they condemn it in others, cannot excuse themselves,* 6 *and much less escape the judgment of God,* 9 *whether they be Jews or Gentiles.* 14 *The Gentiles cannot escape,* 17 *nor yet the Jews,* 25 *whom their circumcision shall not profit, if they keep not the law.*

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart [a] treasurest up unto thyself wrath

[a] Jam. 5. 3.

them for their government, they might know by the light of nature. *Dr. Whitby.*

—— *have pleasure in them that do them.*] This, say the Greek commentators, is much worse than the bare doing of them. For a man may do them through the force of temptation, and by consideration may afterwards become sensible of his folly, and repent of it: but when he is arrived at such a height of wickedness, that he not only approves, but delights in seeing the like things done by others, he demonstrates such a strong affection to them, as is incurable. *Dr. Whitby.*

We have from nature strong appetites and passions in our corrupted frame, which tempt us so vehemently, and hurry us often so suddenly, into some sins, that perhaps we may not be altogether void of excuse. But there is no original principle within us, that leads us coolly and deliberately to approve them in others. This other can only proceed from a peculiar and wilful depravation of heart, equivalent to what might be produced by many repeated acts of transgression. *Abp. Secker.*

The description which the Apostle hath given of the national manners of the Greeks, however disgraceful to human nature, being perfectly true, merits attention; because it is a complete confutation of those who contend, that natural reason hath always been sufficient to lead mankind to just notions in religion, and to a proper moral conduct. For after the weakness of human reason, in matters of religion and morality, hath been so clearly demonstrated by experience in the case of the Greeks, who, of all mankind, were the most distinguished for their intellectual endowments, the futile pretence of the sufficiency of the light of nature, set up by modern infidels, for the purpose of rendering revelation needless, should be rejected with the contempt due to so gross a falsehood. And all, who are acquainted with the actual state of the world under the guidance of the light of nature, ought thankfully to embrace the instruction contained in the Gospel, as the most effectual means of training ignorant sinful creatures to virtue; and should humbly submit to the method of salvation by Christ, therein revealed, as of Divine appointment, and as the only method by which sinners can be saved. *Dr. Macknight.*

Chap. II. I. St. Paul having shewn, in the foregoing chapter, that the Gentiles were sinners, proves in this, that the Jews, who condemned the Gentiles, were sinners also; and by abusing the light they enjoyed, and the goodness of God, they would appear much more guilty before His tribunal than the Gentile, who knew no other law but that of nature and conscience. Whence it follows, that the Jews could not pretend to be justified before God by their works, and that they had no more right to salvation than the Gentiles. II. And because the Jews gloried in having the law of God, and circumcision, which was the token of the covenant, the Apostle declares, that all these external advantages, which distinguished them from the Gentiles, did not render them more acceptable to God, but were useless to them whilst they neglected to keep the law. *Ostervald.*

Ver. 1. *Therefore thou art inexcusable,* &c.] Here the illative particle "therefore" is used to introduce a conclusion, not from what goes before, but from something not expressed, the proof of which is to be immediately added. As if the Apostle had said, For this reason, O Jew, thou art without excuse, in judging the Gentiles worthy of death, because by that judgment thou condemnest thyself. Accordingly, to shew that he was thinking of the judgment, which the Jews passed on the Gentiles for their crimes, he immediately adds, "for wherein thou judgest" the Gentiles worthy of death, "thou condemnest thyself, for thou that judgest doest the same things." Josephus assures us, that there was not a nation under heaven more wicked than the Jews in his time; and accuses them of every sin imputed by the Apostle to the Gentiles in the former chapter. *Drs. Macknight* and *Whitby.*

By the appellation, "O man," the Apostle with admirable dexterity denotes the Jew, without expressly naming him, so as to avoid exasperating him. *Dr. Wells.*

Or the conclusion may be understood as drawn from the 32d verse of the first chapter; and the whole of the reasoning, down to ver. 17 of this chapter, as equally addressed to Jew and Gentile, "whoever he is that judgeth," all who are sensible of moral distinctions either from natural light or from revelation. *Edit.*

2. — *according to truth*] That is, most impartial and just, without any respect to persons. *Dr. Wells.* It is equitable that He should, and certain that He will, deal with men according to His word, and reward every man according to his work. *Burkitt.*

4. *Or despisest thou the riches of his goodness*] His extraordinary goodness to thee, a Jew, above them, Gentiles, in giving thee the law, the covenants, and the promises, chap. ix. 4. *Drs. Wells* and *Whitby.* God's goodness, of which the Jews formed a wrong opinion, consisted in His having made them His Church and people, and in His having bestowed on them a revelation of His will. From these marks of the Divine favour they vainly inferred, that God would punish no descendant of Abraham for his sins. But in this they formed a very wrong judgment of the goodness of God, which was intended, not to make sinning safe to the Jews, but to lead them to repentance. *Dr. Macknight.*

—— *and longsuffering;*] The Apostle means God's patiently bearing the ill use, which the Jews made, of the privileges they enjoyed as His Church and people. *Dr. Macknight.*

The end and design of all the goodness, forbearance, and longsuffering of God towards sinners, is to engage them to love and serve their Benefactor; and thereby to "lead them to repentance:" the undue return, which sinners too often make to God, is to despise the riches of His goodness and longsuffering, by being unthankful for it, by not improving it, by misimproving or sinning against it. *Burkitt.*

5. — *hardness*] A callousness, as it were, caused by a long custom of sinning. *Bp. Fell.*

—— *treasurest up unto thyself wrath*] The Greek word occurs in a similar sense at Prov. i. 18, 'they treasure up evils to themselves.' Compare Amos iii. 10. *Parkhurst.*

The sad and fatal consequences of the ungrateful return, made to God by sinners, is here denounced. As if the Apostle had said, The more patience God expends upon thee, if perverted and abused by thee, the greater wrath is treasured up for thee; which, the longer it has been treasured up, will break forth the more violently and fiercely for thy destruction. *Burkitt.*

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against the day of wrath and revelation of the righteous judgment of God;

b Ps. 62. 12. Matt. 16. 27. Rev. 22. 12.

6 b Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the † Gentile;

† Gr. *Greek.*

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the † Gentile:

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† Gr. *Greek.*

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have

—— *the day of wrath and revelation of the righteous judgment of God;*] The Apostle calls the day of judgment, "the day of wrath," to make the wicked sensible, that as men, greatly enraged, do not suffer their enemies to escape, so God, highly displeased with the wicked, will assuredly punish them at length in the severest manner. *Dr. Macknight.* The day of judgment will be "the day of revelation of the righteous judgment of God," because the righteousness of God's proceedings, which is not always openly revealed in this life, will be then universally manifested and magnified, to the joyful satisfaction of all good men, and to the dreadful consternation and confusion of the wicked and impenitent world. *Burkitt.*

6. — *according to his deeds:*] According to the kind and quality, and to the measures and degrees, of every man's works. *Burkitt.* And in proportion to the knowledge which he has had of the Divine will. *Pyle.*

8. — *unto them that are contentious, and do not obey the truth,* &c.] That is, unto them who are disobedient and rebellious against God; and who refuse to observe the precepts of virtue and holiness, but give themselves up to the dictates of impiety and vice. *Schleusner.*

As "truth" is here opposed to "unrighteousness," it must signify, not only the truth discovered by revelation, but those truths likewise respecting religion and morality, which are discoverable by the light of nature, and which among the heathens were the only foundations of a righteous conduct. "Unrighteousness" in this passage denotes all those impious false principles, which atheists, infidels, and scepticks propagate, with a view to destroy the obligations of religion and morality, and to defend their own vicious practices. *Dr. Macknight.*

—— *obey unrighteousness,*] Here St. Chrysostom notes, that the Apostle does not say 'who are forced to,' but "who obey unrighteousness;" 'that thou mayest learn, that they offend of choice, and not of necessity, and therefore are unworthy of pardon.' *Dr. Whitby.*

9. — *upon every soul of man that doeth evil, of the Jew first,*] That is, principally and especially, because the light and mercy, which the Jew abused and sinned against, was far greater than that bestowed upon the Gentile. The light, under which men sin, puts extraordinary aggravations upon their sins; answerable whereunto will be the degrees of their punishment. The Gentiles will be condemned for disobeying the light of nature, the law of God written on their hearts; but much greater wrath is reserved for the Jews, unto whom were committed the oracles of God: but the greatest of all is reserved for Christians, who obey not the Gospel of our Lord Jesus Christ. *Burkitt.*

11. *For there is no respect of persons with God.*] God will impartially dispense recompenses in just proportion, according to the deeds of men. "He that doeth wrong shall receive for the wrong which he hath done," Col. iii. 25. And see 1 Pet. i. 17. *Dr. I. Barrow.*

If we examine the passages of Scripture where God is said to be no respecter of persons, we shall find that this perfection is ascribed to Him, not directly as He is Creator, but rather as He is Ruler and Judge, and dispenser of rewards and punishments. His giving to His creatures more or less, His placing them here or there when He calls them into being, is a matter of favour, and no account should be asked or expected; and what is called "respect of persons," hath nothing to do with it. But in His behaviour to His creatures, consequent to their behaviour towards Him, in this He acts by the rules of justice and equity; and in this His justice and equity shall be so manifest, as to clear Him from all imputations of partiality. *Dr. Jortin.*

"Persons," according to Beza, are men as distinguished from one another by their external qualities, their country, kindred, sex, dignity, office, wealth, and profession of religion. This declaration concerning God, as Judge, the Apostle made, to shew the Jews their folly in expecting favour at the judgment, because they had Abraham for their father, and were themselves members of God's Church. *Dr. Macknight.*

12. *For as many as have sinned without law* &c.] That is, without the knowledge of a written law, shall receive notwithstanding a just judgment for their sin, as being therein convicted by a law of nature; and as many as have sinned against the written law of God, shall according to that law receive judgment for their sins. *Bp. Hall.*

13. (*For not the hearers of the law are just before God,* &c.] That is, not the bare "hearers of the law" shall on that account be "just before God, but the doers of the law shall be justified," that is, accepted of God, as acting suitably to their holy profession. The Jews gloried in, and rested upon, their outward privileges for salvation, because they were Abraham's seed, because they were circumcised, because they were employed in reading and hearing the law; they concluded this sufficient to render them acceptable with God: therefore, says the Apostle, "not the hearers, but doers of the law shall be justified;" that is, shall be the persons, whom God will accept and account righteous for the sake of Christ. *Burkitt.*

By "the doers of the law" in this place are meant, not those who entirely perform the law of God, which no man can do; but those who are devoted to the law, who meditate upon it, and diligently endeavour that their whole life may be conformed to it. It appears to have been by the special providence of God, that the Apostle here so earnestly recommended good works, as necessary to justification and eternal life: lest from a misconception of his subsequent doctrine, in which he teaches justification by faith without works, the reader should find a stumblingblock, or fall into errour. *Bp. Bull.*

14. *For when the Gentiles,* &c.] As if he had said, For if the Gentiles perform the same moral and substantial duties, by their industrious use of the light of reason and nature, that a Jew does by direction of the written law, they are so far a law unto themselves: that is, their own reason and consciences, by which they honestly judge between what is good and evil, lawful and unlawful to be done, is the same moral rule to them, as the written law is to you. *Pyle.*

Without the death of Christ no flesh could have been saved. But who can say, to how many, and in what different ways, the merits of that death may be applied? For His sake the sins may be pardoned of all those, who in honesty and uprightness did their

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not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, ‖ their conscience also bearing witness, and *their* thoughts ‖ the mean while accusing or else excusing one another;)

‖ Or, *the conscience witnessing with them.* ‖ Or, *between themselves.*

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

‖ Or, *triest the things that differ.*

18 And knowest *his* will, and ‖approvest the things that are more excellent, being instructed out of the law;

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19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

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best, according to the knowledge vouchsafed them, during the dispensation under which they lived. He, who holds up his hand at the bar of eternal judgment, will not be there tried by a law which he never knew. The Apostle here is express, that the Jews, who have sinned in the law, shall be judged by the law; and the Gentiles, who were without that law, shall be judged by the rule which they had derived in part by tradition from their ancestors, and improved and enlarged by their own reasonings and disquisitions. But then, as the Apostle argues also at large, every man, whether Jew or Gentile, who is tried by a law of works, will in strictness of speaking be cast; because it will be proved against him, that he has broken it. All the world are become guilty before God; and must place their hope in the mercies of that redemption, which is by Christ Jesus. *Bp. Horne.*

This verse shews, that the Apostle, in what he says of the Gentiles mentioned in the preceding part of this chapter, is speaking of such Gentiles as have not a revealed law. All the ancient Greek commentators interpreted this passage of such Gentiles, as Dr. Whitby hath shewn. *Dr. Macknight.*

15. — *their thoughts the mean while* &c.] Rather, their reasonings between, or among, one another. "Between themselves," as in the margin. *Parkhurst.* Doing those things, whereby they shew the duties of the law to be written in their hearts, their conscience also bearing them witness to it, and their own thoughts or reasonings within themselves at the same time, according to their moral or immoral behaviour, accusing or else excusing, approving or condemning themselves and one another, as their actions are good or bad; according to which they shall be recompensed in the day when God shall judge the secrets of all hearts by Jesus Christ, according to the doctrine of the Gospel, which by the command of God I preach to the world. *T. Edwards.*

16. *In the day when God shall judge* &c.] This verse is either to be connected with the twelfth; and so it states, that the rewards and punishments, of which the Apostle has spoken, are to be distributed to Jew and Gentile in the day of judgment. *Burkitt, Dr. Whitby.* Or it is to be connected with the thirteenth verse, in which connexion it states, that in the day of judgment "not the hearers, but the doers of the law shall be justified." *Bp. Bull, Dr. Wells.*

—— *the secrets of men*] That is, of men's hearts, as well as their open actions. *Burkitt, Dr. Wells.* Their inward moral dispositions and qualifications, in contradistinction to their external and formal profession of religion: agreeably to the 28th and 29th verses. *Pyle.*

—— *according to my Gospel.*] Or as my Gospel testifies He will: for the heathen are not to be judged according to the tenour of the Gospel, but according to the light of nature, ver. 12. *Dr. Whitby.* Concerning the phrase "my Gospel," see the note on chap. i. 1.

17. *Behold, thou art called a Jew,* &c.] The Apostle goes on to prove farther, and illustrate what he said before, as is evident from the words, "Behold, thou" to whom I speak "art called a Jew:" he therefore may be supposed to speak this farther to convince him, that he, doing the same things, shall not escape the judgment of God, and that the hearing of the law, which he doth not practise, will be so far from justifying him before God, that it will add to his condemnation. *Dr. Whitby.*

19. — *of the blind,*] The Jewish doctors, in contempt of the Gentiles, always spake of them as persons who were "blind," and "in darkness," and "foolish," and "babes," and boasted of themselves as "guides," to whose direction the Gentiles, in matters of religion, ought implicitly to submit. This boasting of the Jews the Apostle introduced here, to shew that their sins were greatly aggravated by the revelation of which they boasted. *Dr. Macknight.*

—— *which hast the form of knowledge* &c.] That is, As having a complete scheme, or draught, of all Divine duties and precepts. *Pyle, Dr. Wells.*

In these four verses, 17—20, St. Paul makes use of the titles which the Jews assumed to themselves, from the advantages they had of light and knowledge above the Gentiles, to shew them how inexcusable they were in judging the Gentiles, who were even in their own account so much beneath them in knowledge, for doing those things which they themselves were guilty of. *Locke.*

21. *Thou therefore which teachest another,* &c.] The Apostle proceeds to the end of this chapter to convince the Jews, that they were in as sinful and wretched a condition as the despised Gentiles, and therefore stood in need of the grace of Jesus Christ to justify them as well as they. And because the Jews were so apt to "rest in" their external privileges, he recounted in the foregoing verses the several privileges which they enjoyed: but here he takes occasion to aggravate their sins committed, because they not only sinned against light and knowledge, against the convictions of their own consciences, and contradicted the dictates of their minds, as the Gentiles did; but besides all this, rebelled against the precepts of the written law, which was all in their hands. *Burkitt.*

22. — *dost thou commit sacrilege?*] Thus robbing God of His honour another way. Of all the sins here enumerated the Jewish doctors were notoriously guilty; and of most of them they were accused by our Lord. As first, that "they said and did not," that "they laid heavy burdens upon others which they would not touch with their own fingers," Matt. xxiii. 3, 4. That "they made His Father's house a den of thieves," Matt. xxi. 13; John ii. 16. That they were guilty of adultery by unjust divorces, Matt. xix. 9. And the theft and merchandise, of which they are accused in the above passages, being about holy things, may be well also styled "sacrilege;" though being accused of this sin in the times of the Prophet Malachi, Mal. iii. 8, 9, doubtless they were more guilty of it in these worst of times. Accordingly Josephus pronounces them guilty, not only of 'theft, treachery, adultery, sacrilege, but of rapines and murders, and new ways of wickedness invented by them, of all which the temple was made the receptacle.' *Dr. Whitby.*

Agreeably to the passage in Matt. xxiii. 3, 4, the Apostle seems in these expressions to aim particularly at the scribes and Pharisees: but that the Jewish nation was now generally guilty of the

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23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is [c] written.

[c] Is. 52. 5. Ezek. 36. 20, 23.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

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29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAP. III.

1 *The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.*

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

same crimes that the worst of the heathens had been, we learn from Josephus. *Pyle.*

24. *For the name of God is blasphemed* &c.] The vices of the Jewish nation are now so scandalous, that you have brought the same contempt upon the Mosaical religion, as was done formerly by David, 2 Sam. xii. 14; and by your forefathers in Ezek. xxxvi. 20, 23. *Pyle.* See also Is. lii. 5.

25. *For circumcision verily profiteth* &c.] Here, as in many other passages, the Apostle speaks to the thoughts of his Jewish readers. *Dr. Macknight.* The sense is, But ye say, We are circumcised, and have the seal of God's covenant in our flesh. Deceive not yourselves: this is but an idle vaunt: in vain shall ye stand upon the outward ceremony of circumcision, while ye do not regard the truth and substance of that which is signified by it. Did ye live answerably to the law of God, ye might seem to have some reason to boast of your circumcision: but if ye be willing transgressors and violators of the law, your circumcision gives you no privilege above the uncircumcised. *Bp. Hall.* "Circumcision" is here put for being a Jew, as being one of the chief and most discriminating rites of that people. *Locke.*

26. *Therefore if the uncircumcision* &c.] Nay, an honest heathen, that was never received into the Church by circumcision, if he fulfils the moral duties of religion to the best of his natural power, shall be accounted with God as if he were circumcised. *Pyle, Bp. Hall.*

—— *the righteousness of the law,*] The word, rendered "righteousness," is in the plural number. It means the precepts or ordinances of the law, whether moral, as in this place; or ceremonial, as in Luke i. 6; Heb. ix. 1, 10. *Parkhurst, Dr. Whitby.*

27. *And shall not uncircumcision which is by nature,*] That is, Shall not the Gentile, notwithstanding his natural uncircumcision. *Dr. Wells.*

—— *judge thee,*] Rise up in judgment against thee. *Bp. Hall.* And condemn thee. *Dr. Whitby.* Be an argument to aggravate thy punishment for transgressing the revealed law of God. *Pyle.*

—— *who by the letter and circumcision dost transgress the law?*] Who, notwithstanding the advantage of having the law and circumcision, art a transgressor of the law. *Locke.*

The sum of these three verses is, that the obedient Gentile shall condemn the disobedient Jew, and be sooner accepted by God, with whom there is no respect of persons, but with respect to their qualifications: that no church privileges, no external prerogatives, nor the highest profession of piety and holiness, without an humble, uniform, and sincere obedience, will be any thing available to salvation. *Burkitt.*

28. *For he is not a Jew,* &c.] For in God's account "he is not a Jew," that is, a son of Abraham, to whom the promises appertain, "who is one" only "outwardly;" nor is that "circumcision," in God's account, "which is" only "outward in the flesh." *Dr. Wells.*

From the institution of the rite of circumcision to the manifestation of the promised Seed, it became to the natural descendants of the patriarch Abraham, what baptism hath been ever since to the spiritual progeny of Him, who is, in a much higher sense, "the Father of us all:" it became the sacrament of initiation into the true Church and faith. Now in a sacrament the outward and visible sign is intended to introduce us to the inward and spiritual grace, figured by it as a sign, conveyed by it as a means, and insured by it as a pledge. What the inward and spiritual grace, signified by circumcision, was, not only St. Paul, but Moses himself will tell us: see Deut. x. 16; and xxx. 6. And could the Jews have read their law without that vail, which infidelity had drawn over the eyes of their understanding, they had then saved an Apostle the trouble of informing them, that "he is not a Jew which is one outwardly, &c." As he is not a Jew, so neither is he a Christian, who is one outwardly; but he is a true Jew, and he is a true Christian, who is so inwardly: from whose heart and members the lust of the flesh, the lust of the eyes, and the pride of life, are cut off; who is dead and buried to sin, and risen again to righteousness. This blessed work, sacramentally shewn forth and begun in baptism, is to be continued through life by the successive renovations of repentance, by daily accessions of knowledge, faith, and charity, carrying on a gradual growth in grace, until it be perfected. *Bp. Horne.*

Chap. III. In answer to an objection from the Jews, the Apostle shews the advantage of a written and revealed law to the Jewish nation, above the mere law of nature to the Gentiles. But he contends, that by their notorious transgressions of that revealed law, the Jews had rendered themselves equally obnoxious to the Divine wrath with the Gentiles; so that all were upon the same level, and had all one and the same gracious condition of Christ's redemption. *Pyle.*

Ver. 1. *What advantage then hath the Jew?*] But you will say, if the uncircumcised person, keeping the righteousness of the law, is to be reckoned as circumcised, chap. ii. 26; and if the inward circumcision be that alone, which is acceptable to God, ver. 28, 29; what advantage then hath the Jew above the Gentile? &c. *Dr. Whitby.*

2. *Much every way: chiefly,* &c.] The Apostle in his answer specifies the chief advantage which the Jew enjoyed. *Dr. Wells.*

—— *the oracles of God.*] That is, the Holy Scriptures contained in the Old Testament, the sacraments and seals of the covenant, the prophecies and promises of the Messiah, and the whole revelation of the word and will of God. *Burkitt.*

In Herodotus, Thucydides, Aristophanes, and others of the Greek writers, the word, here rendered "oracles," is used for a Divine speech or answer. *Parkhurst.*

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3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, [a] That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

[a] Ps. 51. 4.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

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7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before †proved

† Gr. *charged.*

3. *For what if some did not believe?* &c.] Here follows a second objection. Some might say, True, the Jews had the oracles of God, but some of them never believed those oracles, nor gave any credit to the promise of the Messiah contained in them: therefore they had no advantage by them. Be it so, saith the Apostle: yet shall the unbelief of some make the faith, or fidelity of God in His promises, of no effect to others? God forbid that such a thought should ever enter into your hearts: but on the contrary let God be acknowledged "true" and faithful to His word, though all men should prove "liars." *Burkitt.* God is still pleased to stand to His promise made to Abraham: and whatever the perverse behaviour and base returns of mankind may be under the dispensations of Divine mercies or judgments, God is still the same merciful and wise governour. *Pyle.*

4. *God forbid:*] In the original, 'May it not be!' It is an emphatical form of deprecating or denying. *Parkhurst.* See the note on Gal. vi. 14.

—— *That thou mightest be justified in thy sayings,*] Or mayest appear just and faithful in performing them; "and clear when Thou art judged," that is, when Thou judgest and contendest with any man, or enterest into judgment with him, or accusest him of sin. These words are a confession of David, that how severely soever God should deal with him for his sin, he could not accuse Him of too much rigour, but must justify Him in His proceedings, and clear Him from all imputations of injustice. They are accordingly here brought to shew, that though God should reject the Jews for their infidelity, they would have no reason to complain of His severity, or to charge Him with injustice or unfaithfulness. *Dr. Whitby.*

5. *But if our unrighteousness* &c.] A third objection here follows; namely, that if the unrighteousness of men tends so visibly to "commend," that is, to illustrate and recommend, "the righteousness of God," namely, His wisdom, grace, and power, in appointing this way of justification by faith in Christ; how can it be right in God, to punish them for this unrighteousness, which tends so highly to illustrate the glory of the Gospel grace? *Burkitt.*

—— *the righteousness of God,*] See the note on chap. i. 17.

—— (*I speak as a man*)] I, Paul, must be understood to speak what has just been objected, as in the person of an unbelieving Jewish man pleading for himself. *Dr. Wells.* The phrase "to speak as a man" here means, to speak agreeably to the notions of the persons one is arguing with, and to argue from those notions. *Pyle.*

6. *God forbid:* &c.] The Apostle here answers the foregoing objection: God forbid, says he, that we should entertain such a thought, as if God either were, or could be, unrighteous: "for then how shall God judge the world?" *Burkitt.* The very idea of God's judging the world, implies that it shall be done in righteousness. For, if any person were to have injustice done him on that occasion, it would not be judgment, but a capricious exercise of power, whereby the judge would be dishonoured. In this idea is founded the answer which Abraham made to God, and which the Apostle appears now to have had in his eye. See Gen. xviii. 25. *Dr. Macknight.*

7, 8. *For if the truth of God hath more abounded through my lie* &c.] The Apostle again speaks in the person of a profane objector. As if he had said, Thus some man may possibly plead for his sin: The truth of God hath gained by my lie; the faithfulness of God is made more manifest by the unfaithfulness of men; therefore why should I be judged and condemned as a sinner, when the glory of God will shine more bright upon the occasion of my sin? The free grace of God discovered in the Gospel will be manifested, say some, and magnified in the pardoning of our sin: let us therefore sin our fill, that the immeasurableness of Divine goodness may appear, and the abundance of pardoning mercy may abound. The Apostle rejects this doctrine and practice, of "doing evil that good may come," with abhorrence and detestation, affirming that "their damnation is just," who either fasten the doctrine upon the Apostles, or advance it themselves. *Burkitt.*

7. — *through my lie*] As "truth" signifies also fidelity or faithfulness, so "lie" on the contrary imports also infidelity or unfaithfulness: and it is here used to signify that sin of not making good use of the oracles of God intrusted to the Jews, called their "unbelief," ver. 3, and "unrighteousness," ver. 5. So also ver. 4. "Let God be true, but every man a liar;" that is, the unfaithfulness of men, in neglecting to do their part, doth no way prejudice, but rather commend, the faithfulness of God, in allowing them those mercies, of which they make such ill use. *Dr. Hammond.*

From Exod. xix. 5—8; as also xxiv. 3—7; Deut. v. 27; and xxvi. 17; it appears that the people solemnly pledged themselves by a vow of obedience, to "do all that the Lord had spoken." Hence the wickedness of the Jews is in several places of the Old Testament, as well as here, denoted by lying; every violation of God's commands being a breach of their promise and covenant, and so a lie. *Dr. Wells.* The original word is used in no other passage of the New Testament. It signifies every sort of departure from truth, rectitude, and honesty; impiety, wickedness, and crimes of all kinds; and the whole clause appears equivalent to that in the 5th verse, "if our unrighteousness commend the righteousness of God." *Schleusner.*

8. *And not rather,* &c.] And why may it not be rather inferred and said, &c. *Dr. Wells.*

—— *whose damnation is just.*] For adventuring to do evil that good may come; or for laying these slanders to the Apostle's charge. *Burkitt.*

Some persons understand this censure of the Apostle with reference to the slanderers; others with reference to that ungodly resolution, "Let us do evil, &c." Both expositions are good. Take it the first way, and the slanderer may read his doom in it: here is his wages, and his portion, and the meed and reward of his slander. Take it in the other sense, with reference to the resolution, "Let us do evil, that good may come;" it teaches us that no pretension of doing it for God's glory, to a good end, or any other colour whatsoever, can excuse those that presume to "do evil;" but that still the evil that they do is damnable, and it is but "just" with God to render "damnation" to them for it. *Bp. Sanderson.*

9. *What then? are we better than they?* &c.] To return then to the former objection. If it be asked, What difference is there between Jew and Gentile? I answer, there has been all along a considerable one in respect of the written law: but now under the Gospel, as all are found to be sinners, either against the law of nature, or against that of Moses, all stand equally in need of a Redeemer, all are alike capable of His redemption, and there is no difference at all left. *Pyle.*

—— *for we have before proved* &c.] The Apostle charged this

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both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become ‖ guilty before God.

‖ Or, *subject to the judgment of God.*

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

upon the Jews in the second chapter; and upon the Gentiles in the first chapter, ver. 19—32. *Dr. Wells.*

10. *As it is written,* &c.] These Scriptures are collected from different parts of the Old Testament; but there are many editions of the Septuagint Greek, in which they all stand together in the fourteenth Psalm. *Dr. Doddridge.*

It is not necessary, in order to make good the Apostle's words or argument, that this passage should be spoken of the Jews of that age in general, especially seeing that they are there said to have "devoured God's people," and to have "shamed the counsel of the poor." It is enough, that they should generally agree to the Jews of the age, in which the Apostle wrote, as both the Scriptures of the New Testament and the writings of Josephus fully prove they do. And that the law, condemning any for these crimes, doth more especially condemn those under the law, who are at any time guilty of crimes, thus noted and condemned by the law. *Dr. Whitby.*

19. — *what things soever the law saith,*] The foregoing quotations, although taken from the Psalms, being called sayings of the law, it is evident that "the law" here denotes the whole body of the Jewish Scriptures. *Dr. Macknight.*

—— *may become guilty before God.*] That is, 'subject,' or 'liable, to punishment from God.' *Parkhurst.* Liable to the Divine justice. *Abp. Tillotson.*

In the first chapter of this Epistle St. Paul gives a dreadful description of the heathen world, so bent to sin, that they were abandoned to it, given up to vile affections and a reprobate mind. He tells us elsewhere, that "all have sinned; all the world is guilty before God; the Scripture hath concluded all under sin." The writers of the Old Testament give the same account: "There is none that doeth good, no, not one. There is not a just man that doeth good, and sinneth not." The Pagans give the same account. St. Paul's contemporary Seneca complains, that every one has sinned more or less: that there is not a man to be found, who could acquit himself; that the misfortune of human nature is such, that there is a natural love of sinning: and he informs us, not only what men were at that time, but that heretofore they had sinned, and would continue to do so as long as they lived. All history and philosophy attest this truth: all laws, precepts, and government suppose it. But the strongest, unhappiest proof of all is, that every one of us knows it by experience; and "if we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John i. 8. Was the case otherwise, we should have no occasion for, no interest in, a Saviour: the end of His coming was "to save sinners:" they are the object of His mercy, and all men are the object of His mercy, for "the grace of God that bringeth salvation hath appeared to all men:" and the Gospel, the good tidings of peace and salvation, is commanded to be preached in all the world "to every creature." *Dr. Glocester Ridley.*

20. *Therefore by the deeds of the law* &c.] The Apostle here draws his conclusion from what he before premised concerning both Jew and Gentile: namely, that "by the works," whether moral or ceremonial, "of the law," considered in contradistinction to the Gospel, and so exclusive of the grace of God in Christ, "shall no flesh," Jew no more than Gentile, "be justified in the sight of God." *Bp. Bull, Dr. Wells.*

—— *be justified*] God's justifying us doth solely, or chiefly, import His acquitting us from guilt, condemnation, and punishment, by free pardon and remission of our sins, accounting us and dealing with us as just persons, upright and innocent in His sight and esteem. *Dr. Isaac Barrow.*

The original verb, here rendered "shall be justified," is most usually applied to evangelical justification; and signifies to justify, to esteem, pronounce, or declare just or righteous; that is, to acquit or absolve from past offences, and accept, as just, to the reward of righteousness. In this view it is plainly a forensick term, or a term belonging to courts of judicature, answering to the Hebrew word, for which the Seventy have used it in Deut. xxv. 1; 1 Kings viii. 32; 2 Chron. vi. 23; Is. v. 23: and other places. Compare Prov. xvii. 15. It is in the New Testament applied either to present justification in this life, Acts xiii. 39; Rom. v. 1, 9; viii. 33; 1 Cor. vi. 11; Tit. iii. 7; &c. or to final justification at the last day, Matt. xii. 37; compare Rom. ii. 13. *Parkhurst.*

That the word is here taken in a forensick or judiciary sense is manifest, both from the phrase with which it is connected, and which signifies, 'in the sight, judgment, or estimation, of God:' and also from Ps. cxliii. 2, evidently alluded to by the Apostle, where David most humbly prays that he may not fall under the strict judgment of God. This passage is particularly to be observed, because it clearly shews what the Apostle meant by justification in the whole of his argument concerning faith and works. *Bp. Bull.*

—— *for by the law*] Namely, by the law thus considered in opposition to the Gospel, (*Dr. Wells,*) "is the knowledge of sin;" its chief efficacy is to discover sin, and condemn us for sinning. By "the law" here we are to understand both the natural and the written law. *Burkitt.* The term signifies law in general; and comprehends the law written on man's heart, Rom. ii. 15, as well as the law of Moses; for by both "is the knowledge of sin." *Dr. Macknight.* And, that it comprehends natural as well as revealed law, appears from the conclusion which the Apostle draws, and from the whole tenour of his subsequent argument; which would have very little weight, if there were room to object, that although we cannot be justified by our obedience to the law of Moses, yet we may be justified by our obedience to God's natural law. *Dr. Doddridge.*

Also, by "the law" and "the deeds of the law" are to be understood both ceremonial and moral law, especially the latter; for "by the" moral "law is the knowledge of sin:" it is the moral law that forbids theft, adultery, and the like. Besides it is evident, that the opposition runs all along, not between ceremonial and moral works, but between works in general, and faith, ver. 20, 22; between the law of works, and the law of faith, ver. 27; chap. iv. 2, 6; ix. 32; x. 5, 6. *Burkitt, Dr. Whitby.*

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21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath ‖ set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the ‖ remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

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‖ Or, *foreordained.*

‖ Or, *passing over.*

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21. *But now the righteousness of God* &c.] The Apostle, having proved negatively, that by the works of the law justification is not to be had for any person, whether Jew or Gentile, comes now to prove the affirmative part of his assertion; namely, that God hath manifested another way of justification in the Gospel, that is to say, by faith in Jesus Christ. *Burkitt.* See the note on chap. i. 17.

—— *without the law*] That is, without the observance of the law, in the sense above mentioned, as contradistinguished from the grace of God in the Gospel. *Dr. Wells, Bp. Bull.*

—— *being witnessed by the law and the prophets;*] The example of Abram's justification by faith, recorded Gen. xv. 6; and the passage, which the Apostle quotes Rom. iv. 6—8, from Ps. xxxii. 1, 2; as well as that from Habakkuk quoted Rom. i. 17; are clear testimonies from the law and the Prophets, that there is a righteousness without law which God accepts; and that the method of justification, revealed in the Gospel, is the method in which men were justified under the law, and before the law; in short, it is the method of justifying sinners established from the very beginning of the world. *Dr. Macknight.*

22. — *by faith of Jesus Christ*] The way of justifying men by faith in Christ, or by that course, which is now prescribed us by Christ. *Dr. Hammond.*

—— *for there is no difference:*] Between Jew and Gentile, as to their manner of justification. *Dr. Whitby.*

23. — *come short of the glory of God;*] That is, come short of meriting by their own works to be partakers of "the glory of God" in heaven. *Dr. Wells.* Locke explains "the glory of God" to mean, 'that glory, which God hath appointed for the righteous:' and Dr. Whitby understands it of 'the fruition of God in glory.' But from a comparison of this passage with John v. 44, and xii. 43, where the same word is rendered "honour" and "praise," which is here rendered "glory," Dr. Macknight is of opinion, that the phrase in this place might very well be translated 'the praise' or 'approbation of God.' *Parkhurst.*

24. *Being justified freely*] Gratuitously, as a free gift. *Parkhurst.* Not claiming it by any merit or work of ours. *Schleusner.* Freely as to the motive of it, namely, by God's mere grace or favour; and as to the meritorious cause, through the redemption that is in Jesus Christ. *Dr. Wells.*

—— *through the redemption*] Purchased by the death and blood of Christ shed for us: we having "redemption through His blood, the forgiveness of sins," Eph. i. 7; Col. i. 14. *Dr. Whitby.* The original word denotes that kind of redemption of a captive from death, which is procured by paying a price for his life. *Dr. Macknight.*

25. — *a propitiation*] The original word is properly an adjective, signifying 'propitiatory,' and agreeing with the substantive 'lid' or 'cover' understood, which is expressed by the Seventy in their version of Exod. xxv. 17, where the cover of the ark is called 'a propitiatory cover;' because it was the throne on which the glory of the Lord received the atonement, made by the high priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the Apostle represents Christ as 'a propitiatory' or "mercy-seat," set forth by God for receiving the worship of men, and dispensing pardon to them. Or if 'a propitiatory' is, by a common figure, put for a propitiatory sacrifice, the Apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called "a propitiation," 1 John ii. 2; iv. 10. *Parkhurst, Dr. Macknight.*

—— *through faith in his blood,*] This expression is found no where else in Scripture. But the Apostle's meaning is sufficiently plain, namely, that God dispenses pardon to all who have "faith in Christ's blood," as shed for the remission of sin; who trust to the merit of that sacrifice for the pardon of their sin; who approach God with reverence and confidence through the mediation of Christ; and who, discerning with admiration the virtues which Christ exercised in His sufferings, endeavour to imitate them. This appears to be "faith in His blood." *Dr. Macknight.*

—— *for the remission of sins that are past,*] That is, even of those sins which were committed before Christ's coming in the flesh, the expiation whereof could not be made by any legal sacrifices, but only by His oblation and death, which was prefigured thereby. *Bp. Hall, Dr. Macknight.*

Or rather, as "the righteousness of God" always signifies in these Epistles our justification by faith in Christ; (see the note on chap. i. 17;) "His righteousness," here spoken of, cannot be demonstrated, as some suppose, by winking at the sins committed in former ages, but by proposing by the Gospel the way of remitting men's past sins through faith in Christ. *Dr. Whitby.* The Apostle speaks of those sins, whereby Jews as well as Gentiles had polluted themselves formerly, that is, before their conversion to the Christian religion. *Schleusner.*

26. — *that he might be just,*] That is, might appear to do nothing inconsistent with His own Divine justice in thus remitting or passing over sins, inasmuch as Christ has made satisfaction for them by His blood. *Drs. Whitby* and *Wells.*

—— *the justifier of him which believeth in Jesus.*] Religion, as it stood under the Old Testament, is perpetually styled "the fear of God:" under the New, "faith in Christ." But as that "fear of God" does not signify literally being afraid of Him, but having a good heart, and leading a good life, in consequence of such fear; so this "faith in Christ," does not signify literally believing in Him, in the sense in which that word is used in common language, but becoming His real disciples in consequence of such belief. *Bp. Butler.*

By the faith, which is said to justify and to save, we are to understand that lively "faith which worketh by love," Gal. v. 6; which purifieth the heart; which keepeth the commandments of God. *Bp. Tomline.*

27. *Where is boasting then?*] The boasting, or glorying, here spoken of, is the contempt which the Jews had of the Gentiles; (*Locke;*) and the self-confidence, wherewith men are naturally prone to glory in any excellence, either real or supposed, belonging to themselves. *Burkitt.*

As if he had said, And if this be now the general and only condition offered to us all, what becomes of all your insulting triumphs over the Gentile world? *Pyle.* Nay, what cause of boasting can any of us have in ourselves, whether Jews or Gentiles? if Gentiles, in our civil justice? and if Jews, in our just works? Surely, none at all. All boasting is utterly exeluded. But how, or upon what ground, is our boasting excluded? Surely not upon the

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28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

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CHAP. IV.

1 *Abraham's faith was imputed to him for righteousness,* 10 *before he was circumcised.* 13 *By faith only he and his seed received the promise.* 16 *Abraham is the father of all that believe.* 24 *Our faith also shall be imputed to us for righteousness.*

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

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ground of our works; for, if by our works we could fulfil the law, we should have cause of boasting in ourselves: but upon the ground of faith; for now that we are justified thereby, upon the free acceptation of God, we have no cause to boast in ourselves, but in Him alone. *Bp. Hall.* The Gospel excludes boasting, because the very constitution of it requires persons to acknowledge themselves sinners; and, as guilty and indigent, to make an humble application to the free mercy of God in Christ for pardon, and every other blessing, which is necessary to their final happiness. *Dr. Doddridge.* The course, which the Divine wisdom has taken to humble man, and cut off from him all occasion of boasting, is by denying him justification by his own works, and ordaining that the meritorious cause of justification should lie, not in himself, but in another. *Burkitt.*

—— *the law of faith.*] The Gospel, or Gospel method of justification, is called "the law of faith," as opposed to "the law of works." *Parkhurst.* The term "law," as denoting the Christian religion, appears to have been so used by the Apostles for the sake of the Jews, to whom, as being accustomed to that term, it was probable that the Gospel would be thereby more easily recommended. See Rom. viii. 2; ix. 31; Gal. ii. 19; v. 23; Jam. iv. 11; Gal. vi. 2; Jam. i. 25; ii. 12. *Schleusner.*

28. *Therefore we conclude* &c.] The sum or result therefore of this discourse is, that by this evangelical way the favour of God is to be had for those, who never had to do with the Judaical law, circumcision, &c. *Dr. Hammond.* See the concluding note on this chapter, from Bp. Bull.

29. *Is he the God of the Jews only?* &c.] For otherwise it would follow, that God hath care or consideration for no other part of the world, but only for the Jews, which certainly is not true; for He is the God of the Gentiles also. *Dr. Hammond.*

30. *Seeing it is one God,* &c.] The force of St. Paul's reasoning here must be sought from Zech. xiv. 9; where the Prophet, speaking of the time when the Lord shall be King over all the earth, and not barely over the little people shut up in the land of Canaan, says, "in that day there shall be one Lord;" that is, God shall not be, as He now is, the God of the Jews alone, whom only He hath known of all the people of the earth; but He shall be the God of the Gentiles also, the same merciful, reconciled God to the people of all nations. This prophecy the Jews understood of the times of the Messiah, and the Apostle here presses them with it. *Locke.*

—— *by faith, — through faith.*] It appears that these two phrases are equivalent; signifying that both Jews and Gentiles have one and the same method of justification. *Hardy.*

31. *Do we then make void the law through faith?*] Do we contradict it, or say it is an useless thing, or against the promises? Gal. iii. 19, 21. *Dr. Whitby.*

—— *yea, we establish the law.*] Forasmuch as we shew, that this our doctrine is witnessed by the law itself, ver. 21; and that the law is our schoolmaster to bring us to Christ, who is the end of the law, Gal. iii. 24; Rom. x. 4. Moreover our doctrine differs from the law, rightly understood, only as the substance does from its shadow: we preach Christ, the true propitiatory mercy-seat, ver. 25, typified by that under the law: we preach spiritual circumcision, or purity of heart, chap. ii. 29, typified by the circumcision of the flesh. And as the legal types were fulfilled by the coming of Christ the Antitype, so the moral part of the law was raised to the highest degree of perfection and obligation by Christ, and incorporated into His own law: and consequently what our Saviour says, Matt. v. 17, is most true, namely, that He "came not to destroy the law, but to fulfil it;" and also, as is here said, to "establish" the moral and spiritual part of it, by making it of perpetual obligation. *Dr. Wells.*

St. Peter hath long ago observed, that in the Epistles of his brother Apostle St. Paul, there are "some things hard to be understood," which the ignorant and unlearned did in his time, as indeed there are some such that still do so in our time, "wrest to their own destruction," 2 Pet. iii. 16. And he seems in that place to have a special reference to St. Paul's Epistle to the Romans, which indeed hath more of those difficult passages, than any other of his Epistles. Such is his discourse of justification by faith without works, which runs through the Epistle: which was abused even in the apostolical age to a dangerous kind of Solifidianism by the Gnostick hereticks, against whose perverse interpretation St. James afterwards wrote his Epistle as an antidote. And indeed St. Paul himself expounds his meaning in another Epistle very plainly to the same purpose: "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love," Gal. v. 6. From whence it is evident, that by the faith, to which he attributes justification, he means not an idle faith, but a working faith, attended with works of love, both towards God and our neighbour; and consequently, that the works which he excludes from justification are not evangelical works, or such as are done in and proceed from faith in Christ; but only, 1st, works of perfect obedience or sinless works, there being none such to be found among the sons of fallen man; or, 2dly, works done in the strength of the Mosaick law, without the grace of the Gospel; or, 3dly, the works of the ceremonial law, such as circumcision, sacrifice, and the like; or, 4thly, and lastly, all manner of works whatsoever, as far as they are relied on as meritorious causes of our justification or salvation; there being but one only cause of that kind, namely, the meritorious obedience and sufferings of our dear Redeemer and Saviour Jesus Christ. *Bp. Bull.*

Chap. IV. In the close of the foregoing chapter, the Apostle laid down a positive and peremptory conclusion, that "a man is justified by faith without the deeds of the law." In this chapter he undertakes to confirm and establish the truth of that conclusion, by instancing in the Patriarch Abraham, "the father of the faithful." *Burkitt.*

Ver. 1. *What shall we then say* &c.] As if the Apostle had said, What shall we say? Shall any one affirm, that Abraham our father found or obtained righteousness, by, or according to, the flesh? that is, by being circumcised in the flesh, or by any works of righteousness which he had done? Surely no. *Burkitt.* This affirmative interrogation is in effect a negation; and so the meaning is, This cannot with any reason be affirmed by any. *Dr. Hammond.*

—— *as pertaining to the flesh, hath found?*] Rather, 'hath found according to the flesh.' This is the proper order of the words, and so they stand in the original. *Dr. Hammond.*

The word "flesh" is frequently opposed in the New Testament to the Divine revelation, grace, or spirit; see Matt. xvi. 17; Gal. i. 16: and the phrase 'according to the flesh,' in this place means works done by a man's own natural strength, unassisted by Divine grace. *Bp. Bull.* Or blameless and meritorious performances, abstracted from the mercy and gracious acceptance of God. Thus it is equivalent to "works" in the next verse. Possibly however the phrase 'according to the flesh,' refers also to cir-

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2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Anno DOMINI 60.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

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cumcision, which the Apostle proceeds to notice in the ninth verse. *Dr. Hammond.*

2. *For if Abraham* &c.] The case of Abraham is here considered, 1st, as to his natural state or life before his call, ver. 2—8; and 2dly, as to his circumcision after his call, 9th and following verses. *Dr. Wells.*

These words contain the reason of the negative in the preceding verse. If Abraham had been justified by any thing in himself, or by any innocence or performances of his own, he might then be said to have somewhat to glory of, his justification being an effect of his performances, and not of the free grace of God: see chap. iii. 27. But it is certain that Abraham, whatever praise he may have merited before men, had nothing whereof to glory before God. Therefore he was not justified by his works. *Bp. Bull, Dr. Hammond.*

Not as if Abraham's faith had no good works; or that these works, flowing from faith, were not acceptable to God: but his faith here is opposed to legal works, such as are done before or without faith, and without the covenant of grace; as appears from what goes before, chap. iii. 28; and from what follows in this chapter, ver. 10, 13—15. But yet his faith in some sense may be opposed to works also flowing from faith, if we consider their imperfection: they being not so continually and perfectly righteous, as entirely without sinning at any time to keep the law, and claim a meritorious justification by it. See Jam. iii. 2. But so neither are we justified by faith meritoriously. But these works of the faithful, as they follow faith, so they follow the first justification which is here spoken of by the Apostle. *Bp. Fell.*

3. *For what saith the scripture? Abraham believed God,*] He believed what God told him, Gen. xv. 5, that he should have a seed as numerous as the stars. The Apostle mentions only this one instance of Abraham's faith, because Moses hath said of it in particular, that the Lord "counted it to him for righteousness." But we must not on that account think it the only act of faith that was so counted to him. His faith consisted in an habitual disposition to believe and obey God, founded on just conceptions of His being and attributes. And he began to exercise it, when God first called him to leave his native country. "For by faith he went out, not knowing whither he went," Heb. xi. 8. The same faith he exercised through the whole course of his life, acting on every occasion as one will do, whose mind is filled with a present sense of Deity. Of this, the instance mentioned by the Apostle is a great example. For in the eightieth year of his age, and when Sarah was seventy years old, he believed what God told him concerning the numerousness of his seed, though it was at that time contrary to the ordinary course of nature. Nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him. At length, in the hundredth year of his age, the son so long promised was born. But mark what happened! when this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham to offer him up as a burnt offering; and he, without hesitation, obeyed; firmly believing, that after he was burnt to ashes on the altar, God could raise him from the dead, Heb. xi. 19. By this, and other instances, Abraham became so remarkable for his faith, that God, by a covenant, constituted him the father of all believers, and promised to him, as their federal head, that their faith in like manner should be counted to them for righteousness. *Dr. Macknight.*

It is especially to be noticed in this place, that the Apostle opposes the faith of Abraham, not to all his works whatsoever, even such as proceeded from faith, for those are comprehended in his faith, as the fruit in its seed; but only to those works, which he performed "according to the flesh," that is, by his natural strength, before the grace of God was imparted to him. *Bp. Bull.*

4. *Now to him that worketh* &c.] That is, who by his own strength, without the grace of God, obeys God and fulfils righteousness. *Bp. Bull.* Or, who by his perfect innocence and blamelessness can call upon God to reward and crown his virtues. *Dr. Hammond.*

5. *But to him that worketh not, but believeth*] The phrase is not to be understood absolutely, but with some qualification: for he that believeth worketh. *Burkitt.* It means him who seeks to obtain justification, not by his own original innocence and blamelessness, but by believing that pardon will be granted to sinners upon their repentance, and by thereupon reforming and giving himself up to do whatsoever God would now have him do; whereupon God accepts him of His mere mercy. *Dr. Hammond.* Him, who worketh, not of himself, but by faith in the gracious revelation of God. *Bp. Bull.*

—— *that justifieth the ungodly,*] Justification being only the pardon of their past sins, on account of that faith, which laid the highest obligation upon all believers to die unto sin for the future, there is no absurdity in saying, that God thus "justifieth the ungodly," when they repent, and engage to cease from, their ungodliness. *Dr. Whitby.*

—— *his faith is counted for righteousness.*] His faith is accepted of God's mere mercy, and he is absolved from his past sins, and is himself accepted as righteous to life eternal. *Dr. Hammond, Parkhurst.*

6. *Even as David also* &c.] Agreeable to which is that description of blessedness in David, Ps. xxxii: that they are blessed whom the Lord, out of His free grace and pardon of sin, accepteth and accounteth as righteous; and not for any merit of their own performances. *Dr. Hammond.* The Apostle mentions David, probably as the other great person, to whom God promised a blessing to all nations through his seed. See Is. xi. 10; Acts ii. 30; xiii. 23. *Dr. Whitby.* Hereby appears the conformity between God's manner of pardoning or justifying men under the Gospel, and that which was understood to prevail while the law was in force. *Pyle, Dean Stanhope.*

7. — *Blessed are they whose iniquities are forgiven,* &c.] Blessed are they, not who never sinned at all, who were never in a wicked or wrong course; but who, having been sinners, have reformed, and found place of repentance and of mercy upon reformation, merely by the forgiveness and pardon of God. *Dr. Hammond.*

8. *Blessed is the man to whom the Lord will not impute sin.*] It immediately follows, "and in whose spirit there is no guile." So in the 5th verse, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Whence it is plain, that sincerity of heart and confession of sins are expressly required in order to that "blessedness" and "forgiveness of sins," of which the Psalmist speaks; and consequently that they are not meant to be excluded, by what the Apostle says of the justification of "him that worketh not." To practise with God's assistance repentance, and the works which belong to it, is necessary to the justification of a sinner. *Dr. Grabe.*

Anno DOMINI 60.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

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13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, [a] I have made thee

[a] Gen. 17. 5.

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9. *Cometh this blessedness then upon the circumcision* &c.] Here the Apostle moves the question, whether the forementioned "blessedness" of pardon of sin and justification by faith belongs to the circumcised Jews only, or to the uncircumcised Gentiles also? The question carries with it the force of a strong affirmation, that, seeing faith was imputed to Abraham for righteousness many years before he was circumcised; therefore the uncircumcised Gentiles, as well as the circumcised Jews, should by faith be made partakers of the same blessedness. *Burkitt.*

10. — *Not in circumcision, but in uncircumcision.*] Abraham was not circumcised till he was ninety-nine years old, Gen. xvii. 24. At that time Ishmael was thirteen years old, ver. 25. But before Ishmael was born, Abraham's faith was counted to him for righteousness, Gen. xv. 6; compared with chap. xvi. 16. It is evident therefore, that Abraham was justified in uncircumcision, more than thirteen years before he and his family were made the visible Church and people of God by circumcision. *Dr. Macknight.*

11, 12. *And he received the sign of circumcision,* &c.] Nevertheless circumcision had its uses, particularly these two. 1st, It was a sign of the faith and obedience, which was the righteousness on Abraham's part, figured by it. 2dly, It was a visible testimony and assurance of Abraham's being in covenant with God: a covenant grounded, not on this rite, but in God's acceptance of that faith, which was antecedent to this rite. And thus Abraham was qualified to be the father, the common pattern of all the faithful: of the Gentiles, or those who were never circumcised, as he had not been himself, when accepted for his faith; and of the Jews, who are his children, not by virtue of the mere sign, but by imitation of that faith and obedience, signified by it. *Dean Stanhope.*

—— *a seal*] Circumcision is so called, because seals were used for confirmation or attestation. See 1 Cor. ix. 2. *Parkhurst.*

—— *of the righteousness of the faith*] God ordered Abraham to put the sign or mark of circumcision on his own body, as God's seal, whereby the counting his faith for righteousness, and the constituting him the father of all believers, were confirmed to him. Hence, Gal. iii. 14, faith counted for righteousness, is called "the blessing of Abraham," and is said to "come on the Gentiles through Christ." For the same purpose, God ordered all Abraham's male descendants to be circumcised on the eighth day after their birth. The Israelitish children being thus early initiated into God's covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant: or, if they died in infancy, that God would raise them from the dead, to enjoy the heavenly country, of which the earthly was the type. *Dr. Macknight.*

13. — *the heir of the world,*] Of those privileges and blisses, which he, and they after him, should inherit. *Dean Stanhope.* Of the blessings pertaining both to this world and that which is to come: see 1 Cor. iii. 21; 1 Tim. iv. 8. *Dr. Wells.* Specifically, of the eternal world, of that better and heavenly country, which Abraham and his seed were to inherit, and which was typified by the earthly Canaan. See Heb. xi. 14, 16. *Dr. Hammond, Bp. Bull, Burkitt, Parkhurst, Dr. Macknight.*

—— *to Abraham, or to his seed,*] To Abraham and his posterity. *Dr. Hammond.* The disjunctive particle has here the sense of the copulative, and is so translated in the Syriack version. *Dr. Macknight.*

—— *but through the righteousness of faith.*] Or grace of the Gospel. *Dr. Wells, Bp. Bull.* By this other evangelical way of new obedience, without having observed the law of Moses, without being circumcised. *Dr. Hammond.*

14. *For if they which are of the law be heirs,* &c.] For if that inheritance were made over to the Jews upon their being circumcised and observing the Mosaical law; then, as faith, or this evangelical way of justifying sinners, is vanished on one side, so the promise itself, which belongs not to the Jews only, but to all Abraham's seed, ver. 12, is vanished also. *Dr. Hammond.*

15. *Because the law worketh wrath:* &c.] Here the Apostle gives the reason, why no justification can be expected by the law; namely, because it condemns rather than justifies. *Burkitt.* As if he had said, For the law is so far from tending to justify us, that on the contrary it only gives us the knowledge of sin, without grace or power to avoid it, and so only "worketh wrath:" instead of justifying us, it renders us more obnoxious to the Divine wrath, than we should have been without it: "for where no law is, there is no transgression," and consequently no provocation of the wrath of God. *Dr. Wells.*

16. *Therefore it is of faith,*] Whence it necessarily follows, that it, namely, the promise of reward, (ver. 13,) justification, &c. must have been made in respect of faith, and not founded upon the merit of any performances. *Dr. Hammond.*

—— *that it might be by grace;*] So as to be a purely gracious dispensation. *Pyle.*

The Apostle here assigns a double cause, why the wisdom of God has appointed justification and salvation to be obtained in the way of faith: 1st, That it might be of free and undeserved grace and favour; for to be justified by faith and by grace are with the Apostle the same thing: and 2dly, that "the promise might be sure to all the seed;" that is, that God's promise might stand sure to all the believing seed of Abraham, not only to all the children of the flesh, to whom the law was given, but to the children of his faith, even Gentiles as well as Jews, he being the father of all that believe, whether Jews or Gentiles. *Burkitt.*

17. (*As it is written, I have made thee a father of many nations,*)] See Gen. xvii. 4, 5; where the phrase, "the multitude of nations,"

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a father of many nations,) ‖ before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

‖ Or, *like unto him.*

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spo-

[b] Gen. 15. 5. ken, [b] So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

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23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

CHAP. V.

1 *Being justified by faith, we have peace with God,* 2 *and joy in our hope,* 8 *that sith we were reconciled by his blood, when we were enemies,* 10 *we shall much more be saved being reconciled.* 12 *As sin and death came by Adam,* 17 *so much more righteousness and life by Jesus Christ.* 20 *Where sin abounded, grace did superabound.*

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as in the margin, means the several nations of the world; and accordingly those texts are to be understood of Abraham in a spiritual sense, as he was regarded by God in the light of the common father of all believers, whether Jews or Gentiles. As for the numerousness of Abraham's natural posterity, that is particularly and distinctly promised in the following verse, "And I will make thee exceeding fruitful, and I will make," not the multitude of nations, but only "nations of thee," which was verified by the nations of the Ishmaelites, Midianites, Edomites, and Israelites, and others. It is of this last promise that the Apostle is to be understood, ver. 18—22. For it was in respect of Abraham's natural posterity, that it was said, "So shall thy seed be," as appears from Gen. xv. 2—5; as also in this respect it is related in the following verse, that "he believed, and the Lord counted it to him for righteousness." *Dr. Wells.*

—— *before him whom he believed,*] That is, in the presence or sight of Him. *Parkhurst.* The construction seems plainly to be this: 'The father of us all, in God's esteem, in whom he believed.' *Pyle.*

—— *even God, who quickeneth the dead,*] This being an instance of the faith of Abraham, it seems most reasonable to refer it to the object of his faith, namely, that he should have a numerous seed, yea, that he should have the promised seed from Sarah, though her womb was dead. *Dr. Whitby.*

—— *and calleth those things which be not*] That is, the Gentiles, which were not then a people, "as though they were." "Things which be not," in the language both of the Old Testament, and of the Jews, and of the primitive Christians, signify the Gentiles. *Burkitt, Dr. Whitby.* Or, "those things which be not" may be understood of Isaac, who was called by name before he had a being. *T. Edwards.*

18. *Who against hope believed in hope,*] When by the course of nature he saw no hope of his having children, he had nevertheless a strong hope, a firm faith and trust in the promise and power of God. *Pyle, Burkitt.*

19. *And being not weak in faith,*] That is, being strong in faith: for the Hebrews, when they meant to assert a thing strongly, did it by the denial of its contrary. *Dr. Macknight.* The Divine promise, made by the God of nature, induced him justly to lay aside all objections arising from natural impossibilities, and to pay the utmost honour to his Creator by a rational and full confidence in His infinite power and absolute veracity. *Pyle.*

22. *And therefore*] Namely, because of such its strength or greatness, "it," that is, his faith, "was imputed to him for righteousness." *Dr. Wells.*

23. *Now it was not written for his sake alone,* &c.] The Apostle, having in the former part of the chapter declared the manner of our justification from the instance of Abraham; lest we should think that it was Abraham's personal privilege, and did not concern us, applies the example in the following verses. *Burkitt.* As if he had said, This is recorded for our instruction, to teach us how God will reward us, if we, like Abraham, believe on Him, without doubt or dispute, in other things of the like or greater difficulty, such as the raising of Christ from the dead. This was wrought by God for us and all mankind, Gentiles as well as Jews; and our belief of it is now absolutely required, to fit us to receive and obey Him, who is thus wonderfully testified to be the Saviour of the world. And that receiving and obeying of Him will now be sufficient to justify us, without the observation of the Mosaical law, as Abraham's faith was sufficient to justify him, before he was circumcised. *Dr. Hammond.*

25. *Who was delivered for our offences, and was raised again for our justification.*] For to this end was both the death and resurrection of Christ designed. He died as our surety, to obtain for us release and pardon, to make expiation for our sins past, and to deliver us from the punishment due to them. He rose again from the dead, to open to us the gates of a celestial life, and insure us the like glorious resurrection, 1 Cor. xv. 16, 17, 20. And in order to our receiving this joyful benefit of His resurrection, other special advantages result from His rising again; which was effected, partly to convince the unbelieving world, and so to bring them to the faith; partly to withdraw us from our sins; to bring us to new life by the example of His resurrection and by the mission of His Spirit; and so to help us to actual justification, which is had, not upon the death of Christ, but upon our coming in to the faith and performing the condition required of us, sincere obedience to Christ's commandments.

So that as the faith of Abraham, which was here said to be imputed to him for righteousness, was the believing of God's promise, and the relying without scruple on His all-sufficient power and infallible veracity and fidelity, for the performance of what He promised; containing in it also by analogy a belief of all other His Divine attributes, and affirmations, and promises, and a practice agreeable to this belief: so the faith, that shall be imputed to our justification, is the believing on God in the same latitude that he did; the walking uprightly before Him; the acknowledging of His power, His veracity, and all other His attributes; the believing of whatsoever He hath affirmed, or promised, or revealed to us concerning Himself; particularly His raising of Jesus from the dead, whom by that means he hath set forth to us to be our Lord, to be obeyed in all His commands with a faith, which sinks down into our hearts, and brings forth in our lives, as it did in that of Abraham, actions agreeable and proportionable to our faith. *Dr. Hammond.*

Chap. V. The Apostle begins this chapter with declaring the blessed effects and advantages which flow from justification by faith in our Lord Jesus Christ. He thence proceeds to shew more particularly, that this gracious and merciful condition of salvation by

Anno DOMINI 60. THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Anno DOMINI 60.

6 For when we were yet without strength, ‖in due time Christ died for the ungodly. ‖ Or, *according to the time.*

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward

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the Gospel is offered to the Gentiles as well as the Jews. He argues that Christ's death redeemed all sinners, therefore all have eternal life in Him. He states the analogy between Adam and Christ; and contends that the merits of the one must be as extensive to save, as the sin of the other was to condemn: nay, that they are intrinsecally more available to salvation. *Burkitt, Pyle.*

Ver. 1. *Therefore being justified by faith,* &c.] By this faith therefore it is, that as many as sincerely embrace the Gospel are freely pardoned and accepted by God in Christ; and, being so, they are reconciled unto God through our Lord Jesus Christ, and, though they have formerly been Gentiles, need not the performances of the law of Moses to give them admission to the Church of Christ. *Dr. Hammond.*

2. *By whom also we have access* &c.] Rather, we have had introduction or admittance, &c. *Drs. Wells* and *Macknight.* Nay, by Him we have already received, by faith only, not by virtue of those performances, admission to these privileges, to this evangelical estate, wherein now we stand, and have done for some time; having a confident assurance that God, who hath dealt thus graciously with us, will, if we be not wanting on our part, make us hereafter partakers of His glory: and this is matter of present rejoicing to us. *Dr. Hammond.*

3. — *we glory in tribulations also:*] That is, such trials and persecutions, as befell them for the profession of the Gospel. *Burkitt.* The Jews might object to the persecuted condition of Christians, as we know they did to that of their Master, as inconsistent with what they concluded would be the state of the people of the Messiah. It is therefore with great propriety, that the Apostle so often discourses on the benefit arising from the sufferings of true believers, by which he advances the strongest answer to any such insinuation. This delicacy of address is very apparent in many passages of the Epistles. *Dr. Doddridge.*

—— *knowing* &c.] St. Paul having said that the true Christian "glories in tribulation," proceeds immediately to shew, that he does so not without good reason: and the illustration of this reason carries him to take notice of the great love of God, and the ardent hope which the true Christian thereby has of salvation: after which he returns in the eleventh verse to the point which he had in hand, namely, that in which the true Christian glories. And as, having said ver. 2, "we rejoice in hope of the glory of God," he adds, ver. 3, "and not only so, but we glory in tribulations also;" so he adds again in the last place, ver. 11, "And not only so, but we also joy in God." Hence it appears, that all from "knowing" in the third verse, to the end of the tenth, is to be understood best as a parenthesis. It is the same verb, which is rendered "rejoice" in the second verse; "glory" in the third; and "joy" in the eleventh. *Dr. Wells.*

4. *And patience, experience;*] "Experience" both of our own sincerity towards God, and of His power and protection over us. Patient suffering gives full proof of us. *Pyle.* The word, rendered "experience," means 'proof,' 'trial;' properly of metals by fire, to examine their purity; figuratively, of men's faith, by afflictions and patience. *Parkhurst.*

—— *and experience, hope:*] As without patience we could have no way of exploring or trying ourselves touching our sincerity; so, without this trial and approbation of our sincerity, we could have no safe ground of hope, which is only grounded on God's promises, and those made only to the faithful, sincere, constant Christians. *Dr. Hammond.*

5. *And hope maketh not ashamed;*] Which hope, being thus grounded, will never fail us. It is impossible we should ever be ashamed or repent of having thus hoped, and adhered to Christ. *Dr. Hammond.*

—— *because the love of God is shed abroad in our hearts* &c.] That is, the sense and comfortable assurance of that love, wherewith God embraceth us. *Bp. Hall.*

—— *is shed abroad*] Or "poured out" on our hearts. *Dr. Hammond.* The original word is commonly used in the New Testament, when speaking of the effusion of the Holy Ghost; Acts ii. 17; x. 45; Tit. iii. 6; and it is taken from Joel ii. 28, 29. Wherefore as the Apostle in this passage had in his eye the gifts of the Spirit, bestowed on the Gentiles, as proofs of God's love to them, he elegantly tells them, that "the love of God was poured out" into their hearts, along with the spiritual gifts. *Drs. Whitby* and *Macknight.*

—— *by the Holy Ghost which is given unto us.*] The spiritual gifts, bestowed on the first Christians, were clear proofs, especially in the case of the Gentiles, of the love which God bare to them, and of His purpose of saving them. And therefore, when the Jewish believers, who reproved St. Peter for preaching the Gospel to Cornelius and his friends, heard that they had received the Holy Ghost, "they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life," Acts xi. 18. Farther, the ordinary influence of the Spirit, bestowed on believers, by renovating their nature, affords them the fullest assurance of pardon and salvation through faith: hence they are said to be "sealed with the Spirit of promise." And the Spirit Himself is called, "the earnest of their inheritance," Eph. i. 13, 14; iv. 30: and is said, Rom. viii. 16, to "bear witness with their spirit, that they are the children of God." *Dr. Macknight.*

6. *For when we were yet without strength,*] As if he had said, Of which love to us, even before we believed, the Gospel gives us the highest demonstrations. "For when we were without strength," &c. *Dr. Whitby.*

—— *without strength,*] 'Weak;' the original word signifies weak through sickness: and is used here to shew the pernicious influence of sin, in weakening all the faculties of the soul. Isaiah has used the same metaphor, chap. i. 5. *Dr. Macknight.* When we were all in a sick, yea a mortal, that is, a sinful and damnable state. *Dr. Hammond.*

—— *in due time*] In God's appointed time. *Dr. Wells.* "The fulness of time," the time foretold by the Prophets, Gal. iv. 4. *Pyle, Burkitt.*

—— *for the ungodly.*] That is, for the whole race of mankind, whom he found buried in the ruins of their fallen state, and having no righteousness of their own. *Burkitt, Dr. Whitby.*

7. *For scarcely for a righteous man will one die:* &c.] And what a degree of love this was, may be judged from this, that among men, though for a very merciful person some man would perhaps venture his life, yet for any one else, though he were a righteous and just man, you will hardly find any man that will be so liberal or friendly as to part with it. *Dr. Hammond.* The word, rendered "good," means not only a virtuous, but a benevolent, charitable man. Matt. xx. 15; Rom. xii. 21. *Dr. Whitby.*

8. *But God commendeth his love toward us,* &c.] Whereas God's expression of mercy was infinitely above this proportion of any the most friendly man: for He, when He had nothing in the ob-

Anno DOMINI 60. us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, ‖ for that all have sinned:

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‖ Or, *in whom.*

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

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ject to move Him to it, when we were so far from being good or just men, from being merciful or pious in the highest degree, that we were profane customary sinners, He then sent His Son Christ to die for us, to obtain, by the shedding of His own blood, pardon of sins for us upon our reformation and amendment. *Dr. Hammond.*

9. *Much more then, being now justified by his blood,*] Being thus far restored to His favour, and, by that ransom of His paid for us, redeemed from certain ruin, we shall be actually delivered through Him from all effects of the Divine displeasure in another world, if we be not wanting to ourselves in performing the conditions required on our parts. *Dr. Hammond.*

10. — *by his life.*] Since "He ever liveth to make intercession for us, and so is able to save us to the uttermost, that come unto God by Him," Heb. vii. 25; forasmuch as the Father hath "given Him power over all flesh, that He should give eternal life to as many as He has given Him," John xvii. 2. *Drs. Whitby* and *Wells.*

11. *And not only so,* &c.] From what has been alleged it appears, that we by faith in Christ have good reason to glory, "not only in the hope of the glory of God, but also in tribulation," as working and confirming that hope: to which I must add in the last place, "And not only so, but we" Christians "also joy," and that on better grounds than the Jews, "in God, through our Lord Jesus Christ, by whom," whatever may have been our former idolatry and other impieties, "we have now received reconciliation" with God. *Dr. Wells.* See the second note on ver. 3.

—— *the atonement.*] "Reconciliation." *Drs. Hammond* and *Whitby.* The alteration of the word makes no difference in the signification of the passage. For "the reconciliation" obtained by Christ's death is the consequence of the atonement and expiation made by Him, as is obvious from various passages of Scripture. In Heb. ii. 17, Christ is said to "make reconciliation for the sins of the people:" that is, according to a more exact translation of the original, to 'expiate,' to 'atone for,' to 'procure the pardon of,' their sins. "God reconciled the world unto Himself by Christ," 2 Cor. v. 18, 19, that is, by the death of Christ; and the consequence of His death and expiation was the remission of our sins: "not imputing their trespasses unto them." He who knew no sin was accepted as a sinner, and died on the cross as a sinner, for us, on our account, and in our stead, that we might be justified and pardoned by God through Christ, 2 Cor. v. 21. Our sins are expiated, that is, put away and not imputed to us, through the death of Christ. "Now hath He once appeared to put away sin by the sacrifice of Himself," Heb. ix. 26. *Bp. Burgess.*

12. *Wherefore, as by one man sin entered into the world,* &c.] From the foregoing premises the Apostle here infers his conclusion, which he farther confirms and illustrates in the remainder of the chapter, by comparing the justification by Christ with the condemnation by Adam; namely, that the mercy of God under the Gospel belongs without limitation to all sorts of men, the Gentiles as well as the Jews. In order to discern his meaning, it is necessary to lay an emphasis on the universal forms of speech; "the world" and "all men," ver. 12; "in the world," ver. 13; "many," and "unto many," ver. 15; and again, "upon all men," twice in ver. 18; and "many," twice in ver. 19. By all and each of which are meant in the widest latitude, without exclusion of any, all mankind, to whom, both Jews and Gentiles, the mercy and life introduced by Christ belong, only on condition of new life required of them; as the condemnation or death in Adam belonged to all his posterity. *Dr. Hammond.*

—— *sin;*] That is, original sin, with which all mankind, descended from fallen Adam by natural generation, are universally infected from their conception and birth. *Parkhurst.*

—— *death*] Or mortality. *Dr. Hammond.* See the note on Gen. ii. 17.

—— *for that all have sinned:*] That is, because all were sinners, being born after the image and likeness of Adam. *Dr. Hammond.* The meaning is, not that death hath come on all, because all have sinned actually; for infants, who have not sinned actually, die: but that they have sinned in Adam; that is, are involved in the consequences of his sin. *Dr. Macknight.* The whole force of St. Paul's argument, drawn from the comparison between Adam and Christ, lies in this; that all men died for Adam's sin, not for their own sin: and therefore it is necessary to understand the verb "sinned" here in a figurative sense; and the word so taken makes up a proposition certainly true, as being what is expressly asserted by St. Paul elsewhere, that "in Adam all died," that is, became mortal. In a literal sense it cannot be true. *Drs. Wells* and *Whitby.*

13. (*For until the law* &c.] In the first part of the comparison between Adam and Christ, the Apostle, having intimated that all became mortal in Adam, does not complete the intended comparison, but proceeds immediately to shew in the 13th and 14th verses, that all, who lived between Adam and Moses, died for the sin of Adam: and then, having observed in the latter part of the 14th verse, that Adam was a "figure" of Christ, he immediately observes, verses 15—17, that this was to be understood with some limitations. After which, in the 18th and 19th verses he resumes the first part of the comparison begun in the 12th verse, and completes the comparison by adding the remaining part. Hence verses 13—17 are to be best understood as a parenthesis. *Dr. Wells.*

— (*For until the law sin was in the world:*] And so appeared to be, by the continual execution of its punishment, that is, death. *Dr. Doddridge.*

For though all the time before the delivery of the Law of God by Moses, sin was universally committed in the world by men's transgressions of the law of nature; yet these transgressions (whatever other punishment they subjected them to) could not be the cause of their natural mortality, for there is no such thing as transgressing a law which is not in being; and therefore the posterity of Adam, who never had that positive Law of God, to the breach of which only the threatening of natural death or mortality was annexed, could not be made subject to the penalty thereof by their own actual transgressions, whatever other punishment they might incur thereby. *T. Edwards.*

14. — *who is the figure of him that was to come.*] That is, of Christ, the second Adam: in that the first Adam was the original of our natural and earthly being, the second Adam of our spiritual and heavenly: and, as by the first sin came into the world, so by the second came righteousness. *Bp. Hall.*

To prove that peace with God was now obtained for the whole

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15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

§ Or, *by one offence.*

17 For if ‖ by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

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18 Therefore, as ‖ by the offence of one *judgment came* upon all men to condemnation; even so ‖ by the righteousness of one *the free gift came* upon all men unto justification of life.

‖ Or, *by one offence.*

‖ Or, *by one righteousness.*

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

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human race, through the precious blood of Christ, the Apostle here represents Adam as "the figure of Him that was to come;" that is, a type of Christ. He then describes the analogy between the first and second Adam, by declaring that the former brought death upon all men, and the latter restored all to life; that universal sin and condemnation were the consequence of Adam's disobedience, and universal righteousness and pardon the effect of Christ's obedience. See ver. 18, 19. *Bp. Tomline.*

15. *But not as the offence, so also is the free gift.*] He means, that the gift, communicated by Christ to believers, is far greater than the punishment communicated from Adam to his posterity. *Dr. Hammond.*

—— *many*] Rather, according to the import of the original, 'the many;' that is, the multitude, or whole bulk of mankind. The expression is plainly equivalent to "all men" in the 12th and 18th verses. Compare Matt. xxvi. 28; 1 Cor. x. 17. *Parkhurst.*

—— *much more the grace of God,* &c.] One particular, in which the grace in Christ exceeded the condemnation in Adam, appears to be here intimated; that, whereas the posterity of Adam were begotten after his similitude, and so were all sinners as well as he, and probably in as great degrees though in other kinds; those on the contrary, to whom the mercy in Christ belongs, are not righteous as Christ is, but are exempted from punishment only by virtue of the death of Christ. *Drs. Hammond* and *Whitby.*

Grace abounded, in the remission not only of that sin which Adam brought on us, but also of all our own: not only in remission of sins, but in infusing righteousness and sanctification of life; not only in freedom from death, but in admission to life eternal. *Bp. Fell.*

16. — *for the judgment was by one*] That is, by one sin, to condemnation. This is the second advantageous difference: namely, that whereas we became obnoxious to death for one sin of Adam, we are justified by faith in Christ, and so delivered not only from the condemnation, which came upon us for that sin, but also from the condemnation due to us for all our offences against God. *Dr. Whitby.*

17. — *they which receive abundance of grace*] They, who receive and make use of that most rich grace and righteousness of Christ; that is, who are holy, gracious, and righteous too, though not in the same degree as He is; and so are, according to this evangelical way, capable of this justification, shall by the resurrection of Christ, and by His living and interceding for them for ever, be sure to reign with Him. *Dr. Hammond.*

By the phrase "shall reign in life," the Apostle appears to mean, that they shall have infinitely greater happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed by "the reigning of death" in this verse, and in verse 14. *Dr. Macknight.*

18. *Therefore as by the offence of one* &c.] The Apostle here reverts to the comparison, which he began in the 12th verse, and which he now completes by affirming, that the benefit accruing to mankind by Christ's death is as universal as the damage which accrued to them by Adam's fall: for that, as all men were condemned to a state of mortality by the offence of Adam, so, through the free mercy of God in Christ, all men are to be justified or absolved from continuing under death, the punishment of Adam's sin, by partaking of the resurrection of the body; and also all men are put into a capacity of being justified unto eternal life, which they shall certainly inherit, if they are not wanting in the performance of their part of the Gospel covenant. *Dr. Wells.*

19. — *many were made sinners, — shall many be made righteous.*] According to the original it is, 'the many were constituted sinners,—the many shall be constituted righteous.' *Dr. Hammond.*

'To be constituted sinners,' is to be treated as such by becoming subject to death: 'to be constituted righteous,' is to be admitted to a reward, as righteous. *Parkhurst.* The verse means, that as all men (see the note on ver. 15) were subjected to death by the disobedience of Adam, so all men, who shall come to Christ, and perform sincere and faithful obedience to Him, shall be justified, and accepted by Him, though they be not perfectly just. *Dr. Hammond.*

The sin of Adam, and the merits of Christ, are here pronounced to be co-extensive: the words applied to both are precisely the same: "judgment came upon all men," "the free gift came upon all men;" "many were made sinners," "many were made righteous." Whatever the words "all men" and "many" signify, when applied to Adam, they must signify the same, when applied to Christ. It is admitted, that in the former case the whole human race is meant: and consequently in the latter case, the whole human race is meant also. The force of the argument is destroyed, and the most acknowledged rules of language are violated, by so interpreting this passage as to contend, that all men are liable to punishment on account of the sin of Adam, and that a few only are enabled to avoid that punishment through the death of Christ. Nay, we are even told, that, "where sin abounded, grace did much more abound," ver. 20: but how can this be, if sin extends to all, and grace is confined to a part only of mankind? *Bp. Tomline.*

The following is the testimony which God hath given of His Son, concerning the extent of the satisfaction provided by His death. 1st, That He came to seek and to save that which was lost, Matt. xviii. 11; Luke xix. 10: that the Lord laid on Him the iniquity of us all, Is. liii. 6: that He died for the ungodly, Rom. v. 6; for sinners, ver. 8; for His enemies, ver. 10; for all, 1 Tim. ii. 5, 6; iv. 10; for every man, Heb. ii. 9; for the world, John iii. 16; i. 29; vi. 33, 51; for the whole world, 1 John ii. 2; for the unjust, 1 Pet. iii. 18; and finally disobedient, ver. 20. Secondly, that He died for as many as are dead in Adam, Rom. v. 12, 18; 1 Cor. xv. 22; 2 Cor. v. 14. Thirdly, that He died for as many as are bound to believe in Him, 1 Pet. i. 18—20. Fourthly, that He died for as many as are bound to adore and serve Him, 1 Cor. vi. 20; 2 Cor. v. 14, 15, with Rom. xiv. 9. Fifthly, that He died for as many as we are obliged to pray for in Christ's name, 1 Tim. ii. 1, with verses 5, 6. Sixthly, that He died for such as do deny Him, and crucify Him to themselves afresh, and finally perish, Heb. vi. 4—6; x. 29; 2 Pet. ii. 12. See also Rom. xiv. 15; 1 Cor. viii. 11. *Bp. Womack.*

The use of the foregoing comparison, in its application to the Apostle's argument, is this: that since the benefit of Christ's obedience is designed by God to be of an universal extent, as well as is the mischief of Adam's disobedience; it will thence follow, that,

Anno DOMINI 60.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAP. VI.

Anno DOMINI 60.

1 *We may not live in sin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptism.* 12 *Let not sin reign any more,* 18 *because we have yielded ourselves to the service of righteousness,* 23 *and for that death is the wages of sin.*

WHAT shall we say then? Shall we continue in sin, that grace may abound?

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as the Gentiles, no less than the Jews, were subjected to mortality by the fall of Adam, so the Gentiles, no less than the Jews, are intended by God to be restored by Christ to a state of life: such a state denoting, not only a partaking of the resurrection from the dead, but also a partaking, or at least a capacity of partaking, of eternal happiness. *Dr. Wells.*

20. *Moreover the law entered,*] Or came into the world. *Dr. Hammond, Parkhurst.*

—— *that the offence might abound.*] Though the law were not designed to that end, yet, by giving men a clearer knowledge of duty and sin, it by consequence became a means of multiplying and enhancing sin. *Drs. Hammond* and *Wells.*

Hence it is styled, "the letter that killeth," "the ministration of death," and "of condemnation;" 2 Cor. iii. 6, 7, 9: and is said to subject all that are under it to a curse, Gal. iii. 10. *Dr. Whitby.*

—— *But where sin abounded, grace did much more abound.*] In forgiving the Jews their numerous sins, and making them, though liable to death even on more accounts than the Gentiles, yet no less capable of justification unto life. *Dr. Wells.*

21. *That as sin hath reigned unto death,* &c.] That, as sin had prevailed over all mankind, to bring upon them a double death, both spiritual and bodily; so might the grace of God, through the righteousness of His Son Jesus Christ, be effectual to restore man to eternal life. *Bp. Hall.*

Adored, for ever adored, be the wisdom and goodness of Almighty God, in providing a remedy, which bears proportion to the cause of our ruin; that, as we fell in Adam our representative, so we are raised by Christ the head of our recovery! As the carnal Adam, having lost original righteousness, derives a corrupt nature to all that descend from him; so the spiritual Adam, having by His obedience purchased grace for us, conveys to us a vital efficacy. The same Spirit of Holiness, who anointed our Redeemer, doth quicken all His race, that, as they have borne the image of the earthly, they may also bear the image of the heavenly Adam. May God enable us to see the exceeding sinfulness of sin, and His abundant grace; and may our faith, both in life and death, triumph in the assurance of this blessed truth, that "where sin abounded, grace did much more abound; and, as sin hath reigned unto death, even so hath grace reigned through righteousness unto eternal life, by Jesus Christ our Lord;" who lives for ever in heaven, to apply by His prevailing intercession, what He obtained for us here on earth by His meritorious satisfaction! *Burkitt.*

To many persons there has appeared to be an inconsistency or incompatibility between the death of Christ, and the necessity of sincere endeavours after obedience. When the subject is properly examined, there is no such incompatibility. The graciousness of an offer does not diminish the necessity of a condition. Suppose a prince to promise to one of his subjects, upon compliance with certain terms, and the performance of certain duties, a reward, in magnitude and value, out of all competition beyond the merit of the compliance, the desert of the performance; to what shall such a subject ascribe the happiness held out to him? He is an ungrateful man, if he attributes it to any cause whatever, but to the bounty and goodness of his prince in making him the offer; or if he suffer any consideration, be it what it will, to interfere with or diminish his sense of that bounty and goodness. Still it is true, that he will not obtain what is offered, unless he comply with the terms. So far his compliance is a condition of his happiness. But the grand thing is the offer being made at all. That is the ground and origin of the whole. That is the cause; and is ascribable to favour, grace, and goodness, on the part of the prince, and to nothing else. It would therefore be the last degree of ingratitude in such a subject, to forget his prince while he thought of himself; to forget the cause, whilst he thought of the condition; to regard every thing promised as merited. The generosity, the kindness, the voluntariness, the bounty of the original offer, come by this means to be neglected in his mind entirely. This, in my opinion, describes our situation with respect to God. The love, goodness, and grace of God, in making us a tender of salvation, and the effects of the death of Christ, do not diminish the necessity or the obligation of the condition of the tender, which is sincere endeavours after holiness; nor are they in any wise inconsistent with such obligation. *Archdeacon Paley.*

Chap. VI. The Apostle in this chapter notices the inference, which some persons were perverse enough to draw from his doctrine of grace; namely, that the worse men are, the more they contribute to illustrate God's mercy, and that so the freedom of God's grace takes off the necessity of a holy life. This inference he first rejects with indignation and abhorrence; and then proceeds to prove it most unreasonable in itself, and altogether inconsistent with the profession and design of the Christian religion. His first argument is drawn from the sacrament of baptism; wherein we solemnly take that profession upon ourselves. He then proceeds to another topick, and accommodates himself more immediately to the circumstances of those converts, to whom he wrote; illustrating the obligation to Christian virtue and purity, by a metaphor taken from Roman freedom and slavery. *Dean Stanhope, Pyle.*

Ver. 1. *What shall we say then?* &c.] The Apostle had before noticed the absurd and dangerous consequence, which some men were apt to draw from his expressions concerning the Divine mercy in our redemption. He now enters upon a more ample vindication of himself from such an unjust imputation. *Pyle.* The passage might be better rendered, 'What do we say then? (do we say this?) let us continue in sin, &c.' *Drs. Whitby* and *Macknight.*

The same Scriptures, which represent the death of Christ, as having that which belongs to the death of no other person, namely, an efficacy in procuring the salvation of man, are also constant and uniform in representing the necessity of our own endeavours, of our own good works, for the same purpose. They go further. The writers foresaw that in stating, and still more when they went about to extol and magnify the death of Christ, as instrumental to salvation, they were laying a foundation for the opinion, that men's own works, their own virtue, their personal endeavours, were superseded and dispensed with. In proportion as the sacrifice of the death of Christ was effectual, in the same proportion were these less necessary: if the death of Christ was sufficient, if redemption was complete, then were these not necessary at all. They foresaw that some would draw this consequence from their doctrine, and they provided against it. The clearest passage to the purpose is that before us. St. Paul, after expatiating largely upon the "grace," that is, the favour, kindness, and mercy of God, the extent, the greatness, the comprehensiveness of that mercy, as manifested in the Christian dispensation, puts this question to his reader, "What shall we say then? shall we continue in sin, that grace may abound?" Which he answers by a strong negative, "God forbid!" What the Apostle here designed, is sufficiently evident. He knew in what manner some might be apt to construe his expressions; and he anticipates their mistake. He is beforehand with them, by protesting against any such use being made of his doctrine, which yet, he was aware, might by possibility be made. From this therefore, and from other similar pas-

Anno DOMINI 60.

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as ‖ Or, *are.* were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is †freed from sin. † Gr. *justified.*

8 Now if we be dead with Christ, we believe that we shall also live with him:

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sages, it may be assumed as a proved point, that whatever was said by the Apostles concerning the efficacy of the death of Christ, was said by them under an apprehension, that they did not thereby in any manner relax the motives, the obligation, or the necessity of good works. *Archdeacon Paley.*

2. — *How shall we, that are dead*] Or, according to the original, 'have died to sin,' by our baptism or entrance into the Christian covenant, "live any longer therein?" *Dr. Whitby.*

To "live in sin" is, not to commit any one act of sin, for so all do live in sin, 1 John i. 8; Jam. iii. 2: but to have a habit and custom of sinning. *Bp. Fell.*

To continue in sin is altogether inconsistent with renouncing sin, which we profess to do at our baptism. *Dr. Wells.*

3. *Know ye not*, &c.] Know ye not, that so many of us, as were baptized into Jesus Christ, have the full efficacy of Christ's death sealed up unto us, and by virtue thereof die unto our sins? *Bp. Hall.* "To be baptized into Christ," is to be baptized into the profession of Christ's laws and doctrine. *Bp. Pearce.*

4. *Therefore we are buried with him by baptism into death:* &c.] Yea, our baptism doth not only represent unto us our death to sin by the power of His death, but our burial also; and the continuance of that state of the death of sin in us, and our rising again to newness of life: that, like as Christ was raised up from the dead by the omnipotent power of God, even so we should by the power of His Spirit be raised from the grave of our sins, to walk before Him in the new life of holy obedience. *Bp. Hall.*

—— *we are buried with him* &c.] The ceremony of immerging the body of the baptized in water represents the burial of a dead person under ground. The pouring of water upon the party, in cases where the former cannot conveniently be done, answers to covering and throwing earth upon a person so dead. But both agree in figuring a death and burial, as the emerging again figureth a new life. And this it is plain can only mean the mortification of some old, and the quickening of some contrary principle, in a spiritual sense. *Dean Stanhope.*

The practice of baptizing, by plunging the person under water, thereby burying him, as it were, in the water, and raising him out of it again, was anciently the more usual method: on which account St. Paul speaks of baptism, as representing both the death, and burial, and resurrection of Christ, and what is grounded upon them, our being "dead and buried to sin," renouncing it, and being acquitted of it; and our rising again, to "walk in newness of life;" being both obliged and enabled to practise, for the future, every duty of piety and virtue. The other manner of baptizing, by pouring or sprinkling water, sufficiently expresses the same two things: our being by this ordinance purified from the guilt of sin, and bound and qualified to keep ourselves pure from the defilement of it. *Abp. Secker.*

—— *even so we also should walk in newness of life.*] Not only "mortifying all our evil and corrupt affections," but, as our baptismal service expresses it, "daily proceeding in all virtue and godliness of living." The "newness" here spoken of, is a newness of notions, dispositions, desires, and conversation: which, when heavenly and virtuous, are deservedly styled new; because corrective of, contrary to, and superinduced after, those vicious and worldly ones, wherewith in this corrupt state of nature every man is born. This change is made by the grace of God's Holy Spirit; which gives a fresh turn to our thoughts and affections, imprints a true sense of good and evil, puts a quite different bent upon the will, disposes it to walk by faith rather than by sight, to prefer pure and intellectual, before sensual and polluted pleasures, to overbalance present and mean with eternal, though future and invisible, advantages: and so by these, and many other like operations, renders us "new;" that is, quite other men from what it found us either actually being, or in a disposition to be. Of this change the resurrection of our Lord is very elegantly proposed for a pattern. *Dean Stanhope.*

5. *For if we have been planted together*] That is, have by baptism been so grafted into Christ, that we are become, as it were, the same tree with Him, partaking of the same juice with that root. *Dr. Hammond.* The sense of this and the following verse is, If we be so grafted in Him, that the power of His death works the like effect in us, that it did in Him; so also shall the same ingrafting convey unto us the same virtue of His resurrection, that we should also rise by and with Him from the grave of our sins: ver. 6. Knowing this, that this corrupt nature of ours, our unregenerate part, is crucified and dead together with Him, and by the power of His death; that the whole bulk of our maliciousness and depravation might be so far destroyed, that, however we may be drawn to sin, yet we should not serve sin any more. *Bp. Hall.* As the benefits of Christ's real death are accomplished and assured to us by His real resurrection; so are those of our figurative death, by our resembling Him in the latter as well as in the former. *Dean Stanhope.*

6. — *is crucified*] Rather, 'was crucified.' *Drs. Hammond, Whitby,* and *Macknight.*

—— *the body of sin*] That is, those irregular appetites of the body, which subject us to sin. *Drs. Wells* and *Whitby.*

—— *we should not serve sin.*] It will conduce much to the understanding of St. Paul in this and the two following chapters, if it be observed that these phrases, "to serve sin, to be servants to sin, sin to reign in our mortal bodies, to obey sin in the lusts of our bodies, to yield our members instruments of unrighteousness unto sin, or servants of uncleanness, and to iniquity unto iniquity, to be freed from righteousness, to walk, live, or be after the flesh, to be carnally minded;" all signify one and the same thing, namely, the giving of ourselves up to the conduct of our sinful, carnal appetites, to allow any of them the command over us, and the conduct and prevalency in determining us. On the contrary, that "walking after the Spirit, or in newness of life, the crucifixion of the old man, the destruction of the body of sin, the deliverance from the body of death, to be freed from sin, to be dead to sin, alive unto God, to yield ourselves unto God as those who are alive from the dead, to yield our members servants of righteousness unto holiness, or instruments of righteousness unto God, to be servants of obedience unto righteousness, made free from sin, servants of righteousness, to be after the Spirit, to be spiritually minded, to mortify the deeds of the body," do all signify a constant and steady purpose, and sincere endeavour to obey the law and will of God in every thing, these several expressions being used in several places, as best serves the occasion, and illustrates the sense. *Locke.*

7. *For he that is dead is freed from sin.*] For, as a man truly dead is freed from the authority of all those that in his lifetime had power over him; so he, that is thus figuratively dead, is freed from the power of sin, which formerly acted in him. *Dr. Hammond.*

8. *Now if we be dead with Christ*, &c.] Now if we be thus

Anno DOMINI 60.

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Anno DOMINI 60.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* †instruments of unrighteousness unto sin: † Gr. *arms, or, weapons.*

dead with Christ to sin, we believe, or are assured, that we shall also by His grace be enabled to live with Him; that is, to live, in some degree like Him, an holy life for the future. *Dr. Wells.* "We shall live with Him," as having that Spirit, which is the Giver of life, and the pledge and earnest of it, imparted to us. *Dr. Whitby.*

9—11. *Knowing* &c.] Knowing therefore that Christ, being raised from the dead, and triumphing over death in that His resurrection, yieldeth not to death any more, nor suffereth death, thus by Him vanquished, to have any more power over Him. 10. For, in that He died, He died but once for the destroying of sin; but, in that He liveth, He liveth with God for ever, a life immortal and glorious. 11. Likewise ye that are regenerate, must make account that ye are, by virtue of His death, dead unto sin, but alive unto God, through Jesus Christ our Lord; who hath raised us up to the life of new obedience, by the power of His resurrection. *Bp. Hall.* The resemblance of Christ, to which baptism brings us, implies a constant perseverance in our duty. St. Paul argues, "Christ being raised from the dead dieth no more, &c." ver. 8, 9: and then follows in the 10th verse, "Likewise reckon ye yourselves also to be dead indeed unto sin, &c." The inference is strong, and the parallel close. Our Lord could die but once, because there could never be occasion to require it a second time. For the design of His death was to take away sin; and, because this was accomplished to the uttermost at once, therefore He died once for all. This argued the perfection of His sacrifice: this argues too the life, to which He rose, to be endless. Now if baptism represent His resurrection as well as His death, it must be such a "rising to a life of righteousness," as never dies to sin any more. Accordingly herein the spiritual and natural life agree, that, as we can be born but once, so we are baptized but once. And as the vital principle in each case is then imparted for a man's whole term, so is it in each case left to the man's own care to preserve and cherish it. *Dean Stanhope.*

It must be observed, that in some sense and degree the Scripture expressions and privileges of a new birth and creation belong to all who are admitted by baptism into the Christian covenant, though none are entitled to future happiness by them, but such as complete their right to them, if God allows them time for it, by performing, from a spirit of inward piety, the several obligations of the Gospel. When that is preached to Jews or heathens, every one, who believes and is baptized, is "buried with Christ" in that sacred ordinance, "raised up to newness of life," ver. 4, and adopted of God for His child. When the infants of believers are baptized, they are, by the solemnity which Heaven hath appointed, "born again of water and the Spirit," John iii. 5, into a better state than that of nature. And till either sort of persons forfeit their claim by wilful wickedness, which it may be hoped some never do, though "in many things we offend all," Jam. iii. 2, they continue heirs of everlasting life. And even when they fall under the dominion of sin; though, were they to die in that condition, future misery would be their portion; and therefore, in respect of any present title to their heavenly Father's inheritance, they are no longer children of God: as earthly sons or subjects, when they rebel, are no longer such, in respect of any right to the favour of their parents or princes: yet as, in other regards, these latter continue sons and subjects still; so the covenant with the former, by which they were made the children of God, subsists, notwithstanding their failure of duty, thus far, that not only by the terms of it, if they persist, they will be condemned, but by the terms of it also, if they repent, they will be pardoned. And neither the penitence, nor the forgiveness, of those, who before were initiated into Christianity, and have not since rejected it, is ever expressed in the word of God by the phrase of the new birth or new creature, but these are appropriated almost, if not altogether, to our original admission into the gospel state; into which we enter once for all, by one baptism, "the laver of regeneration," Tit. iii. 5. Nicodemus, to whom our Saviour in St. John gives instructions on that head, was not then become a Christian. Nor is there the least appearance in the New Testament of telling any professed believer, though he had sinned ever so grievously, that he must be born again; (otherwise the same person would be born again as often as he falls into any great wickedness, and recovers from it;) but that he must "repent, and do the first works," Rev. ii. 5, and "be renewed in the spirit of his mind," Eph. iv. 23; which belongs, in its degree, to the best of good Christians. And therefore, though inculcating perpetually, that "without holiness no man shall see the Lord," Heb. xii. 14, is indispensably needful; yet preaching the necessity of being regenerated, as a thing still absolutely wanting to a great part of those who call themselves disciples of Christ, is using a language, not conformable to that of Scripture, nor indeed of the primitive Fathers, or of the offices of our own Liturgy: which declares every person, who is baptized, to be, by that very act, "regenerate and grafted into the body of Christ's Church." It is true, a different manner of speaking may be capable of a good interpretation, and should be interpreted as favourably as there is room. But it is neither accurate, nor prudent, to depart from the authorized sense of the words of "sound doctrine;" and much less is it allowable to blame others for adhering to them. *Abp. Secker.*

11. — *sin,*] "Sin" is here spoken of as a person, and so through this and the following chapter, which must be observed in order to a right understanding of them. *Locke.*

—— *alive unto God*] All men being, through the disobedience of our first parents, subject to death; the rite of baptism, by which we are admitted into the religion of Jesus, "who hath abolished death, and brought life and immortality to light," 2 Tim. i. 10, is with great propriety called in the twenty-seventh Article of our Church "a sign of regeneration." The original corruption of our nature is thus washed away, and we are born again to new hopes and new prospects, as is represented in the fourth verse, in which the Apostle says, that we are "buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The same is asserted in Tit. iii. 5; as also in the present verse. Thus is the inward effect of baptism constantly affirmed in Scripture. We are said to be "born again of water and the Spirit," which are frequently mentioned together, the one applied externally, and the other operating internally. Baptism therefore is not a mere external badge or token of our being Christians: it is a new birth from the death of sin, and a regeneration to a new life in Christ: it is a change and renovation of nature by the Spirit and grace of God: it is an infusion of spiritual life into the soul, by which it is made capable of performing spiritual actions, and of living unto God. *Bp. Tomline.*

12. *Let not sin therefore*] Which is thus dead in you, or at least hath received his death's wound, rule and reign as a tyrant in these mortal bodies of yours. *Bp. Hall.* The Apostle here states the natural consequence of what he had been previously alleging; namely, that, however his doctrine was calumniated, Christians are by their very profession of Christianity required not to obey sin, by satisfying the lusts or prohibited desires of their bodies. *Drs. Wells* and *Hammond.*

—— *it in the lusts thereof.*] The word "it" refers to sin; "thereof" to the body. *Dr. Wells.*

13. — *your members*] The members of your bodies, and the faculties of your souls. *Bp. Hall, Burkitt.* The word appears

Anno DOMINI 60. but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine † which was delivered you. Anno DOMINI 60.

† Gr. *whereto ye were delivered.*

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free † from righteousness.

† Gr. *to righteousness.*

21 What fruit had ye then in those things

to have this double sense; and consequently it signifies every thing in us, which is employed as "an instrument" in performing the works of the flesh, enumerated Gal. v. 19—21. For some of these do not require the members of the body to their being performed, but are wholly confined in their operation to the mind. Hence in Col. iii. 5, "evil concupiscence" (desire) and "covetousness" are mentioned among our "members upon the earth," which we are to mortify. *Dr. Macknight.*

—— *unto sin:*] To be employed in the service of sin: "unto God," in the end of the verse, to be employed in the service of God. *Dr. Wells.*

—— *alive from the dead,*] 'From among the dead.' The Gentile world were dead in sins, Eph. ii. 1, 5; Col. ii. 13. Those, who were converted to the Gospel, were raised to life from amongst those dead. *Locke.*

14. *For sin shall not have dominion over you:*] That is, if ye are not wanting to yourselves in making use of the means of grace, ye shall be able to overcome sin for the future: "for ye are not under the law," which gives only the knowledge of sin, and not sufficient strength to withstand it; "but under grace," that is, the gracious covenant of the Gospel, which gives you strength to withstand sin; so that it is now left to your own choice, inasmuch as it is left in your own power, whether ye will yield yourselves servants to God or sin. Wherein consists the strength, to which the Apostle here alludes, he teaches us in the eighth chapter, ver. 2; namely, in the assistance of the Holy Spirit. *Dr. Wells.*

It must be remembered, that St. Paul here and in the following chapter personifies "sin," as striving with men for mastery to destroy them. *Locke.*

15. *What then? shall we sin,* &c.] I have sufficiently shewn you already that the mercy of God in the Gospel is so far from encouraging sin, that it is the strongest engagement against it. *Pyle.*

16. *Know ye not,* &c.] Remember also, there is no dividing and halving your service between God and Satan: to whomsoever you engage yourselves, his slaves you must entirely be, like men sold to bondage, or taken in war. If sin be your master, your pay is nothing but death and misery; if Christ, your reward is then no less than pardon and eternal salvation. *Pyle.* "Obedience" here signifies the Gospel: called "the obedience of faith," chap. i. 5; xvi. 26; and "the obedience of Christ," 2 Cor. x. 5; and here "obedience" simply. *Dr. Macknight.*

17. *But God be thanked,* &c.] The Apostle thanks God, not because they had been servants to sin, but because they, who had been servants to it, were become obedient to the precepts of Christianity. Compare Matt. xi. 25. As if he had said, God be thanked, that, although formerly ye were the servants of sin, yet since your conversion ye are become obedient to the Gospel. *Dr. Whitby, Burkitt.*

—— *that form of doctrine*] That summary of Christian doctrine. *Dr. Hammond.* The Christian religion. *Schleusner.*

—— *which was delivered you.*] Or, according to the margin, to the belief and practice of which ye were delivered up, and solemnly consecrated at your baptism. *Dr. Hammond.*

18. *Being then made free*] The original word signifies the act of giving a slave his liberty; called by the Romans emancipation. *Dr. Macknight.* Having received a dismission from that evil master, ye have given yourselves up to a more ingenuous service, obliging yourselves to live righteously for ever after. *Dr. Hammond.*

19. *I speak after the manner of men* &c.] I have thus represented the case to you by a comparison of slaves and masters, things very well known by you Romans; and I have made choice of this metaphor, the more easily to make you sensible, who are yet but little skilled in the notions of Christianity, and of spiritual matters. And the sum of what I intend by it is this: That as you, in your unregenerate state, both Jews and Gentiles were the slaves of sin and death; so now under the Gospel, you are bound to a new master, and obliged to such a course of piety and virtue, as cannot fail to justify and save you. *Pyle, Dr. Wells.*

The metaphors in this chapter are extremely bold: yet being taken from matters well known, they were used with great advantage. For the influence of sinful passions, in constraining wicked men to commit evil actions, could not be better represented to those who were acquainted with the condition of slaves, and with the customs by which their lives and services were regulated, than by the power which a tyrannical lord exercised over his slaves. Neither could any thing more affecting be devised, to shew this miserable condition of a person habitually governed by his lusts, than to liken it to the state of a slave under a severe unprincipled master, who rigorously requires him to spend the whole of his time and strength in his work, who exacts from him things both painful and ignominious, and who, by the severity of the services which he imposes, miserably puts an end to the life of his slaves. On the other hand, the right which a lawful and humane lord has to the services of his slave, and the nature of the services in which he employs him, and the rewards which he bestows upon him for his faithful services, convey a clear and affecting idea of the obligation which the Gospel lays on men, to employ themselves wholly in works of righteousness, and of the happy consequences of such a course of life. *Dr. Macknight.*

20. —— *ye were free from righteousness.*] Not so as to be under no obligation to it, but estranged from it by contrary habits. *Pyle.* You did not obey its precepts. The inference is, that they should now serve their new master with the same diligence and undivided affection, with which they served their old one. *Dean Stanhope.*

21. *What fruit had ye then* &c.] The Apostle here presses the argument against sin, by a consideration of the little benefit or satisfaction, which it furnishes at the time; of the shame, which ensues on the remembrance of it; and of its inevitable termination in death. *Dr. Hammond.* Death of the body, even when renounced and repented of; but otherwise death, that is, infinite and irreversible misery, of body and soul both. *Dean Stanhope.*

For the unprofitableness of sin, even at present, the Apostle appeals to the hearts and consciences of those with whom he argues, "What fruit had ye then in those things?" well knowing they must own, that upon trial they had found none: a confession, which very few have ever failed to make, when after a life, spent

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whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

CHAP. VII.

1 *No law hath power over a man longer than he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law sin,* 12 *but holy, just, good,* 16 *as I acknowledge, who am grieved because I cannot keep it.*

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

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3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the † motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

† Gr. *passions.*

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in wickedness, they came to reflect coolly what real advantage they had gained by it on the upshot. The language of those, who will be prevailed on to balance that great account, is almost universally the same, which Elihu in Job ascribes to the penitent, "I have sinned, and perverted that which was right, and it profited me not," Job xxxiii. 27. *Abp. Secker.*

22. — *ye have your fruit unto holiness,* &c.] Ye have abundance of contentment thereby; accompanied with present sanctification and holiness of life, and the promise of everlasting happiness. *Bp. Hall, Dr. Hammond.*

23. *For the wages of sin is death;* &c.] That is, the wages which are paid by sin, considered as a person, and so are opposed to what is "given" by God. *Parkhurst.*

"The wages of sin is death:" it is what God hath expressly threatened and given men sufficient warning of: and therefore what they, who know beforehand upon what terms they enslave themselves, and who have put into their hands so many assistances and opportunities of being free and happy, do by their obstinacy deserve. But the "eternal life" awarded to good men, is what the very best of them neither do, nor ever can deserve. We may indeed deserve our punishment, because sin is our own, entirely our own act. But we cannot reasonably be said to deserve a recompense for acts, not entirely, not originally, our own: and that at His hands too, whose free grace and good Spirit it is, that works in us both the will and the deed. Most justly therefore doth the Apostle put the difference here between "wages" and "gift." The former is the effect of justice; the latter of bounty: a bounty, not inclined by any consideration moving it on our part; but redounding to and descending upon us for the sake of a Person, who hath, it must be confessed, merited it to the uttermost: even Jesus Christ, whose servants we are, who condescended to purchase it at the price of His own blood. And therefore not unto us be the praise, or any part of it; but unto Him be honour, and glory, and thanks, "for this His unspeakable gift." *Dean Stanhope.*

Chap. VII. The Apostle, having in the former chapter declared how believers are freed from the power and dominion of sin, proceeds to shew that they are also free from the yoke of the Mosaick law, by an instance taken from the law of marriage. Then to convince the Jewish Christians, both of the absolute necessity and great happiness of relying upon the Gospel religion, for the pardon of sin and eternal salvation, and the better to recommend his argument to them, he supposes himself a Jew under the same condition of habitual sin and guilt, which he had shewn them all to be in, chapters ii. and iii. And by thus personating the habitual transgressor of the moral law of God, shews the Mosaical law utterly unable, either to cure the habits, or atone for the guilt, of his sin. The merits of Christ therefore and His religion, are necessary for pardon and salvation. *Burkitt, Pyle.*

Ver. 1. — *I speak to them that know the law,*)] He addresses himself to his brethren of the stock of Abraham, whom he supposes, by their frequent hearing and reading of the law of Moses, to be well instructed in the nature of those laws, which give one person interest in, or power over another. *Dr. Hammond.*

—— *as long as he liveth?*] Rather, "as it," that is, the law, "liveth." The meaning is, Know ye not, that the Mosaical law hath dominion over any man, that is subject to it, so long as the said law is in force? *Bp. Hall.*

2. *For the woman* &c.] Take the instance of a husband and wife: let the husband be the law; let us converts to Christianity be the wife; so then, the woman, which hath a husband, is bound by the law to live with her husband and to be subject unto him, so long as he liveth; but if her husband be once dead, she is loosed from any further bond to her husband or observance of him. *Bp. Hall.*

Forsaking the law of God, and going over to another religion, is frequently in Scripture styled "fornication," or "adultery." And the Jews seem to have used some such argument for not quitting the law of Moses, and embracing the Gospel. Wherefore by this comparison the Apostle very appositely shews the Jews, that they could not be guilty of spiritual adultery in quitting the law. *Dr. Wells.*

4. — *ye also are become dead to the law*] The ceremonial law, to which God at first joined you, is now dead to you, and you to it. *Pyle.*

—— *by the body of Christ;*] By the crucified body, the death of Christ. *Dr. Hammond.*

—— *that we should bring forth fruit unto God.*] The Apostle says, "that *we* should bring forth, &c." to shew that he was in the same circumstances with the Jews. *Dr. Macknight, Locke.*

5. — *in the flesh,*] That is, in a comparatively carnal state, and without the grace of the Spirit, which was our condition, whilst we were under the law, and rested on the carnal ordinances of it. *Dr. Wells.*

—— *the motions of sins, which were by the law,*] Those sinful desires and affections, which were forbidden by the law, and so were rendered more criminal by being prohibited. *Dr. Hammond.* Or the phrase, "which were by the law," may be rendered, 'which we had under the law.' *Dr. Wells, Pyle, Dr. Macknight.*

—— *did work in our members*] "Members" here do not signify barely the fleshly parts of the body, in a restrained sense, but the animal faculties and powers, all in us that is employed as an instrument in the works of the flesh, which are reckoned up, Gal. v. 19—21; some of which do not require the members of our

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6 But now we are delivered from the law, ‖ that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

‖ Or, *being dead to that.*

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known ‖ lust, except the law had said, Thou shalt not covet.

‖ Or, *concupiscence.*

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

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11 For sin, taking occasion by the commandment, deceived me, and by it slew *me.*

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I † allow not:

† Gr. *know.*

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body, taken in a strict sense for the outward gross parts, but only the faculties of our minds, for their performance. *Locke.* See the note on chap. vi. 13.

6. *But now we are delivered from the law,*] As far as regards, not its moral precepts, but its carnal external performances. *Dr. Hammond.*

—— *in newness of spirit, and not in the oldness of the letter.*] That is, in leading entirely new, and inwardly as well as outwardly righteous lives, by the grace of the Spirit vouchsafed unto us by the Gospel; and not in contenting ourselves, as we have of old or formerly done, to observe only the letter of the law, and so acquiescing in an outward righteousness only. *Dr. Wells.*

7. *What shall we say then?* &c.] Rather, 'What do we say?' The Apostle proceeds to meet an objection, that by thus arguing he charged the law with being sin, or the cause of sin, contenting itself with an external performance of the ceremony, and not exacting inward purity. *Dr. Hammond.*

—— *Nay, I had not known sin, but by the law:*] I should not have known in some cases what was to be avoided as sin, but by the law. *Dr. Wells.* The Apostle here changes the person, and speaks as of himself. This he does elsewhere, Rom. iii. 6; 1 Cor. x. 30; iv. 6; when he is only personating another character. And the character here assumed is that of a man, first ignorant of the law, then under it, and sincerely desiring to please God; but finding to his sorrow the weakness of the motives it suggested, and the sad discouragement under which it left him: and last of all, with transport discovering the Gospel, and gaining by it pardon and strength, peace and joy. *Dr. Doddridge.*

The miserable condition of a man under the law, is modestly represented by the Apostle, as usual, see 1 Cor. iv. 6, in his own person. *Bp. Fell.*

—— *for I had not known lust,*] That is, I had not known the lustings, or covetous desires of the heart, to be things worthy of death, except the law had said, "thou shalt not covet," and so made him that coveteth obnoxious to death, as being a transgressor of the law. The law therefore hath done its part, in giving us knowledge that the very desires of the heart are sins. *Drs. Whitby* and *Hammond.*

The Apostle does not speak particularly of himself, but in the person of a Jew, or man in general; and then it is true, not only of this, but of all the other commandments, that the knowledge of sin is by the promulgation of the law which forbids it. But there was a particular reason why the Apostle instanced in this commandment. The Jews about our Saviour's time, seeing no punishment judicially appointed for unclean or dishonest thoughts or desires, had resolved this to be no sin. So that St. Paul might well say of any Jew, so instructed, that he had not believed coveting to be a sin, unless the more exact consideration of the direct words of the law had assured him that it was so. *Dr. Hammond.*

8. *But sin, taking occasion by the commandment,*] That is, taking advantage to slay me by the said commandment against coveting, wrought effectually in me the strongest desire of things forbidden, and so subjected me to death. Compare ver. 11. *Drs. Wells* and *Macknight.*

—— *For without the law sin was dead.*] That is, had not power to render me guilty of death. *Dr. Wells.* Sin, which the Apostle still considers as a person, would have had no being, or at least no strength to kill men, unless law existed. For the essence of sin consists in its being a violation of law. *Dr. Macknight.*

9. *For I was alive* &c.] To my appearance; being neither wounded by my conscience, nor so much solicited by sin. *Bp Fell.*

10. — *which was ordained to life,*] Or, given for life, as teaching those things, which if a man do, he shall live in them, Lev. xviii. 5. The word "ordained" is not in the original: the verse may be paraphrased, The commandment, which was given for life, that is, with the promise, 'Do this, and live,' was found to be unto death. *Dr. Whitby.*

11. *For sin, taking occasion by the commandment,*] See above, ver. 8. "Deceived," or enticed me to the transgression of the commandment, and so rendered me guilty of death. *Dr. Wells.* There is an allusion here to the excuse which Eve made for eating the forbidden fruit; "The serpent beguiled me," by assuring me that I should not die. *Dr. Macknight.*

12. *Wherefore the law is holy,* &c.] The Apostle here infers the groundlessness of the objection urged in the 7th verse. *Dr. Hammond.* Wherefore it appears, that the law is by no means in itself the cause of sin, but on the contrary it is "holy," or a rule directing us to holiness: and consequently "the commandment," or whatever the law commands, is in itself "holy;" and not only so, but "just," or fit to be commanded; "and good," or beneficial to be observed. *Dr. Wells.*

13. *Was then that which is good made death unto me?* &c.] Shall I then charge my ruin on this holy and good law of God? By no means. But I must rather charge it upon sin, which by means of so holy an instrument undid me. *Dr. Doddridge.*

—— *that it might appear sin,*] That is, malignant, pernicious, and detestable. *Dr. Wells.*

—— *that sin by the commandment might become exceeding sinful.*] As being done against an express positive commandment, which plainly denounced death to the sinner; and so carrying with it a far greater degree of aggravation, and consequently of malignity, perniciousness, and detestableness than before. *Dr. Wells.*

14. *For we know that the law is spiritual:* &c.] The Apostle here argues, that it will not seem strange that sin should prevail over us in a state of lapsed nature, to transgress the law, and to become obnoxious to death by it, if we consider the contrariety which exists between every natural man and the law: "for we know, that the law is spiritual," and requires spiritual things; "but," every natural man hath cause to say of himself, "I am carnal, sold under sin," that is, enslaved by my corrupt affections: such is the meaning of the last phrase in the Old Testament. See 1 Kings xxi. 20, 25. *Dr. Whitby.*

15. *For that which I do I allow not:* &c.] The meaning is,

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for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

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22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from ‖ the body of this death?

‖ Or, *this body of death.*

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

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that carnal men, though they are taught their duty by the law, do not such things as their understanding or conscience, thus instructed and directed, approves; but such as it disapproves and condemns. *Dr. Hammond.*

16. *If then I do that which I would not,* &c.] The conscience of such men, which smites them for thus acting in disobedience to the law, is an acknowledgment that the law itself is good. *Dr. Hammond.*

17. *Now then it is no more I that do it,* &c.] "I," according to the better part, from which I am denominated; "but sin that dwelleth in me," that is, in my flesh, ver. 23; and captivates me to the obedience of it. *Dr. Whitby.*

By distinguishing his real self, that is, his spiritual part, from the self, or flesh in which sin dwelt, and by observing that the evil actions which he committed were done, not by him, but by sin dwelling in him; the Apostle did not mean to teach that wicked men are not accountable for their sins, but to make them sensible of the evil of their sins, by shewing them, that they are all committed in direct opposition to reason and conscience, the superiour part of their nature, at the instigation of passion and lust, the lower part. Farther, by appealing to the opposition which reason and conscience make to evil actions, he hath overturned the grand argument, by which the wicked justify themselves in indulging their lusts. Say they, Since God has given us passions and appetites, He certainly meant that we should gratify them. True, says the Apostle: but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification. And as reason and conscience are the superiour part of men's nature, a more certain indication of the will of God may be gathered from their operation, than from the impulses of the other. *Dr. Macknight.*

20. — *it is no more I that do it, but sin that dwelleth in me.*] The objection against the law in the 7th verse, is thus fully answered by shewing, that the law is far from being guilty of men's sin; and that it is not they, by the conduct and dictate of the law, or by their own conscience guided by the law, that do evil; but their carnal inclinations, or the custom of sin, which hath gained such power over them. *Dr. Hammond.*

21. *I find then a law,* &c.] By calling our sinful inclinations "a law," the Apostle teaches, that they are a principle of action as steady and constant in impelling us to evil, as the law of God is, in directing us to what is good. *Dr. Macknight.*

22. — *after the inward man:*] That is, in the mind or judgment, as the Apostle interprets himself, ver. 25. *Drs. Whitby* and *Wells.*

It is not true, that, in strictness of speech, fallen man hath originally no principle of what is right left in him. If the whole was lost by the fall, somewhat hath by the general grace of God been restored since. For, though St. Paul saith, "In me, that is, in my flesh, dwelleth no good thing," ver. 18, yet he saith of the same person quickly after, "I delight in the law of God after the inward man." And he supposes even the Gentiles to "do," in some cases and to some degree, "the things contained in the law," chap. ii. 14. Indeed experience proves, that notorious sinners have often a considerable mixture of worthy dispositions. We are not therefore to look on those dreadful pictures, which the sacred writers draw, of the most depraved of the heathens, as being just representations, without abatement, of the natural state of all mankind. But, however, that state is undoubtedly a bad one; destitute of sufficient strength, unentitled to pardon of sin, to supplies of grace, to reward of obedience; till God, in the covenant of baptism, affords us relief in all these respects; and so "delivers us from the power of darkness, and translates us into the kingdom of His dear Son," Col. i. 13. *Abp. Secker.*

23. — *in my members.*] See the note on chap. vi. 13.

24. *O wretched man that I am!* &c.] This is a sad condition, the very state of a carnal man under the law; and out of which the law cannot rescue any man, nor from the destruction that attends it. *Dr. Hammond.* This mass of inward corruption, which dwells in this mortal and sinful flesh of mine. *Bp. Hall.* Or, "The body of this death" appears to be an emphatical Hebraism, signifying "the body," that is, the lusts of the body, which cause "this death," the death threatened in the curse of the law. *Dr. Macknight.*

25. *I thank God through Jesus Christ our Lord.*] Yet blessed be God, by the grace and strength of Jesus Christ, chap. vi. 23, there is a way to escape from this sad condition: 1st, pardon to every penitent sinner, which may encourage any to break off their sins; and 2dly, grace and strength in Christ, to perform what God in Christ will accept, namely, a sincere though imperfect obedience. *Dr. Hammond.*

—— *So then with the mind I myself serve the law of God;* &c.] So then the conclusion of this digression from ver. 7, is, that the bare knowledge of the law of Moses only directs the understanding, what is our duty; notwithstanding which, the carnal man, accustomed to the ways of sin, may still persevere in them contrary to the suggestions of his conscience, and so be justly rewarded with death. The phrase, "I myself," which may be rendered literally, 'The same I,' means one and the same person, namely, him, whom the Apostle has hitherto personated, and whom he here describes as consisting of two parts, and so doing two things at once; with his understanding serving the law of God, and yet at the same time with his flesh submitting to the dictates of sin. *Dr. Hammond.* See the notes on ver. 17.

As if he had said, Thanks be to God, His gracious mercy and goodness through Jesus Christ delivers us by the powerful and effectual motives and helps of the Gospel. So then, to shut up this discourse, the sum and substance thereof is this: antecedently to the consideration of Gospel-grace this is the condition of man; by a diversity of inclinations he is drawn by different motives at one and the same time towards opposite objects; by reason and conscience in the spirit of his own mind he is of necessity obliged to approve the law of God, and strongly invited to act in conformity to that obligation, but his bodily appetites and desires, importunate to be gratified, often draw him into forbidden actions, and so bring him under subjection to sin and death eternal; from which miserable estate he is and can be delivered only by the mercy of the Gospel. *T. Edwards.*

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CHAP. VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit:* 17 *and what of being God's child,* 19 *whose glorious deliverance all things long for,* 29 *was beforehand decreed from God.* 38 *What can sever us from his love?*

THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Anno DOMINI 60.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and ‖ for sin, condemned sin in the flesh:

‖ Or, *by a sacrifice for sin.*

4 That the righteousness of the law

Chap. VIII. The Christian religion is here shewn to be fully able both to cure the habits, and to atone for the guilt, of sins against the moral law: the merits of Christ's death being a sufficient satisfaction for past offences; and the spiritual nature of His laws, with the assistance of the Divine Spirit, enabling us to attain such habits of righteous living, as will qualify us for, and assure us of, a resurrection to eternal life and happiness. This spiritual life is the great obligation, and the only mark and character of a true Christian. It will entitle the Gentile, as well as the Jewish converts, to the future glory and happiness of God's true Church and children. *Pyle.*

St. Paul, in the foregoing chapter, having shewn the Jewish converts the necessity and obligation they were under of quitting the observance of the law on the one hand, which affording men neither possibility of escaping sin wholly, nor sufficient means of recovering from the guilt of it, left them unavoidably subject to the final wrath of God, the necessary consequence of every transgression by the terms of the Law; but that the Gospel on the other hand, having delivered men from the body of death and from the bondage of corruption, into the glorious liberty of the sons of God, enabled them to prevail not only over the temptations of sin within themselves, but also over all the persecutions and all the powers of the world, and also enabled them to bring forth unto God the fruits of obedience acceptable unto eternal life—he proceeds in this chapter to confirm the latter part of his argument by shewing how Christians are free from the sentence of condemnation, being delivered both from the guilt and dominion of sin by the sacrifice of the death of Christ, and the merciful terms of the Gospel established thereupon, whereby they are enabled to serve God acceptably unto justification and salvation, if they be careful so to do; that is, to perform the conditions of this gracious covenant on their part, by mortifying the deeds of the body, utterly forsaking all manner of vicious practices, and faithfully obeying the spiritual precepts of the Gospel, in the constant course of an holy and virtuous life, to which he therefore earnestly exhorts them. And then, from persuading them to continuance in well doing, he goes on to encourage them to perseverance in suffering patiently, by representing the greatness and the glory of the heavenly reward, the blessed privilege of conformity to the example of Christ, the Divine assistance of the Holy Spirit helping the infirmity of their prayers, enabling them to pray to God acceptably, and joining His own effectual intercession to God for those things in general which He saw best and most convenient for them, whereby they were assured that, if it pleased God to continue their afflictions, they would turn to their great advantage in this world as well as in that which is to come. And lastly, by representing the joyous sense and assurance which patience under their sufferings would afford them of God's present love and favour, the inestimable value of which blessing he continues to set forth in a most exalted and triumphant manner to the end of this chapter. *T. Edwards.*

Ver. 1. — *to them which are in Christ Jesus,* &c.] That is, to Christians; provided they forsake sin, and perform that evangelical obedience, and preserve that inward true purity, required by Christ under the Gospel. *Dr. Hammond.* Faith in Christ, joined with repentance and a sincere endeavour to obey His commands, will, through the merits of His death, avert the punishment due to our sins, and procure us admission into the kingdom of heaven. *Bp. Tomline.* "To walk after the flesh," is to be governed by those inordinate appetites, which have their seat in the flesh: "to walk after the Spirit," is to be habitually governed by reason and conscience, enlightened and strengthened by the Spirit of God. Hence such are said to be "led by the Spirit," ver. 14. *Dr. Macknight.*

2. *For the law of the Spirit of life*] That is, the Gospel, which commands spiritual inward purity, and quickens those who embrace it to new life by the grace of the Holy Spirit. *Drs. Hammond* and *Wells.*

—— *hath made me free from the law of sin and death.*] Hath freed us Christians from the power and captivity of sin, chap. vii. 23; and so also from death, the wages of sin. *Dr. Hammond.* It is observable, that the person who speaks in the foregoing chapter is introduced here as continuing the discourse, and shewing the method in which his deliverance from "the body of death," mentioned chap. vii. 24, was accomplished. *Dr. Macknight.*

3. *For what the law could not do,*] Or, 'as to that which was impossible to the law.' *Dr. Hammond.*

—— *in that it was weak through the flesh,*] The fleshly desires of men carrying them headlong into all sin, in despite of the prohibitions of the law, the law of Moses was by this means weak. *Dr. Hammond.* The weakness of the law is here attributed to the prevalence of that sensual and carnal principle, which, by betraying men into sin, rendered them still more obnoxious to death, in proportion as the precepts of the law were multiplied. *Dean Stanhope.*

—— *in the likeness of sinful flesh,*] That is, in a mortal body, which was like sinful flesh, and differed from it in nothing but in innocence. *Dr. Hammond.*

—— *and for sin,*] Namely, that he might be a sacrifice for sin. *Dr. Hammond.* The phrase "for sin," in the Old Testament, is the usual phrase for a sin-offering: the constant effect of which was, to make an atonement for the sin committed, that it might be forgiven, and the guilt of it might be done away. The effect of the sacrifice, delivered in these words, "and for sin condemned sin in the flesh," should be interpreted agreeably to the constant design of all sacrifices for sin: and so the words signify that He took away the condemning power of sin; He condemned that, which before condemned us, enabling us to say, "who is He that condemns us? it is Christ that died;" ver. 34. He killed sin, or made it dead by that death, which caused it not to be imputed to us to death, 2 Cor. v. 19. And this is the thing which the law could not do; it could not give life to a person condemned to death, Gal. iii. 21: it could not justify or free us from condemnation. *Dr. Whitby.*

The Apostle in the two preceding chapters having represented "sin" as a person, he expresses himself very appositely here, when he tells us, Christ put sin to death in the flesh, that is, in our body, where he (sin) had introduced himself at the fall. *Dr. Macknight.*

4. *That the righteousness of the law might be fulfilled in us,*] That is, the inward purity and righteousness which the law required. The phrase occurs only here and chap. ii. 26; where it plainly signifies the righteousness contained in the moral law, or those internal principles of holiness, justice, and goodness, which are comprised in it, these being "the weightier matters of the law," Matt. xxiii. 23; and the only things in which the uncircumcision, or the Gentiles, could keep the "righteousness of the law." Here therefore the phrase appears to bear the same sense, and so confutes the vain imaginations of the Antinomians. *Dr. Whitby.*

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might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

† Gr. *the minding of the flesh.* † Gr. *the minding of the Spirit.* † Gr. *the minding of the flesh.*

6 For † to be carnally minded *is* death; but † to be spiritually minded *is* life and peace.

7 Because † the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

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8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is*

The first benefit obtained for us by Christ's death is justification, or a release from the guilt and punishment of sin. The second is sanctification, which is effected by the assistance and influence of God's Holy Spirit, enabling us to correct the corrupt principle called "flesh." *Dean Stanhope.*

"Fulfilled" here does not signify a complete exact obedience, but such an unblamable life, by sincere endeavours after righteousness, as shews us to be the faithful subjects of Christ, exempt from the dominion of sin: see chap. xiii. 8; Gal. vi. 2. A description of such, who thus fulfilled "the righteousness of the law," we have in St. Luke, chap. i. 6. As Christ in the flesh was wholly exempt from all taint of sin, so we, by that Spirit which was in Him, shall be exempt from the dominion of our carnal lusts, if we make it our choice and endeavour to live after the Spirit, ver. 9—11. For that which we are to perform by that Spirit, is the mortification of the deeds of the body, ver. 13. *Locke.*

—— *who walk not after the flesh, but after the Spirit.*] The terms of Scripture represent the Spirit of God as an assisting, not a forcing power; as not suspending our own powers, but enabling them; as imparting strength and faculty for our religious work, if we will use them: but whether we will use them or not, still depending upon ourselves. Agreeably hereunto St. Paul asserts, that "there is no condemnation to them who walk not after the flesh, but after the Spirit." The promise is, not to them who have the Spirit, but to them who walk after the Spirit. "To walk after the flesh" is to follow wherever the impulses of sensuality and selfishness lead us, which is a voluntary act. "To walk after the Spirit" is steadily and resolutely to obey good motions within us, whatever they cost us: which also is a voluntary act. All the language of this remarkable chapter proceeds in the same strain: namely, that after the Spirit of God is given, it remains and rests with ourselves whether we avail ourselves of it or not. "If ye through the Spirit do mortify the deeds of the body, ye shall live," ver. 13. It is through the Spirit that we are enabled to mortify the deeds of the body. But still, whether we mortify them or not, is our act; because it is made a subject of precept and exhortation to mortify them. Health is God's gift: but what use we will make of it, is our choice. Bodily strength is God's gift: but of what advantage it shall be to us, depends upon ourselves. Even so, the higher gift of the Spirit remains a gift, the value of which will be exceedingly great, will be little, will be none, will be even an increase of guilt and condemnation, according as it is applied and obeyed, or neglected and withstood. The fourth chapter of Ephesians, ver. 30, is a warning voice upon the subject: "Grieve not the Holy Spirit of God:" therefore He may be grieved: being given, He may be rejected: rejected, He may be withdrawn. *Archdeacon Paley.*

5. — *do mind the things of the flesh;*] The original verb signifies, to set one's affection on an object, and to use great pains in obtaining it, Col. iii. 2. *Dr. Macknight.* They that are carried by their own carnal inclinations, or by customs and habits of sin, do generally mind and meditate on carnal things. *Dr. Hammond.*

—— *but they that are after the Spirit* &c.] They that are led by the Spirit of Christ, the conduct of the Gospel, study and mind those things, wherein inward purity and sanctity consists. *Dr. Hammond.*

6. *For to be carnally minded is death;* &c.] As if he had said, And so one pursues the things which tend to death, and the other those things which tend to life. "For to be carnally minded is" the way which tends to "death," &c. *Dr. Whitby.*

7. *Because the carnal mind is enmity against God:* &c.] The carnal man can look for no better issue than "death," ver. 6; for his affections and desires are no better than mere enmity against God, utterly rebelling against the law of God; as those which neither are subject unto it, neither indeed, while they so continue, can be. *Bp. Hall.*

Here the Apostle gives the reason, why even those, that are in Christ Jesus, have received the Gospel, and are Christians, for to such he is here speaking, are not saved, unless they cease to walk after the flesh, because that runs directly counter to the law of God, and can never be brought into conformity and subjection to His commands. Such a settled contravention to His precepts cannot be suffered by the supreme Lord and Governour of the world in any of His creatures, without foregoing His sovereignty, and giving up the eternal immutable rule of right, to the overturning of the very foundations of all order and moral rectitude in the intellectual world. This, even in the judgment of men themselves, will be always thought a necessary piece of justice, for the keeping out of anarchy, disorder, and confusion, that those refractory subjects, who set up their own inclinations for their rule, against the law which was made to restrain those very inclinations, should feel the severity of the law, without which the authority of the law and law-maker cannot be preserved. *Locke.*

8. — *they that are in the flesh*] That is, they who live a worldly carnal life. *Dr. Whitby.* They who are not purified by the spiritual religion of Christ. *Bp. Tomline.*

9. *But ye are not in the flesh,* &c.] As if he had said, "but" it is not so with you Christians, that you cannot please God, for "ye are not in the flesh, &c." *Dr. Whitby.*

—— *if so be that the Spirit of God dwell in you.*] Enlightening your understandings, renewing your wills and affections, and inspiring your souls with an earnest desire after the favour and grace of God. The phrase "dwell," imports intimate fellowship, active operation, and constancy of abode. *Burkitt.*

—— *Now if any man have not the Spirit of Christ, he is none of his.*] Hence it is evident, that none are truly said to be in Christ, see ver. 1, by a profession of faith, unless they live in a manner answerable to that profession, and be renewed in mind, will, affections, and conversation. *Dr. Whitby.*

—— *the Spirit of Christ,*] Called, in the former part of the verse, "the Spirit of God," to teach us that He is "the Spirit of Christ," as Christ is God, and that Christ is truly God, one with the Father: otherwise the same Spirit could not be the Spirit of Christ and of God too. And as He is thus usually in Holy Scripture called, sometimes "the Spirit of God," and sometimes "the Spirit of Christ;" so, at other times, He is called absolutely "the Holy Spirit," or, which is the same thing, "the Holy Ghost," especially where the three Divine Persons are all named together, as Matt. xxviii. 19; 2 Cor. xiii. 14; 1 John v. 7; to shew, that, although He be the Spirit both of the Father and of the Son, yet He is so in such a manner as to be a distinct Person from both, as each of the other Persons also is. *Bp. Beveridge.*

10. *And if Christ be in you,*] If ye be Christians indeed, your lives corresponding to the purity of the Gospel of Christ. *Dr. Hammond.* Christ, or His Spirit, being in us; His Spirit, or God's Spirit, being in us, are expressions of the same import. *Bp. Fell.*

—— *the body is dead because of sin;* &c.] That is, Though your bodies indeed be liable to present death, like those of other men, by the unavoidable effect of Adam's transgression; yet will the power of the Divine Spirit raise them up again to an

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dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies ‖ by his Spirit that dwelleth in you.

‖ Or, *because of his Spirit.*

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

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14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

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immortal life, as the happy effect of our justification by Christ's death and sufferings. *Pyle.*

11. — *by his Spirit that dwelleth in you,*] It was the opinion of the Jews, derived from Ezek. xxxvii. 9, 10, that the resurrection shall be effected by virtue of the Holy Spirit. Thus was our Lord raised from the dead, 1 Pet. iii. 18. Thus, saith this verse, shall we be raised, who are "the temple of the Holy Ghost." The promise of being raised by "the Spirit of Christ" belongs only to them, whose bodies shall be raised to the resurrection of life eternal. As for others, they being only Christians in name, and not in truth and sincerity, and persons, to whom Christ will then say, "I never knew you;" they shall be raised by the power of Christ, but not by virtue of any union with the Spirit of Christ. *Dr. Whitby.*

The Apostle here contends, that happiness and immortality are, by means both of justification and of sanctification, privileges, which give a just preference to the Christian religion over any other religion whatsoever. He does not attempt the absurdity of denying that Christians die in common with other men: but he places their privilege in being restored to life, and such a future life, as far excels any advantages possible to be reaped from their continuance in the present life by never dying at all. This he alleges to be a benefit entirely derived from Christ. *Dean Stanhope.*

12. *Therefore, brethren, we are debtors,* &c.] That is, seeing the Holy Spirit dwelleth in us, quickening our souls for the present, in order that He may raise our bodies in time to come; furnishing the one with grace here, and fitting the other for glory hereafter; therefore we ought to live unto God, and not unto the flesh. *Burkitt.*

13. — *the deeds of the body,*] It means all sin, relating both to the inward and outward man: all evil dispositions, depraved habits, corrupt affections, as well as irregular actions; though "the body" only is mentioned, because there sin especially shews itself. *Burkitt.*

14. *For as many as are led by the Spirit of God,*] Living after Christ's example, and doing what He commands and enables us to do. *Dr. Hammond.*

—— *they are the sons of God.*] The strength of the argument will be clear from these considerations: 1st, That the adopted "sons of God" are "heirs of God, and joint heirs with Christ," and so must reign with Him, ver. 17, which till they live again, and be raised from the dead, they cannot do; and that their adoption is "the redemption of their bodies" from corruption; ver. 23: 2dly, That we are then completely "the sons of God," when we are "children of the resurrection," Luke xx. 36; when we have "overcome," according to those words in Rev. xxi. 7, "He that overcometh shall inherit all things, and I will be his God, and he shall be My son." *Dr. Whitby.*

15. *For ye have not received the spirit of bondage* &c.] The Gospel does not load us, like bondslaves, with the intolerable yoke of numerous rites and ceremonies; nor does it only tell us our moral duties, without affording us grace or strength to perform them, and so render us only more guilty of death, and consequently subject us to fear. *Dr. Wells.*

—— *the Spirit of adoption,*] The Holy Spirit, who is so called, because He endues believers with a filial loving confidence in God, as their reconciled Father in Christ. He is here opposed to "the spirit of bondage," or 'of servitude;' or that slavish fear of God, which the Mosaick law, considered merely as the law of a carnal commandment, had a tendency to produce. Compare Gal. iv. 4—7; 2 Tim. i. 7. *Parkhurst.*

—— *whereby we cry, Abba, Father.*] Whereby we are emboldened to speak to God under the title of a loving Father. *Bp. Hall.*

The word "Abba" signifies Father in the Jewish language, that is, the Syro-Chaldaick. *Dr. Doddridge.*

This was a phrase, in which the Jewish bond-servants might not presume to address their masters. It intimates our being authorised to claim the rank of God's children. *Abp. Secker.*

16. *The Spirit itself beareth witness with our spirit,*] Or with our consciences, "that we," being thus led by the Spirit of God dwelling in us, "are the children of God." *Dr. Wells.*

This testimony with our spirits is the sanctification of them, the subjecting of our wills and affections to His influences, acting upon us by the mediation of our own thoughts, yet discoverable to be from Him, by their opposition to our natural corruption. It is by the sanctifying grace of this Spirit dwelling in us, that we are enabled to "mortify the deeds of the body:" they that do so are "led by Him:" and as many as are so led have thereby a testimony, that they are the children of God. Our wills and affections had contracted by their corruption an enmity against God, and a love of the world and vanity: the Holy Ghost unbends this perverseness, and directs them towards heaven. *Dr. Glocester Ridley.*

The Spirit of God doth not bear witness with the spirits of the faithful, that they are the children of God by an immediate oracle, voice, or whisper within them, in express words pronouncing their pardon and acceptation with God, or saying that they are the sons of God. This is a vain imagination, and as dangerous as it is vain: it being apt to lead some good men into despair, as not finding any such whisper within them, and to expose others to presumption and the delusion of the evil spirit. Such a vocal testimony of the Spirit is no where promised in Scripture, and therefore not to be expected by us. And that St. Paul means not here any such vocal testimony of the Spirit, is evident from hence, that this vocal testimony would be the immediate testimony of the Spirit alone, whereas the Apostle speaks of a testimony of the Spirit concurring and adjoining with the testimony of our spirits, that is, our minds and consciences. This testimony the Spirit bears, 1st, by those gracious fruits and effects, which He hath wrought in us; which when we discern and perceive, we do or may from thence conclude that we are the sons of God, those fruits and effects being the sure badge and livery of His children: 2dly, by enlightening our understandings, and assisting the faculties of our souls, as need requires, to discern those gracious fruits and effects which He hath wrought in us. In this way of explanation, and in no other, it is easy to understand the concurrence of God's Spirit and our spirit in this witness or testimony, that "we are the sons of God," and so heirs of salvation: and what part each of them hath therein. The Spirit of God hath the main and principal part; for it is that Spirit, which produces those graces in us which are the evidence of our adoption: it is He, who, as occasion requires, illuminates our understandings, and assists our memories, in discerning and recollecting those arguments of hope and comfort within ourselves. But then our spirits or understandings have their share in this testimony too. For God's Spirit doth witness, not without, but with our spirits

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17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

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21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that ‖ the whole creation groaneth and travaileth in pain together until now.

‖ Or, *every creature.*

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even

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and understandings, so that our spirits concur and cooperate, and act their part in this matter too; we making use of our reason and understanding, in considering and reflecting upon those grounds of comfort, which the Spirit of God hath wrought in us, and from them drawing this comfortable conclusion to ourselves, that "we are the sons of God." *Bp. Bull.*

The Holy Spirit moves upon the minds of men in a most familiar way, so that His motions are not discernible by us from the natural operations of our minds. We feel them no otherwise than we do our thoughts and meditations; we cannot distinguish them by the manner of their affecting us from our natural reasonings, and the operations of truth upon our souls: so that if God had only designed to give the Holy Spirit to us, without making any mention of it in His word, we could never have known, unless it had been communicated to us by some private revelation, that our souls are moved by a Divine power, when we "love God and keep His commandments." This imperceptibleness of the impressions made upon our souls by the Divine Spirit, was that which our Saviour signified to Nicodemus by the similitude of the wind, "which bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, nor whither it goeth." *Dr. Stebbing.*

17. *And if children, then heirs;*] According to the customs of all nations. It was a law among the Jews, as well as among the Romans, that adopted sons, in respect of inheriting, were equal with natural. *Dr. Hammond.* To be a child of God in the Scripture phrase, is to be an heir of immortality, or to be an inheritor of the kingdom of heaven: that is to say, either in actual possession of it, or in right and title to it. *Abp. Sharp.*

—— *heirs of God, and joint-heirs with Christ;*] All having our share in this glorious inheritance. *Dr. Whitby.*

—— *if so be that we suffer with him,* &c.] That is, in conformity to Him, when called out to it for the honour of God, and for the testimony of a good conscience. *Dr. Doddridge.*

In this excellent passage the Apostle opens a source of consolation to the children of God in every age; by having recourse to which they may not only refresh themselves under the severest sufferings, but derive new strength to bear them with fortitude. *Dr. Macknight.*

18. *For I reckon* &c.] The course of the Apostle's argument appears to be, that we have reason cheerfully to suffer with Christ, to the end that we may be glorified with Him, 'forasmuch,' says he, 'as I justly reckon, &c.' *Dr. Wells.*

—— *are not worthy to be compared*] St. Paul here pronounces the glorious reward of a future world so vastly superiour to the sufferings in the present, that it is an indignity offered to the former, so much as to name them together, or to suppose a proportion between them, fit to be made the ground of a comparison. *Dean Stanhope.*

19. *For the earnest expectation of the creature*] Or, the rational creation. *Parkhurst.* Every human creature, mankind in general, Jews as well as Gentiles. This seems to be the meaning of the word rendered "creature," in this and the two following verses; and of the phrase, "the whole creation," in the 22d verse. *Dr. Macknight.*

—— *waiteth for the manifestation of the sons of God.*] Mankind in general eagerly expect that glorious reward, which shall one day prove us to be the sons of an immortal God. The Apostle here proceeds to make good his estimate of the glory to be revealed in us, by the common sense and wants of mankind in general. Such seems to be the meaning of this and the three following verses. For "the manifestation of the sons of God," denotes that resurrection of the body, and immortality of the whole man, which is a privilege entirely owing to Christ, and an operation effected by the power of that Almighty Spirit, which raised Him from the dead. And though it cannot be affirmed, that all mankind have constantly, and every where, entertained a firm and positive persuasion of such an immortality; yet have some dark and indistinct presages of, and wishes for, it been very general. *Dean Stanhope.*

20. *For the creature was made subject to vanity,*] That is, the whole race of men became liable to corruption. *Dr. Whitby, Dean Stanhope.* The state of man, in this frail short life, subject to inconveniences, sufferings, and death, may very well be called "vanity," compared to the impassible estate of eternal life, the inheritance of the sons of God. *Locke.*

—— *not willingly,*] Not by the personal misbehaviour of those, who are now most deeply affected with it. *Dr. Doddridge.* Not by their own act. *Dr. Macknight.*

—— *but by reason of him* &c.] But through the just dispensation of God, who, for the disobedience of the first man, hath inflicted death upon them: yet this not without end or hope. *Dean Stanhope, Dr. Macknight.*

21. — *the creature itself also*] Even the heathens themselves. *Dr. Macknight.*

—— *from the bondage of corruption*] "Corruption" here signifies the destruction of the body by death: and "the bondage of corruption," the continuation of the destroyed body in the grave. *Dr. Macknight.* The meaning of the verse is, that a time is coming, when death shall be succeeded by immortality, and this effect of Adam's sin be taken off from his posterity. *Dean Stanhope.*

22. *For we know that the whole creation groaneth* &c.] That is, that the whole Gentile world has all along been deeply sensible of the miseries and frail state of human life; full of longings and eager wishes after a better and more durable condition. *Pyle.* The ancient heathens rightly observed, that the soul of man gave many indications of a principle, nobler than matter. They considered the unsatisfactory nature of its present enjoyments. They felt a continual inclination to look beyond the narrow limits of this life. They lamented the very unequal mixture of bitter cast into every man's cup. And hence they were apt to conclude, that God had some better things in store for so excellent a creature; and that His wisdom and goodness would never have endued man with qualifications for happiness peculiar to a rational being, without some provision for his attainment of it. By these considerations they supported themselves under temporal evils, with the thought of some amends to be made for their virtue and patience. These seem to be the "earnest expectation," the melancholy sense of their "bondage to corruption," the "hopes of liberty," the "groaning and travailing in pain," meant by St. Paul in this passage. *Dean Stanhope.*

23. — *which have the firstfruits of the Spirit,*] Namely, those gifts of the Holy Spirit, which believers obtain in this life, as a

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[a] Luke 21. 28.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, ‖ because he maketh intercession for the saints according to *the will of* God.

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‖ Or, *that*.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

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foretaste and earnest of their eternal inheritance. Compare Eph. i. 14; Heb. vi. 5. *Parkhurst.*

—— *even we ourselves groan within ourselves,* &c.] That is, we long with great earnestness for the evidence and completion of our son-ship; even the final rescuing of these mortal and now afflicted bodies from death and corruption, and their admission into our eternal inheritance with Christ, in the kingdom of the Father. *Dean Stanhope.* See the note from Dr. Whitby on ver. 14.

—— *the redemption of our body.*] This phrase is probably used, because the resurrection of the children of God to eternal life is obtained by the merit of the blood of Christ, agreeably to the meaning of the original word. See the note on chap. iii. 24. *Dr. Macknight.*

24. *For we are saved by hope:*] Of this resurrection and redemption of the body, "being begotten to a lively hope, &c." See 1 Pet. i. 3; see also Rom. v. 2; and Gal. v. 5. *Dr. Whitby.*

—— *but hope that is seen is not hope:*] "Hope," by an usual figure, is put for the object of hope. *Dr. Macknight.*

In this and the following verse the Apostle remarks, that our Christian life is as yet but a life of hope: that we live upon expectation, not enjoyment. But this hope, as a duty and condition of our future glory, obliges us to go through the sufferings of life with all patience and constancy. *Pyle.*

26. *Likewise the Spirit also helpeth our infirmities:*] Succoureth and relieveth them. *Bp. Hall.*

—— *but the Spirit itself maketh intercession for us*] Namely, the Spirit of God, who is said to intercede for us, not as an advocate or mediator betwixt God and us, that being the office of our great High Priest; but as an exciter or director of us in our addresses to God, to render them, for matter according to the will of God, and for manner fervent and effectual; and to make our very sighs and groanings prevalent. See Exod. ii. 24; vi. 5; Judg. ii. 18; Ps. xxxviii. 9; cii. 20; Acts vii. 34. Thus when our Lord had "groaned in the Spirit," John xi. 33, He said, "Father, I thank Thee that Thou hast heard Me." *Dr. Whitby.*

—— *with groanings which cannot be uttered.*] Guiding and inspiring us with such good motions and desires, as we cannot oftentimes in words express. *Pyle.*

The Spirit maketh intercession for us, not as Christ doth in heaven; but, as it is explained in the beginning of the verse, by "helping our infirmities:" that is, by directing our intentions, by strengthening our faith, by exciting our desires, by supplying us, not, as some vainly imagine, with words, but "with groanings which cannot be uttered," with such fervent and earnest affections, which no words are able to express, and none can know, but He that "searcheth the hearts, and knoweth what is the mind of the Spirit," ver. 27. *Bp. Beveridge.*

27. — *knoweth what is the mind of the Spirit,*] That is, His desire and intention, without any need of its being articulately formed in words. *Dr. Hammond.*

—— *because he maketh intercession* &c.] Rather, as in the margin, 'That He maketh intercession, &c.;' the meaning is, that He assists the minds of all distressed Christians, so that they do nothing but what is consistent with God's holy will and religion. *Pyle.*

28. — *to them who are the called according to his purpose.*] That is, those that according to God's counsels revealed in the Gospel are the men to whom God's favour and so His promises belong. *Dr. Hammond.* The proper way to ascertain the meaning of the Apostle in this and the two following verses, seems to be by settling the true import of the "purpose" mentioned in this, and of "foreknow" in the next. By the "purpose" then, mentioned here and in other places of St. Paul's Epistle, in reference to eternal salvation, is meant God's purpose to save by Christ, all that upon the preaching of the Gospel should embrace it, and live according to it. And as God is said to "know," that is, to approve, "the way of the righteous," Ps. i. 6; and as in this very Epistle, chap. vii. 15, the Jew without the grace of God is said not to know, that is, not to approve or "allow," that, which he does through the strength of his carnal appetites, so by God's "foreknowing" here is to be understood, His foreapproving such as should embrace the Gospel, and live accordingly: and such indeed, and such only, did He "predestinate," that is, foredetermine to be "conformed to the image of His Son." In order thereunto He "called them," that is, made known to them the Gospel: and being so "called," and answering the end of their calling, by believing and living up to the rules of the Gospel, and so becoming "the called according to His purpose," He also "justified them," &c. Compare also Matt. vii. 23. *Dr. Wells.*

God is represented in Scripture as having preordained the redemption of mankind through Christ, before the foundation of the world. This redemption was to be in the nature of a covenant between God and man; and the salvation of every individual was to depend upon his observance of the proposed conditions. Men, in consequence of their free agency, would have it in their power to accept or reject this offered salvation: and God by His prescience foresaw who would accept, and who would reject it. Those, who He foresaw would perform the conditions of the Gospel covenant, may be said to be predestinated to life; "for whom He did foreknow, He also did predestinate." This appears to me the only sense, in which predestination is reconcileable with the attributes of God, and the free agency of man. *Bp. Tomline.*

All the Greek Fathers always, and all the Latin Fathers, who lived before St. Austin, were wont to say, that they were predestinated to life, of whom God foresaw that they would live piously and righteously; or, as others say, of whom He foresaw that they would believe and persevere. *Vossius, Dr. Whitby.*

29. — *to be conformed to the image of his Son,*] Both in holiness; see 2 Cor. iii. 18; Eph. i. 3—7, 11, 12: and in glory; see 1 Cor. xv. 49; Phil. iii. 21. *Parkhurst.*

—— *that he might be the firstborn among many brethren.*] And thus He will be truly the head and chief of all true Christians, whom He is pleased to condescend to call His "brethren." *Pyle.*

30. — *them he also glorified.*] He either hath rewarded, or certainly will reward, with eternal glory. *Dr. Hammond.* Though

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31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[b] Ps. 44. 22. 36 As it is written, [b] For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

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37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

1 *Paul is sorry for the Jews.* 7 *All the seed of Abraham were not the children of the promise.* 18 *God hath mercy upon whom he will.* 21 *The potter may*

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some of the things mentioned in this verse are future, they may, according to the usage of Scripture, be represented as past, to shew the certainty of their happening. Thus before His death, Christ spoke of His body, as already given, and broken, Luke xxii. 19; 1 Cor. xi. 24. *Dr. Macknight.*

31. *What shall we then say*] Or, 'What say we then to these things?' That is, what further ground of assurance, and so of patient waiting for these things, can we want? *Dr. Whitby.*

—— *If God be for us,*] That is, 'Since God is for us, who can be against us?' Can Satan, or the world, or the unbelieving Jews, with any success oppose our enjoying the inheritance of the children of God, with the other blessings promised to the seed of Abraham? *Dr. Macknight.*

32. *He that spared not his own Son,*] The original word, rendered "his own," is highly emphatical, as it is likewise in John v. 18. Christ is called God's own Son, to distinguish Him from others who are sons of God by creation, or by adoption, that is, by some temporal dignity conferred upon them. No argument, equal to this, was ever addressed to creatures, capable of being persuaded and obliged. For while it convinces the understanding, it raises every tender and devout feeling of the heart, and is a continual source both of hope and gratitude. *Dr. Macknight.*

—— *all things?*] Namely, all that are profitable for us, and conducive to our eternal happiness. *Dr. Wells.*

33. *Who shall lay any thing to the charge of God's elect?*] See Isaiah i. 8, 9. Who shall produce any accusation against those, whom God approves of? This the Jews did most bitterly against the Christians, and especially against St. Paul the Apostle of the Gentiles, judging them for breakers of the law, &c. chap. ii. 1. *Dr. Hammond.* It appears from the context, that the "elect" here are those who are approved and accepted by God. See 28th and following verses. *Parkhurst.*

34. — *who also maketh intercession for us.*] Presenting there His obedience, His sufferings, His prayers, and our prayers sanctified through Him. *Bp. Fell.*

35. *Who shall separate us from the love of Christ?*] Namely, that love which He hath showed in procuring this redemption for us, ver. 37. *Dr. Whitby.* It is not in the power of any persecutor upon earth to put us out of the favour of God, or to deprive us of the benefits of His love to us, when Christ hath thus fortified us, and ordered even afflictions themselves to tend to our good. We may now challenge all present or possible evils to do their worst. *Dr. Hammond.* See below note on ver. 38.

36. *As it is written, For thy sake we are killed* &c.] The Apostle here quotes a passage, spoken by the Psalmist of himself, Ps. xliv. 22; but punctually applicable to the Christians at that time. *Dr. Hammond.*

37. — *we are more than conquerors*] For we not only bear, but "glory in tribulations," chap. v. 3. *Dr. Whitby.*

—— *through him that loved us.*] Through the assistance of the grace of Christ. *Dr. Hammond.*

38. — *that neither death, nor life,* &c.] That neither fear of death, nor hope of life, nor evil angels, nor persecuting princes or potentates, nor the pressures that are already upon us, nor those that are now ready to come, nor sublimity of honours, nor depth of ignominy, nor any thing else, (that is, whatever else can be named, as having any influence to separate believers from the love of God, exercised towards us through Christ, *Dr. Macknight:*) shall be able to annul or make vain the promises of the Gospel, or deprive us of those advantages which belong to Christians, according to God's faithful promises, immutably, irreversibly. *Dr. Hammond.*

The Apostle here observes, that they who truly love God, and testify that love by their obedience to His commands, John xv. 10, and by their patient sufferings for His sake, shall not be separated from his affections towards them: and he accordingly intimates, that such persons, continuing in the love of God, shall be preserved by Him from the temptations here mentioned, or enabled by His grace and Holy Spirit to overcome them. *Dr. Whitby.*

The latter part of this chapter, beginning at ver. 31, contains a description, in most forcible and glowing expressions, of the privileges, the hopes, and the temper of a true Christian, and shews what magnanimity, and what greatness of sentiment the Gospel is able to infuse into them who understand and believe its doctrines. It is therefore a most proper conclusion of a discourse, in which, by the strongest reasoning, practices are recommended, which ennoble the human mind, yield the greatest and the most permanent joys, and prepare men for becoming the companions of angels, and for dwelling with God Himself through all eternity. *Dr. Macknight.*

Christ, by the merit of those very sufferings which He proposes to our imitation, has purchased for us all such extraordinary aids and assistances, as are requisite to support us under them. By what He underwent for our sakes in His life and at His death, He obtained of God, not only a release from the punishment of our sins, but new powers to qualify us for a further increase in virtue; not only the pardoning, but sanctifying grace of His Spirit; by the means of which we can now "crucify the flesh with the affections and lusts," Gal. v. 24; mortify and subdue all our irregular passions; undervalue pleasures; rejoice in afflictions; and "walk even as He walked," in humility and patience, in purity and holiness. Weak and impotent we are, but "His grace is sufficient for us;" 2 Cor. xii. 9: we can do nothing of ourselves, but "we can do all things through Christ which strengtheneth us," Phil. iv. 13: and, in confidence of this assistance we may venture to take to ourselves the words of His fervent Apostle, and say "Who shall separate us from the love of Christ?" Who or what shall hinder us from obeying His precepts, and from transcribing His practice? "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerours, through Him that loved us." *Bp. Atterbury.*

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do with his clay what he list. 25 *The calling of the Gentiles and rejecting of the Jews were foretold.* 32 *The cause why so few Jews embraced the righteousness of faith.*

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were ‖ accursed from Christ for my brethren, my kinsmen according to the flesh:

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4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the ‖ covenants, and the giving of the law, and the service *of God*, and the promises;

‖ Or, *separated.*

‖ Or, *testaments.*

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

Chap. IX. The Apostle in this chapter discourses concerning the rejection of the Jewish nation from being any longer God's Church and people upon their infidelity; and concerning the admission of the believing Gentiles in their room. He handles this melancholy argument with great tenderness and concern for his nation. He shews that national mercies and privileges are at God's free disposal and arbitrary limitation: it was so in the case of Abraham's covenant, and the promise made to him: in the instances of Isaac and Ishmael, Jacob and Esau. He argues that the sins and ingratitude of any church or people may be pardoned or punished, more or less, sooner or later, as Divine wisdom and justice shall see fit; as in the instances of Moses and the Israelites, and of Pharaoh and the Egyptians. He then reproves the infidel Jews for a stubborn objection against the Divine punishments. And he shews their rejection for refusing the Gospel religion, and the reception of the Gentiles into the Christian covenant in their stead, to be agreeable to Divine truth, justice, and wisdom, and to the Scriptures of the Old Testament. *Pyle.*

Ver. 1. *I say the truth in Christ,* &c.] The Apostle seems to be extremely sensible of the unhappy bias the Jews lay under, and expresses the deepest concern on that account. He tells them that their rejection from being any longer the people of God is a subject he would not have touched upon, did not truth, and a deep regard for their own eternal happiness, extort it from him. He begins the chapter accordingly with a solemn protestation of the great love he bore them, and of the affliction he suffered on account of their continued obstinacy and unbelief. *Dean Tucker.*

The Apostle protests in the most solemn manner, that he was so far from being influenced by any prejudice or aversion against the Jews since his conversion to Christianity, that on the contrary, his grief and trouble of mind for their impenitency and infidelity, and for their consequent rejection, and the judgments which God would send upon them, were much greater and more uneasy to him than all the other afflictions and calamities he met with in the world. *T. Edwards.*

—— *in Christ, — in the Holy Ghost,*] This verse not only shews, that in cases of great moment a Christian may establish his saying by an oath, but also that he may swear by Christ and the Holy Ghost, and call them to be witnesses of the sincerity of his own conscience. Hereby the Apostle performed an act of religious worship to them; he acknowledged their divinity; see Deut. vi. 13; and ascribed to them the knowledge of the secrets of men's hearts, which is the property of God alone. *Dr. Whitby.* The Apostle here appealing to Christ and the Holy Ghost, as judges of his conscience, is a demonstration that they are Persons, and that they are God. *Leslie.*

3. — *I could wish that myself were accursed from Christ*] That is, as the ancients interpret it, If it were proper to make such wish, if it could avail to make so great a multitude happy, I could even wish so great a blessing to my brethren, though at the loss of my own happiness. *Dr. Whitby.*

Or, 'I could wish to be made an anathema,' a person separated to destruction: he would have been content to have devoted himself to death, as a voluntary offering, or expiatory sacrifice, if by that means he could have prevented the ruin and rejection of his countrymen. This was a way of speaking well understood both by Jews and Gentiles in those times; and signified the highest degree of patriotism or publick spirit; namely, so far as for any one to offer to lay down his life, and devote himself to death, to avert any publick judgment or calamity. The original word "anathema" is so used in the old Greek writers. *Dean Tucker, Parkhurst.* Compare Exod. xxxii. 32; and see the note there.

For a man, upon any account whatsoever, to be content to become subject to the curse of Christ, and to His final displeasure, is so far beyond the utmost bounds even of Christian charity itself, that it is utterly inconsistent with the nature of a rational creature, either to desire, or so much as to be capable of being prevailed with even to submit to. It is certain therefore the meaning of the Apostle has been misunderstood, and that his intent in this passage was not to wish himself subject to the eternal wrath of God, (which is utterly impossible and absurd,) but the wishing himself accursed from Christ for the sake of his own nation and people, is to wish that (if it was possible) he by bearing himself the temporal judgments which he saw coming upon them upon account of their being accursed from Christ through their own obstinacy and incredulity, might restore them again to the favour of God. The persons, for whom St. Paul could find in his heart to suffer thus, are the Jewish nation. Now nations can be punished, as such, only in this world, and therefore as the curse here spoken of is national it must be temporal. *T. Edwards.*

4. *Who are Israelites;*] That is, persons descended from one whose faith and virtue were so eminent, that as a prince he prevailed with God, and so was denominated Israel, as a mark of God's affection, Gen. xxxii. 28. *Dr. Whitby.*

—— *to whom pertaineth the adoption,*] God having owned them as His sons and firstborn, Exod. iv. 22, 23; Hos. xi. 1. *Dr. Whitby.*

—— *and the glory,*] The privilege of having God present among them, His majesty shining, as it did in the ark, 1 Sam. iv. 21; Ps. lxxxiii. 3. *Dr. Hammond.*

—— *and the covenants,*] Made with Abraham, Gal. iii. 17; and with Moses, Exod. xxiv. 8: the two covenants, Gal. iv. 24: the old and new covenant, Jer. xxxi. 33; xxxii. 40. *Dr. Whitby.*

—— *and the service of God,*] The prescribed manner of worship appointed by God Himself. *Dr. Hammond.*

5. *Whose are the fathers,*] Who are descended of the patriarchs, Abraham, Isaac, and Jacob. *Dr. Wells.*

—— *and of whom as concerning the flesh Christ came,*] He being born of one of their nation, and so according to the flesh their offspring, even He, "who" according to His divine nature "is over all, God blessed for ever. Amen." *Dr. Whitby.* These words are so clear a proof of the divinity of Christ, that they confute all heresies upon that subject. *Dr. Hammond.*

It is evident that Christ is here called God, even He who came of the Jews, though not as He came from them, that is, according to the flesh, which is here distinguished from His Godhead. Secondly, He is so called God, as not to be one of the many gods, but the one supreme or most high God; for He is "God over all." Thirdly, He hath also added the title of "blessed," which of itself elsewhere signifieth the supreme God, and was always used by the Jews to express that one God of Israel. Wherefore it cannot be conceived that St. Paul should write to the Christians, most of whom then were converted Jews or proselytes, and give unto our Saviour not only the name of God, but also add that title which they always gave unto the one God of Israel, and to none but Him; except he did intend they should believe Him to be the same God, whom they always in that manner and under that notion had adored. As therefore the Apostle

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6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, [a] In Isaac shall thy seed be called.

[a] Gen. 21. 12.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, [b] At this time will I come, and Sarah shall have a son.

[b] Gen. 18. 10.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;

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11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The [c] ‖ elder shall serve the ‖ younger.

[c] Gen. 25. 23.
‖ Or, *greater.*
‖ Or, *lesser.*

13 As it is written, [d] Jacob have I loved, but Esau have I hated.

[d] Mal. 1. 2.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, [e] I will have

[e] Exod. 33. 19.

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speaketh of "the God and Father of our Lord Jesus Christ, which is blessed for evermore," 2 Cor. xi. 31; of "the Creator, who is blessed for ever, Amen," Rom. i. 25; and thereby doth signify the supreme Deity, which was so glorified by the Israelites; and doth also testify that we worship the same God under the Gospel, which they did under the Law: so doth he speak of Christ in as sublime a style, "who is over all, God blessed for ever, Amen;" and thereby doth testify the equality, or rather identity, of His Deity. *Bp. Pearson.*

The Apostle here closes the illustrious catalogue of the many glorious privileges the Jews were formerly endowed with, with the sum total and substance of all. All this seems to be introduced in order to put them upon reflecting on their melancholy situation, and the greatness of their downfall, if they continued still to spurn at the method of salvation, now proposed to their acceptance. *Dean Tucker.*

6. *Not as though the word of God hath taken none effect.*] The Apostle here foresaw another objection ready to arise. For to this the Jews would reply, that they could not be cast off, because of the promise made unto their fathers. But to this he answers, that Almighty God had already sufficiently fulfilled these promises, or might take some other method in the course of His providence for their accomplishment; so that this could be no bar against their present rejection. "Not," says he, "as though the word of God hath taken none effect:" that is, it hath taken sufficient effect to justify the divine veracity in making the promise of an everlasting covenant to your father Abraham. "For they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children." As if he had said, It is not the being a mere natural descendant from Israel, which constitutes a true Israelite, intended by this covenant. To be a true son of Abraham implies a great deal more than to be barely of the seed of Abraham. This was designed to intimate to them, though in an indirect manner, for fear of giving offence, that the faithful Gentiles were more properly the seed of Abraham than themselves. So that the promise even thus might receive its completion. *Dean Tucker.*

7. — *but, In Isaac shall thy seed be called,* &c.] The Apostle here takes occasion, from the consideration of the nature of the promise made unto their fathers, to reason with them somewhat to the following effect. If you, my countrymen, will but attend to the nature of that covenant, and consider on what terms it was originally founded, you of all people will have the least reason to complain. For you should consider, that it was originally founded in the mere good pleasure, and owing to the sovereign disposal of Almighty God. The promise was first made to Abraham freely, that his posterity should be the Church and peculiar people of God, and enjoy the land of Canaan for their possession. And Abraham was desirous that these privileges should be fixed in the line of Ishmael: but God denied his request, and gave them to his son Isaac. Again, you have another remarkable instance of the sovereign will and pleasure of Almighty God, in the donation of such kind of national privileges, specified in the case of Esau and Jacob. These two children were both the descendants of Abraham, of Sarah, and of Isaac; persons to whom the promise had been expressly limited: Rebecca was the mother of them both; and consequently there could be no preference in that respect. The infants were yet unborn; neither of them having done good or evil: yet it was predicted of Rebecca, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger." Thus was the posterity of Jacob, though the younger branch, "loved" and preferred, but that of Esau "hated," that is, slighted in comparison of the other, not equally favoured and advanced. *Dean Tucker.*

11. — *the purpose of God according to election*] That is, the purpose of God in choosing or preferring one nation rather than another to certain privileges and blessings. *Drs. Hammond* and *Whitby, Parkhurst.* That "the purpose" here mentioned relates not to the eternal state of the persons, but to the national privileges of their descendants, see Gen. xxv. 23, and the notes there.

13. *As it is written,* &c.] See Mal. i. 2, and the note there.

—— *Jacob have I loved,*] See Deut. vii. 6—8. Hosea uses the word "beloved," to express God's restoring the Jews to the honour of being His Church and people, after having cast them off for a time. See ver. 25. *Dr. Macknight.*

—— *but Esau have I hated.*] "Loving" and "hating" in the Hebrew language often signify no more than choosing one thing or person, and leaving another; or preferring one before another. Our Saviour uses this Hebraism in the same manner, John xii. 25, and Matt. x. 39; see also Gen. xxix. 31. *Pyle.*

"Hated," as also "hardeneth," ver. 18, is taken negatively, for not loving, not having mercy. So "blinded," Rom. xi. 7; John xii. 40. For positive hardening, &c. presupposes, not only God's will, but man's sin also. *Bp. Fell.*

14. *What shall we say then? Is there unrighteousness with God? God forbid.*] As if he had said, Consider again: if it was no act of injustice at first to choose you preferably to your elder brethren the Edomites, to be so long His peculiar Church and people, what wrong can be done to you, if the Gentiles are now called in? And what reason have you of all people to complain, who are now rejected, not as the posterity of Esau were, through an act of sovereign will and pleasure; but on account of your own personal crimes and infidelity? *Dean Tucker.*

15. *For he saith to Moses,* &c.] Nor is it any wrong done you, that even the idolatrous Gentiles should now be preferred, and you cast out. For when whole nations have forfeited their charter-covenant by their rebellion and disobedience, surely Almighty God may forgive and receive which of them He pleases into His future favour and protection. Take an example of this from your own history in the matter of the golden calf, when God pardoned your national revolt and idolatry, saying unto Moses, "I will have mercy on whom I will have mercy, &c." So then in short, as to the great point of national privileges, the sum is this: it is "not of him that willeth," because Abraham willed for Ishmael, and Isaac willed for Esau; "nor of him that runneth; but of God that sheweth mercy." These are acts

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mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, [f] Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

[f] Exod. 9. 16.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

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20 Nay but, O man, who art thou that ‖ repliest against God? [g] Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

‖ Or, *answerest again*, or, *disputest with God?*
[g] Is. 45. 9.

21 Hath not the [h] potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

[h] Jer. 18. 6. Wisd. 15. 7.

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath ‖ fitted to destruction:

‖ Or, *made up.*

23 And that he might make known the

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of mere favour and bounty, which none can challenge or have a right to expect, and consequently none can complain of injustice, when the preference is given to others. *Dean Tucker.*

16. — *him that willeth,*] Abraham willed that Ishmael might be partaker of the blessings promised to his seed, when he said, "O that Ishmael might live before Thee!" Gen. xvii. 18: and when he was grieved at the saying of Sarah, "the son of this bondwoman shall not be heir with my son, even with Isaac," Gen. xxi. 10. *Dr. Whitby.* Also Isaac willed to bestow his blessing on Esau, Gen. xxvii. 4. *Dr. Hammond.*

—— *him that runneth,*] Alluding to Esau, when he ran to fetch venison, and came back running and crying, "Hast thou but one blessing, &c." Gen. xxvii. 5, 38. *Drs. Whitby* and *Hammond.*

17. *For the scripture saith unto Pharaoh,* &c.] The Apostle continues his argument in this manner: And as you have thus seen, how consonant it is to His usual practice, that God should now extend His favours to the Gentiles, I will in the next place set forth how His present rejection of you Jews is agreeable to His known method of proceeding with respect to punishments. For you know, Pharaoh had justly deserved to be made an example of God's vengeance, before it was so visibly executed upon him. But yet "the Scripture saith, For this same purpose have I raised thee up," that is, I have made thee to stand, preserving thee, suspending to punish thee, when I sent all My other plagues, "that I might shew My power" more illustriously "in thee, and that My name might" thereby "be declared throughout all the earth." And thus it is as to the rejection of you Jews. Almighty God might very justly have deprived your nation of those privileges which ye were so unworthy of, long before ye had committed this last and finishing act of impiety in crucifying the Lord of glory, and despising the subsequent offers of His pardon and forgiveness through the Gospel. But in order to make a more signal example of your disobedience, He continued your state and nation in being, that your rejection and the call of the Gentiles might appear to all the world to be the immediate effect of His overruling providence. And thus "hath He mercy on whom He will have mercy, and whom He will He hardeneth;" that is, He sometimes spares offenders, and remits these national judgments; but at other times, when they do not amend on these warnings, but grow more incorrigible, He gives them up to a judicial blindness, reserving and continuing them in that hardness of heart which they had before contracted, till such a season as will be most proper for displaying His judgments against them. *Dean Tucker.* See the notes on Exod. ix. 16; iv. 21.

No authority or example can be produced to prove that God did actually harden, or had a will to harden, any but such as had formerly rebelled against the light, abused His patience, and despised His gracious dispensations. See chap. i. 21, 26; Ps. lxxxi. 11, 12. *Bp. Womack.*

19. *Thou wilt say then* &c.] St. Paul here anticipates an objection of the Jews: If God hath determined to reject us from being any longer His Church and people, "Why doth He yet find fault?" Why is this rejection laid to our charge as a crime, which He Himself hath decreed to be done? If "His will" be so, "who hath resisted it?" *Dean Tucker.*

20. *Nay but, O man, who art thou that repliest against God?*] Will you reply, and charge upon Him the fault which is absolutely in yourselves? Is not His decree of rejecting you the consequence of your own impenitence and unbelief? If His will be at present to cast you off, it is because you will not listen to the proposals of reconciliation which have been often made you; nay, if it had so pleased the Divine Being, you might have been originally rejected, and the Gentiles have been preferred. And if it had been so, what could you have objected? "Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Are not these national privileges matters of mere favour and bounty, which therefore depend upon the absolute pleasure and appointment of God? just as it depends upon the will of the potter, what use he shall fit his vessel to, while it is on the wheel, whether to a superiour or inferiour end. But as for your part, you have still less reason to complain, if you are now cast off. For Almighty God, with respect to you, is not only as a potter, who might at first have made you to be vessels to dishonour; that is, might have denied you these national honours; but He is as a judge, who, "willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction;" that is, He will now execute upon you those judgments, which you had long deserved, but which were hitherto respited: and on the other hand "He will make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory; even us, whom He hath called, not of the Jews only, but also of the Gentiles:" that is, He will at last extend His favours to the Gentiles, as well as Jews, having prepared them by this rejection of you, and other providential circumstances, to listen to the calls of the Gospel. *Dean Tucker.*

—— *Shall the thing formed* &c.] The Apostle alludes to Is. xlv. 9; where in answer to the Jews, who seem to have taken it amiss that their deliverance was to be accomplished by Cyrus, a heathen prince, the Prophet says, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" Questions implying, that nations, which derive their existence and continuance merely from the power and goodness of God, have no right to find fault with Him, because He hath denied them this or that advantage, or because He bears with the wickedness of some nations for a long time, while He instantly punishes others. *Dr. Macknight.*

22. — *fitted to destruction:*] Either by themselves, or by their wickedness. In the following verse a different phraseology is used concerning "the vessels of mercy;" for it is said of them, "which He had afore prepared unto glory:" namely, the glory of being made the Church and people of God. *Dr. Macknight.*

23. — *make known the riches of his glory on the vessels of mercy,*]

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riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

[i] Hos. 2. 23. 1 Pet. 2. 10.

25 As he saith also in Osee, I [i] will call them my people, which were not my people; and her beloved, which was not beloved.

[k] Hos. 1. 10.

26 [k] And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel,

[l] Is. 10. 22, 23.

[l] Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

‖ Or, *the account.*

28 For he will finish ‖ the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

[m] Is. 1. 9.

29 And as Esaias said before, [m] Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

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31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, [n] Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not ‖ be ashamed.

[n] Is. 8. 14. & 28. 16. 1 Pet. 2. 6.

‖ Or, *confounded.*

CHAP. X.

5 The scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.

St. Paul in a parallel place, Col. i, has so fully explained these words, that he who will read ver. 27 of that chapter, with the context there, can be in no manner of doubt what St. Paul means here. *Locke.*

25. *As he saith also in Osee,*] The Apostle here, in proof of his preceding proposition, cites the prophecies of Hosea. First he alleges two clauses, but in an inverted order, from the 23d verse of the second chapter, which seem to relate more immediately to the call of the Gentiles: "I will call them My people, &c. and her beloved, &c." And to these he subjoins, as relating solely to the restoration of the Jews, that part of the prophecy of the first chapter, which affirms, that "in the place where it was said unto them, Ye are not My people, there shall they be called the children of the living God." From these detached passages, thus connected, he derives the confirmation of his proposition concerning the joint call of Jew and Gentile to the mercy of God. *Bp. Horsley.*

27. *Esaias also crieth concerning Israel,* &c.] And when I say, but a few of your nation can be saved, while the infidelity is so general, I have your Prophet's own words to justify me, Is. x. 22, 23. 'Though the number of the Israelites be as the sand of the sea, yet but a remnant of them will so behave themselves as to be saved. For, says he, when the Lord comes to cast up the numbers of good and bad, He will find but a short balance of true Israelites, and the destruction of the unbelievers will be very large and great.' *Pyle.*

29. *And as Esaias said before,* &c.] Which is agreeable to another account he gives of them, at a time when their sins were at a high pitch, Is. i. 9: Surely, except the Lord of Sabaoth had been merciful to a seed, that is, a few righteous persons among us, we had been as Sodom, and like unto Gomorrah; that is, utterly and finally destroyed. *Pyle.*

—— *the Lord of Sabaoth*] Or "of hosts," Is. vi. 3. The phrase signifies, that God is the sovereign Lord of the "innumerable company of angels," Heb. xii. 22; of the host of heaven, which the heathen worshipped, the sun, moon, and stars; of the hosts and armies of all nations on earth; particularly the Jewish people, whom He led forth to battle; and lastly, of the Christian Church, which the Old Testament foretold should be "terrible, as an army with banners," (Cant. vi. 4, 10,) and the New describes, as furnished with "weapons of warfare, &c." see 2 Cor. x. 4, 5. The word "Sabaoth," which is the Hebrew word for "hosts," is preserved also in Jam. v. 4, and in that hymn of singular excellence, the 'Te Deum.' *Abp. Secker.*

30. *What shall we say then?*] Rather, 'What do we say then?' That is, What therefore is the substance of what I have intended in this discourse? It is even this, "That the Gentiles, &c." *Dr. Whitby.*

—— *That the Gentiles, which followed not after righteousness,* &c.] Who had formerly no notions of Christ, nor expected pardon and salvation by Him, have now obtained it, and are made members of God's Church, by embracing the Gospel religion. *Pyle.*

31. — *which followed after the law of righteousness,*] Or, who were solicitous and zealous as to the law of Moses, which, considered in opposition to the Gospel, was a law only of external righteousness, hath not attained to, or embraced, the Gospel, which is the law of true spiritual righteousness. *Dr. Wells.*

From this recapitulation of the whole dispute of the Apostle in this chapter, and his declaration that the design of it was to justify God in this proceeding and dealing with both Jews and Gentiles, it is very evident, that it was not at all designed to determine any thing, touching God's absolute decrees of dealing with mankind in general in any certain way as to their final and eternal state; but only to justify His dealings, according to what He had actually done with the unbelieving Jews, rejecting them upon their stubborn infidelity, and the hardness of their hearts; and with the believing Gentiles, admitting them to be His Church and people, and the spiritual seed of Abraham, upon their faith and submission to the terms which He had proposed for their justification and acceptance. *Dr. Whitby.*

32, 33. — *For they stumbled at that stumblingstone; As it is written,* &c.] God had pointed out to the Jews the way of salvation by faith, by saying, Behold, I lay in Zion a corner stone, elect, precious, and whosoever believeth in Him shall not be ashamed, Is. xxviii. 16. But this corner stone became to them of Israel, according to the words of the same Prophet in another place, "a stone of stumbling, and a rock of offence," chap. viii. 14. They were offended at Him because of His poverty, humility, and outward meanness, and the spirituality of His kingdom; and so they stumbled and fell off from being God's people, and excluded themselves from the blessings offered them by the promised Messiah; see 1 Pet. ii. 6, 7, 8. *Dr. Whitby.*

Chap. X. The Apostle expresses his earnest desire that the Jewish nation might yet believe the Gospel: he allows their zeal for God and religion, but shows how mistaken it is: he compares the severe terms of justification under the law with the gracious condition of the Gospel covenant: he contends that this covenant

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BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [a] That the man which doeth those things shall live by them. Anno DOMINI 60. [a] Lev. 18. 5. Ezek. 20. 11.

6 But the righteousness which is of faith speaketh on this wise, [b] Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*) Gal. 3. 12. [b] Deut. 30. 12.

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? [c] The word is nigh thee, *even* in thy mouth, and in thy heart; that is, the word of faith, which we preach; [c] Deut. 30. 14.

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe

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is offered both to Gentile and Jew, according to the ancient prophecies; that the Apostles therefore must needs preach to the Gentiles, in order to convert them to Christianity; and that the success of their preaching upon both people is agreeable to the Scripture predictions. *Pyle.*

Ver. 1. — *my heart's desire and prayer — for Israel* &c.] Had Israel been under an absolute decree of rejection and reprobation, this prayer of the Apostle must have been not only a vain prayer, but also an opposing of his desire to the good pleasure of Almighty God revealed to him. *Dr. Whitby.*

—— *that they might be saved.*] That they might believe and turn to Christ in good time, and so be delivered from the fatal destruction which attends them, and withal be saved eternally. *Dr. Hammond.*

2. — *a zeal of God, but not according to knowledge.*] Their religious zeal is very great, but then it is an ignorant and erroneous zeal; aiming indeed at a good end, but placed upon wrong means for attaining it. *Pyle.*

3. — *of God's righteousness,*] Of God's way of justifying men under the Gospel. *Dr. Hammond.*

4. *For Christ is the end of the law* &c.] That is, the law was not designed to justify men without Christ; but on the contrary it was designed to bring men to Christ, in order to be justified through faith in Him. *Dr. Wells.* See Gal. iii. 24. *Dr. Whitby.* The types of the law were intended to preserve among the Jews the expectation of that atonement for sin, which Christ was to make by His death; and its curse, to make them sensible that they could not be justified by obeying the law, but must come to Christ for righteousness; that is, to the Gospel concerning Christ, which was preached to Abraham in the covenant made with him, Gal. iii. 8. *Dr. Macknight.*

5. — *which doeth those things*] Namely, the several branches of the Jewish law. The difference of the Law and Gospel consists in this; the Law promised life only on condition of doing all that was required, and pronounced a curse on them that did not continue in all; the Gospel, whilst it requires not many things which the law required, allows place for repentance, and sure mercy and pardon to the sinner upon his return to new life, provided he sincerely obeys Christ, and lays hold on His sacrifice for expiation. Thus faith is said to be the condition of our justification, and not 'the doing of these things:' the law of faith, not of works, is that by which the Christian must live. *Dr. Hammond.*

6. *But the righteousness which is of faith speaketh on this wise,*] Here the Apostle personifies the righteousness by faith, and makes it say of its doctrines and precepts, what Moses said concerning his commandment, (Deut. xxx. 11—14,) though in a sense somewhat different. *Dr. Macknight.*

—— *Say not in thine heart, Who shall ascend into heaven?* &c.] The two phrases here used, of "ascending into heaven," and "descending into the deep," are proverbial expressions to signify doing, or attempting to do, some hard impossible thing. They had been used by Moses in this sense, Deut. xxx. 12, to express the readiness with which the Jews might know their moral duty: and they are here accommodated by the Apostle, to express the easiness of the Gospel condition above that of the Mosaical law. *Dr. Hammond.*

6, 7. — *to bring Christ down from above:*) — *to bring up Christ again from the dead.*)] The coming down of Christ from heaven, and the resurrection of Christ from the dead, are two of the most important articles in the Christian religion, on which our salvation depends. It would have been impossible for us to contribute towards their being performed: the Apostle teaches us, that we are not required to contribute; but Christ Himself having wrought these things for us, our belief of them is the great fundamental act of faith required of us, and that is not a very difficult task. *Dr. Hammond.*

7. — *into the deep?*] The words in Deut. xxx. 13, are, "Who shall go over the sea?" That is, say some Jewish interpreters, the great sea, or the deep sea; and the Jerusalem Targum renders the words thus, 'O that there were one like Jonas the Prophet who would descend into the depth of the great sea!' Now we know that Jonas' descending into the deep was a type of Christ: and this might give occasion to the Apostle to allude to their traditional interpretation or paraphrase of the words of Moses. *Dr. Whitby.*

8. *But what saith it? The word is nigh thee,* &c.] But thus the evangelical justification is described: That, which is required of us towards it, is within the reach of any ordinary understanding to conceive, being proclaimed by us to all that will believe; and within the compass of a Christian to perform, through Christ that strengthens him. *Dr. Hammond.*

This was spoken literally by Moses of the law then written, and by God's descent on Sinai revealed to all: but especially meant of, and verified in, the revelation of Christ and the Gospel, and the Spirit in our hearts enabling us to obey the word. *Bp. Fell.*

—— *nigh thee,*] Things obscure and difficult were said by the Hebrews to be "far off:" but things easily understood and easily attained, were said to be "nigh," or "present," Rom. vii. 18—21. Of this latter character was the duty of faith. *Drs. Hammond* and *Macknight.*

9. — *if thou shalt confess with thy mouth the Lord Jesus,*] That is, in all times, particularly in a time of persecution, own Christ Jesus to be our Lord, and declare that we will serve Him, and adhere to Him, be ruled of Him, and expect to be saved only by Him. *Burkitt.*

—— *and shalt believe in thine heart* &c.] As the principle of Christian practice; conforming thy practice to that belief in forsaking sin and arising to new life, in imitation of Christ's rising from the grave. *Dr. Hammond.*

The true saving faith, at the same time that it informs the understanding, influences the will and affections. The Christian man believeth with the heart, whilst infidelity proceeds from an averseness of our affections, from "an evil heart of unbelief." Heb. iii. 12. *Dr. Glocester Ridley.*

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in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

[d] Is. 28. 16. 11 For the scripture saith, [d] Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

[e] Joel 2. 32. Acts 2. 21. 13 [e] For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

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15 And how shall they preach, except they be sent? as it is written, [f] How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

[f] Is. 52. 7. Nah. 1. 15.

16 But they have not all obeyed the gospel. For Esaias saith, [g] Lord, who hath believed † our ‖ report?

[g] Is. 53. 1. John 12. 38. † Gr. *the hearing of us.* ‖ Or, *preaching.*

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, [h] their sound went into all the earth, and their words unto the ends of the world.

[h] Ps. 19. 4.

—— *that God hath raised him from the dead,*] It seems to have been mentioned as the principal article to be believed in order to salvation, because by that miracle God demonstrated Jesus to be His Son, established His authority as a lawgiver, and rendered all the things which He had taught and promised indubitable. *Dr. Macknight.*

10. *For with the heart man believeth unto righteousness;*] That is, by Christian faith he becomes acceptable to God, and gradually improves in all piety and virtue. Every one of our actions derives its value from the belief or persuasion, with which it is performed. Were we to do ever so good a work, without being moved to it by a good principle, we might be more useful, but we should scarce be better, than if we had not done it at all. But when we act from conviction of an inward obligation, if it be of morals, then we act virtuously; if of religion, piously. Therefore without faith of one sort, we can do neither; and in proportion as our faith is perfect, we shall do both. A mere sense of the fitness of moral virtue is no inconsiderable antidote against many sins. But religious faith hath unspeakable advantages beyond that which is moral only. For the serious persuasion of a witness, "who seeth in secret," of an omnipotent Sovereign, equally benevolent, wise, just, and holy, must inconceivably animate to every thing good, and deter from every thing evil. *Abp. Secker.*

To "believe with the heart," is to believe in such a manner as to engage the affections, and to influence the actions. This sincere faith, carrying the believer to obey God and Christ, as far as he is able, is called "the obedience of faith," and "the righteousness of faith." Also, because God for the sake of Christ will count this kind of faith to the believer for righteousness, it is called "the righteousness of God;" the righteousness which God hath appointed for sinners, and which He will accept and reward. *Dr. Macknight.*

—— *confession is made unto salvation.*] The Spirit of God, who clearly foresaw what would be the turn of mankind, that some would think it needless to believe, and others to profess their belief, hath warned men separately against each of these errours, in many places of the New Testament, and jointly against both in this passage: which plainly declares, that faith in the Gospel is the ground of our acceptance with God at present, and that an open acknowledgment of the Gospel in consequence of that faith, is one of the things necessary to our happiness hereafter. This duty requires, that without forwardness or affectation, without vehemence or bitterness, every Christian avow himself, in every becoming way, to be what he is: by constantly attending the publick worship of God; renewing his baptismal vow in the solemn ordinance of confirmation; statedly coming to the holy table; and shewing, by the reverence of his deportment, that he doeth all this as matter of conscience, not of form; by practising with simplicity and openness every other precept of his religion; and leaving no room to doubt from what principle he acts: by "abstaining from all appearance of evil" in his own behaviour and discourse, and approving the like abstinence in that of others: by despising the contempt or hatred, which may fall upon him for such a conduct; "esteeming" as an honour "the reproach of Christ," and "choosing rather to suffer affliction," if he must, "with the people of God, than to enjoy the pleasures of sin for a season." *Abp. Secker.*

13. — *whosoever shall call upon the name of the Lord*] This text presents us with a double argument in favour of our Lord's divinity. First, it applies to Him what by the Prophet Joel is spoken of Jehovah: secondly, it affirms Him to be the object of religious adoration. Either of these particulars does indeed imply the other. For if He be Jehovah, He must be the object of religious adoration; and, if the object of religious adoration, He must be Jehovah. *Bp. Horne.*

"The Lord" in this verse must be the same with "the Lord Jesus" in the ninth verse; otherwise, St. Paul's argument is invalid and fallacious. But "the Lord" in this verse is no other than "Jehovah," as appears from the Prophet Joel, from whom this Scripture is taken. Therefore our Saviour is here called "Lord," as that name or title is the interpretation of Jehovah. *Bp. Pearson.*

14. *How then shall they call on him* &c.] The Apostle, having made it appear from the foregoing passages of the Jewish Scriptures, that God intended to save the Gentiles as well as the Jews through faith in Christ, here proceeds to shew the unreasonableness of the Jews in being displeased with him, forasmuch as his preaching the Gospel was in obedience to God's mission of him, and agreeable to what was in general foretold by their own Prophets. *Dr. Wells.*

15. — *as it is written, How beautiful* &c.] As if he had said, The necessity of persons being sent to preach the Gospel to the Gentiles being evident from the foregoing induction, we accordingly have been sent to preach the Gospel to them, agreeably to what is foretold by Isaiah, chap. lii. 7. *Dr. Wells.*

16. *But they have not all obeyed the gospel.* &c.] The Apostle, whilst he acknowledges that all, who had heard the Gospel, did not receive it, observes that this was not wonderful, and was indeed no other than had been foretold. *Dr. Wells.*

17. *So then faith cometh by hearing,* &c.] The meaning is, It is very evident, and these testimonies shew, that faith comes by hearing, and hearing by the preaching of the word of God. *Burkitt, Dr. Whitby.* Whence it follows, that the Jews had no reason to look on St. Paul, as a person ill-affected to them, because he professed himself to be in a special manner the Apostle of the Gentiles. *Dr. Wells.*

18. *But I say, Have they not heard?* &c.] It was no less than a miracle, that the Gospel in the space of a few years should be preached to all nations, and planted in the remotest parts of the world: yet thus it was; which makes the Apostle here apply to the light of the Gospel, what David applies to the material light of the heavens, Ps. xix. 4. *Burkitt.*

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19 But I say, Did not Israel know? First Moses saith, [i] I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

[i] Deut. 32. 21.

20 But Esaias is very bold, and saith, [k] I was found of them that sought me not; I was made manifest unto them that asked not after me.

[k] Is. 65. 1.

21 But to Israel he saith, [l] All day long I have stretched forth my hands unto a disobedient and gainsaying people.

[l] Is. 65. 2.

CHAP. XI.

1 *God hath not cast off all Israel.* 7 *Some were elected, though the rest were hardened.* 16 *There is hope of their conversion.* 18 *The Gentiles may not insult upon them:* 26 *for there is a promise of their salvation.* 33 *God's judgments are unsearchable.*

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

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3 [a] Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

[a] 1 Kings 19. 14.

4 But what saith the answer of God unto him? [b] I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

[b] 1 Kings 19. 18.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ‖ blinded

‖ Or, *hardened.*

8 (According as it is written, [c] God hath

[c] Is. 29. 10.

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19. *But I say, Did not Israel know?* &c.] That is, did they not know of God's intention to call the Gentiles to salvation, as well as themselves: and consequently can their ignorance be admitted as any excuse for their taking offence at the Gospel, because it offers salvation to the Gentiles as well as to them? The Apostle answers the question by citing prophecies from Moses and Isaiah, which foretell that such was the intention of God. *Dr. Wells.*

20. *But Esaias is very bold,*] Or, speaks yet more expressly concerning the offer of salvation to the Gentiles, and their acceptance of it. In the following verse the Apostle observes, that the obstinate infidelity of the Jews, and their rejection of the Gospel, were signified by the same Prophet with equal plainness. *Pyle.*

Chap. XI. St. Paul shews, that though the main body of the Jewish nation are rejected from being God's people, yet they are not universally cast off, but a remnant is saved, who by embracing the Gospel continue a part of His peculiar people in the Church of Christ. Whence it follows, that since this privilege is preserved to them by their obedience to the Gospel, it cannot be had by the observance of the law; and therefore they only who embrace Christianity are now the people of God. Neither hath God rejected the main body of the Jewish nation; but when the conversion of the Gentiles, professing the Gospel in its purity and simplicity, shall be advanced to that degree of fulness which God foresees and intends, it shall become the means of converting the Jews, and so of restoring the whole race of mankind from the death of sin, to a new state of life, in which the earth shall be filled with the knowledge of the Lord, and the people shall be all righteous. Which consideration ought to prevail with the Gentile Christians, not to be highly conceited of themselves, and despise the Jews; but to take heed to preserve their station by a behaviour worthy of the privilege they enjoy, considering that as the Jews were cut off for infidelity, and they have obtained their present station by faithfulness, so unless they persevere in that faithfulness, they too shall be cut off likewise. Neither ought they to despise the Jews as utterly rejected of God, but to esteem them as the children of the Patriarchs, and included in the promises made to them, by virtue of which they are in due time to be reinstated in God's Church, and in His love and favour, who can and will restore them according to the prophecies of Scripture concerning them: for the disposal of God's providence to His Church is such, that the unbelief of the Jews at first, and the converting of the Gentiles thereupon, finally terminates in the more illustrious reducing of the Jews likewise, and the salvation of both to the glory of God's unsearchable wisdom and mercy.

After which the Apostle breaks out into a devout admiration of this glorious scheme of Providence, concerning both Jews and Gentiles, and then concludes with a pious doxology. *T. Edwards.*

Ver. 1. — *For I also am an Israelite,* &c.] Not a proselyte converted to the Jewish faith, but a Jew by lineal descent from Abraham: yet am not I cast off by God. *Burkitt.*

2. — *which he foreknew.*] That is, whom He once made choice of, as His peculiar Church and people. Compare Amos iii. 2; 1 Pet. i. 2. *Parkhurst, Pyle, Dr. Whitby.*

—— *Wot ye not what the scripture saith of Elias?* &c.] The Apostle says, that the state of the Jews now is much as it was in Elijah's time; and that some of the nation still remain the Church of God, by embracing the Gospel. *Pyle.*

—— *how he maketh intercession to God against Israel,*] The phrase, rendered "maketh intercession against," signifies to accuse or charge a person with a crime. *Dr. Whitby.*

5. — *a remnant according to the election of grace.*] That is, a remnant of Jews, reserved or left, according as they were elected or chosen out from the rest of their countrymen, to the blessings of the Gospel through the free grace of God vouchsafed to them on their believing in Christ, without any previous merit on their parts. See Eph. ii. 8, 9. *Parkhurst.*

6. *And if by grace, then it is no more of works:* &c.] The Apostle takes occasion to observe by the way, that if this remnant is now the people of God by the grace of the Gospel, then it is not so by virtue of the works of the law. "Work" in this discourse, is understood to confer a right of debt; but "grace" is understood to bestow something, to which there is no such claim. *Dr. Wells.*

7. — *Israel hath not obtained* &c.] That is, the generality of the people of Israel. *Dr. Hammond.*

—— *the election*] Such of them as believe in Christ, and so are chosen by God to constitute His people, together with the believing Gentiles. *Dr. Wells.*

"The election" is a collective appellation of the part elected, which in other places He calls "a remnant." They were those Jews who sought righteousness by faith in Christ, and not by the deeds of the law, and so became the people of God, that people which He had chosen to be His. *Locke.*

8. — *God hath given them*] That is, for their obstinacy has permitted them to have, "the spirit of slumber, &c." *Dr. Wells.*

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given them the spirit of ‖ slumber, [d] eyes that they should not see, and ears that they should not hear;) unto this day.

‖ Or, *remorse.*

[d] Is. 6. 9.

9 And David saith, [e] Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them:

[e] Ps. 69. 22.

10 [f] Let their eyes be darkened, that they may not see, and bow down their back alway.

[f] Ps. 69. 23.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the ‖ diminishing of them the riches of the Gentiles; how much more their fulness?

‖ Or, *decay, or, loss.*

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

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14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in ‖ among them, and with them partakest of the root and fatness of the olive tree;

‖ Or, *for them.*

18 Boast not against the branches. But

The correspondent Hebrew and Greek terms, signifying "to give," are often used to signify permission. *Dr. Whitby.*

The Apostle means, that the generality of the Jews resisted Christ when He was preached to them, and so grew obstinately blind: and thus in them was performed what Isaiah spoke of those, who first hardened their hearts against God: God gave them up to blindness and deafness, and so they continue to this day. *Dr. Hammond.*

"Unto this day" is added by the Apostle, to shew that the Jews always had the same vicious dispositions. *Dr. Macknight.*

9. *And David saith, Let their table* &c.] Or, 'This table shall be, &c.' The words may be properly rendered in the future tense. *Dr. Whitby.* What David said prophetically of some in his time, applies to the hardening of the Jews on the preaching of the Gospel. *Dr. Hammond.*

—— *and a recompence unto them:*] Of their evil deeds. *Dr. Whitby.*

11. — *Have they stumbled that they should fall?*] That is, irrecoverably, and so as to be never more capable of being the people of God. *Dr. Wells.*

—— *through their fall salvation is come unto the Gentiles,*] That is, upon their refusing to embrace the Gospel, the wisdom of God has ordered the Gospel to be preached to the Gentiles. *Dr. Wells.* Here "salvation" signifies the knowledge and means of salvation. *Dr. Macknight.*

—— *for to provoke them to jealousy.*] That is, to excite the Jews to emulation of the faith and obedience of the Gentiles. *Dr. Wells.*

12. — *of the world,*] Of the Gentiles, as opposed to the Jews. *Parkhurst.*

—— *how much more their fulness?*] That is, the coming in of the Jews to the faith of Christ. *Dr. Wells.* The Apostle's meaning is, that the general conversion of the Jews will afford to the Gentiles the completest evidence of the truth of the Gospel, by shewing them that it is the finishing of a grand scheme, which God had been carrying on for the salvation of mankind, by means of His dispensation towards the Jews. *Dr. Macknight.*

14. — *I may provoke to emulation them which are my flesh,*] My brethren, the Jews. *Dr. Hammond.* This seems to be said in allusion to those words of God, Deut. xxxii. 21: that seeing them, who before were not the people of God, now chosen to be His people, and invested with the privileges which formerly belonged to them, they might be induced to believe, and so might still share in all these blessings. *Dr. Whitby.*

I speak thus particularly to the Gentile believers among you, inasmuch as I am the Apostle of the Gentiles; but I magnify mine office, I set forth the greatness and extent of the blessing communicated to them by my ministry, that I may provoke my natural kinsmen, the Jews, by way of emulation, to embrace the Gospel likewise, and so may save some of them. *T. Edwards.*

15. — *be the reconciling of the world,*] That is, a means of sending and spreading the Gospel among the Gentiles, and so of bringing them into the Church, and obtaining pardon for them upon their repentance. *Dr. Hammond.*

—— *life from the dead?*] That is, it shall be matter of the greatest joy, such as receiving a dead friend raised to life again; and this the more, because the general conversion of the Jews shall be accompanied or attended with the general conversion of the rest of the world. *Dr. Wells.*

16. *For if the firstfruit be holy,* &c.] The Apostle argues, that it cannot be thought improbable that there should be such a receiving of the Israelites into favour, as the people of God, upon a comparison of their natural state with that of the Gentiles. *Dr. Wells.* The argument runs thus: If God so loved Abraham, Isaac, and Jacob, as to engage His word that "He would be a God unto them and to their seed after them," Gen. xvii. 7; and by thus entering into covenant with them, hallowed to Himself all their posterity, even as "the firstfruits" of their dough, being made an offering, hallowed the whole "lump," Numb. xv. 20; then will He in His good time be so mindful of them, as to bring them again into His covenant, so that "they shall be His people, and He shall be their God;" for "as touching the election they are (still) beloved for the fathers' sake." *Dr. Whitby.*

—— *if the root be holy,* &c.] This is an allusion to Jer. xi. 16, where the Jewish nation, made the people or visible Church of God by virtue of the covenant at Sinai, are represented under the figure of "a green olive tree," of which Abraham is "the root," and his descendants by Isaac "the branches." *Dr. Macknight.*

17. — *a wild olive tree,*] Rather, 'a wild olive branch;' for branches only are ingrafted. *Drs. Hammond* and *Macknight.*

—— *of the root and fatness of the olive tree;*] That is, of the promises made to the seed of Abraham, remission of sins and justification. *Dr. Hammond.* All the outward privileges and ordinances, all spiritual benefits and blessings, which belong to the Jewish Church. *Burkitt.*

The juice of the cultivated olive is called "fatness," because from its fruit, which is formed by that juice, oil is expressed. *Dr. Macknight.*

18. *Boast not against the branches.*] Though the great fault, that most disordered the Church and principally exercised the Apostle's care in this Epistle, was from the Jews pressing the necessity of legal observances, and not brooking that the Gentiles, though converts to Christianity, should be admitted into their communion, without being circumcised; yet it is plain from this verse, as also from chap. xiv. 3, 10, that the convert Gentiles were not wholly without fault on their side, in treating the Jews with disesteem and contempt. To this also, as it comes in his way

Anno DOMINI 60. if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree? Anno DOMINI 60.

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that ‖ blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ‖ Or, *hardness.*

26 And so all Israel shall be saved: as it is written, [s] There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: [s] Is. 59. 20.

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

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he applies fit remedies, particularly in this chapter and chap. xiv. *Locke.*

—— *thou bearest not the root, but the root thee.*] Remember, that the blessings pertaining to thee, a Christian, are derived to thee from the promise made to Abraham and his spiritual seed, but no benefit accrues to Abraham or his race by any thing derived from thee. *Dr. Wells.*

20. — *Be not highminded,*] Vaunt not thyself over them, because of thy present condition: "but fear," lest thy case should hereafter be no better than that of the rejected Jews. *Drs. Whitby* and *Wells.* The best preservative from falling is humility and holy fear. If we stand in the day of trial, it is the fear of falling which must enable us to stand. Let us take heed we fall not, by thinking it impossible to fall. *Burkitt.*

22. — *toward thee, goodness, if thou continue in his goodness:*] Infinite mercy on the Gentiles, if they make a fit use of the mercy afforded them: if having received the Gospel, they obey it, and walk worthy of it. *Dr. Hammond.*

—— *otherwise thou also shalt be cut off.*] The Lord is with a people only whilst they are with Him: if they serve and seek Him, He will be found of them; but if they forsake Him, He will cast them off for ever. *Burkitt.*

23. — *for God is able to graff them in again.*] God can, and certainly will, receive them again. *Dr. Hammond.* From the power of God in this place, we may reasonably conclude His will also. Compare chap. xiv. 4; 2 Cor. ix. 8. *Dr. Whitby.*

24. *For if thou wert — graffed contrary to nature — how much more shall these,* &c.] This reasoning is very just. The conversion of the Jews, though it hath not yet happened, appears more probable than did the conversion of the Gentiles, before that event took place. *Dr. Macknight.*

25. — *of this mystery,*] Concerning the intended calling of the now rejected Jews. *Dr. Whitby.* Termed a "mystery," because it was hidden or unknown, till revealed. *Parkhurst.*

The Apostle here proves that the rejection of the Jews was neither total nor final; not total, because "blindness happened to Israel" only "in part;" not final, but for a time only, namely, "till the fulness of the Gentiles should be come in," that is, till the time of the more complete conversion of the Gentiles. *Burkitt, Dr. Whitby.*

26. *And so all Israel shall be saved:*] That is, called and put into a state of salvation. *Dr. Whitby.* Shall be converted. *Dr. Wells.* By coming into the Christian Church, they shall have the means of salvation bestowed on them. *Dr. Macknight.* It is plain that the salvation which St. Paul speaks of in this discourse, concerning the nation of the Jews and the Gentile world in the gross, is not eternal happiness in heaven, but the profession of the true religion here on earth. That all the Jewish nation may become the people of God again by taking up the Christian profession, may be easily conceived. But that every person of such a Christian nation, shall attain eternal salvation in heaven, no one can imagine to be here intended. *Locke.*

—— *as it is written,* &c.] Hence it appears from the predictions of the Prophets of God, that there shall be a general calling of the Jews to the faith of the Gospel before the second coming of Christ. *Burkitt.*

It has been well remarked, that, as this Epistle was written long after the most remarkable conversion of the Jews by the first preaching of the Apostles, and after St. Paul had been about thirty years engaged in his work, it appears that the prophecies relating to the calling of the Jews were not accomplished then, and consequently are not yet accomplished. *Dr. Doddridge.*

28. — *they are enemies*] To God; that is, they are no longer the people of God: but then this is "for your sakes," the fall and diminishing of them being the enriching of you; you being admitted to be the people of God on their being cast off. *Dr. Wells.*

—— *but as touching the election,*] Namely, of that nation to be an holy people to Himself. *Dr. Whitby.* The very persons here said to be "beloved" in respect of "the election," are in the preceding clause said to be "enemies" in respect of "the Gospel." Wherefore this election cannot be of individuals to eternal life, but it is that national election, whereby the Jews were made the Church and people of God. In respect of that "election" the Jews are still "beloved" of God. For although they be cast off for their unbelief, yet in consequence of the promises made to their fathers they are in some future period to become the people of God by believing the Gospel. Dr. Whitby remarks, that there is a twofold "election" of the Jews mentioned in this chapter: one, whereby they were made the people of God through their natural descent from the fathers, and which Moses has described, Deut. vii. 6—8. The other, whereby such of them as believed in Christ, were made the people of God under the Gospel dispensation. This latter "election" is mentioned in the seventh verse. *Dr. Macknight.*

29. *For the gifts and calling of God are without repentance.*] God will not repent of the special favours allowed to this people, and His promises made to their fathers. *Dr. Hammond.*

The reason is, because promises of this kind are founded upon such grounds as cannot be altered; even upon the original fixed

Anno DOMINI 60.

30 For as ye in times past have not ‖ believed God, yet have now obtained mercy through their unbelief:

‖ Or, *obeyed.*

31 Even so have these also now not ‖ believed, that through your mercy they also may obtain mercy.

‖ Or, *obeyed.*

32 For God hath ‖ concluded them all in unbelief, that he might have mercy upon all.

‖ Or, *shut them all up together.*

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

Anno DOMINI 60.

34 [h] For who hath known the mind of the Lord? or who hath been his counseller?

[h] Is. 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

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and permanent designs, intentions, and constitutions of all-wise Providence in the government of the world through successive ages, of which they are partial declarations or revelations. *T. Edwards.*

30. — *have not believed God,*] Were in a state of idolatry, vice, and superstition. *Pyle.* Were disobedient. *Drs. Hammond* and *Whitby.* The fault of the Gentiles consisted in their not obeying God, so far as their reason, if rightly used, would have directed them. On this account St. Paul tells them, chap. i. 20, they were "without excuse." *Dr. Wells.*

—— *have now obtained mercy through their unbelief:*] Have now, upon the Jews rejecting the Gospel, had the Gospel preached to you. *Dr. Hammond.*

31. — *through your mercy*] That they also may obtain mercy together with you, and you with them, the fulness of the Gentiles coming in with their conversion. This argument for the calling of the Jews runs thus: If God hath called the Gentiles to His grace, after a long idolatry and infidelity, though they were never before admitted to those privileges which the Jews enjoyed, nor had God promised to be their God for ever, much more will He recall His chosen people from their infidelity. *Dr. Whitby.*

32. *For God hath concluded them all in unbelief,*] He hath suffered both Jews and Gentiles successively for some time to remain under the power of unbelief and disobedience, that so He might in His own time fulfil the great counsel of His goodness, in shewing undeserved mercy to all, both Jew and Gentile, and ordering things by His wise and gracious Providence so as to bring them all to the Christian faith. *Burkitt, Dr. Wells.*

From all the foregoing arguments we may collect, that the conversion of the Jewish nation to the Christian faith has good foundation in the holy Scriptures: it has been the received doctrine of the Church of Christ in all ages. *Burkitt.*

33. *O the depth of the riches* &c.] Here the Apostle concludes the chapter with an awful admiration at the depth of the abundant grace and goodness of God, in bearing with the infidelity of the Jews, and the obstinacy of the Gentiles: as also of His unsearchable wisdom in making first the rejection of the Jews a mean of calling the Gentiles, and then working upon the obstinate Jews by His mercy shewn to the Gentiles. By "judgments" here some understand the decrees and determinations of God's will; by "ways" the administration of His Providence, in order to the execution of those decrees. *Burkitt.*

—— *the wisdom and knowledge of God!*] His "knowledge," in foreknowing how Jews and Gentiles would behave themselves; and His "wisdom" in ordering things accordingly for the best. *Dr. Wells.*

—— *unsearchable — past finding out!*] "Unsearchable" to any finite understanding. *Dr. Whitby.*

O the unfathomable depth of the infinite wisdom and knowledge of God in these wonderful dispensations both of mercy and severity to the Jews and Gentiles successively! How unsearchable are His eternal counsels, and the methods as well as the grounds and reasons of His dealings above human comprehension! for, as the Scripture saith, "Who hath known the mind of the Lord, or who hath been His counseller?" Who hath taught Him to form this glorious allwise and merciful constitution of Providence? Or who can pretend any claim of right to these undeserved favours, these gracious effects of His free bounty? Let him make out that claim, and he shall surely have it. But vain above all vanity are such thoughts; for from His creation all things receive their being; by His Providence all things are upheld, preserved, governed and disposed; and to His glory they all terminate. *T. Edwards.*

35. *Or who hath first given to him,* &c.] By these questions the Apostle intimates, that we are not able to comprehend the wisdom of God, and therefore ought not to take upon us to advise Him what to do, much less to find fault with what He does, like the unbelieving Jews, in refusing to embrace the Gospel, because thereby salvation was offered to the Gentiles as well as to them. And that we mortals cannot lay any debt upon God by first bestowing any thing upon Him; and therefore we cannot claim any thing of God by way of debt, as due either to the Jew above the Gentile, or to the Gentile above the Jew. The inference is, that both Jew and Gentile ought humbly to submit to the wise dispensations of God. *Dr. Wells.*

The Apostle in this conclusion of His discourse, as Locke observes, had an especial regard to the Jews, whom in an elegant and inoffensive manner He rebuked for their presumption in finding fault with the Divine dispensations: as if God had done them an injury by admitting the Gentiles into His covenant and Church. *Dr. Macknight.*

36. *For of him,* &c.] "Of Him," as the Creator and doer; "and through Him," as the director and disposer; "and to Him," that is, to His glory, as the end. *Dr. Wells.*

When we see the Jews for so great a length of time preserved under calamities, which would have been long since the ruin of any other people, our regard and attention ought to be strongly excited towards them. Extraordinary was their beginning, and their progress; more extraordinary perhaps will be their end: for, if they abide not still in unbelief, they, as the natural branches, may surely be grafted in again; and there can be little doubt that such an event will take place. It is said, they are dispersed, "until the times of the Gentiles be fulfilled;" and that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." It seems evidently to be implied, that, at the period mentioned, whenever it shall come, their dispersion will cease, and their blindness be removed. Glorious things are spoken of them by their own Prophets, which do not seem, as yet, to have received their full and proper accomplishment. When the Gentiles had revolted from the true religion, revealed after the fall, the Church subsisted for two thousand years in the family of Abraham. Since the apostasy of the Jews it hath subsisted nearly the same space of time among the Gentiles. And what saith St. Paul? "As ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy." The very mercy shewn to the Gentiles is to be a means of bringing the Jews to the faith, and perhaps we can no where meet with an instance of a more popular and affectionate turn, than that, by which St. Paul seems to find a reason for his zeal to convert the Gentiles in his love to his own countrymen the Jews, that he may thereby provoke them to emulation. Let us second his endeavours to effect this, by our love and our good works: let us in our lives and conversations shew them a religion, whose attractive excellencies may invite and compel them to embrace it. Nor let us omit to observe, that, as Gentiles, while we labour to promote their interest, we likewise shall, by so doing, promote our own. So signal an event as the conversion of the Jews,

Anno DOMINI 60.

CHAP. XII.

1 *God's mercies must move us to please God.* 3 *No man must think too well of himself,* 6 *but attend every one on that calling wherein he is placed.* 9 *Love, and many other duties, are required of us.* 19 *Revenge is specially forbidden.*

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. Anno DOMINI 60.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think † soberly, according as God hath dealt to every man the measure of faith. † Gr. *to sobriety.*

4 For as we have many members in one body, and all members have not the same office:

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cannot but operate again on the lukewarm and degenerate nations, as well as on those that are still unconverted, to the production of a more plentiful and joyful harvest, than hath yet perhaps been seen. "For if the fall of them were the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? If the casting away of them were the reconciling of the world, what shall the receiving of them be, but life from the dead?" *Bp. Horne.*

Chap. XII. The Apostle, having concluded his argument, proceeds, according to his usual method in all his Epistles, to draw an inference of exhortation from what he had before said, in order to persuade men to the practice of virtue and righteousness; and because the finishing point, in which his argument terminates, is the observation that all the great dispensations of Providence are with unsearchable wisdom designed finally to issue in events of mercy, it is therefore with great eloquence of affection that he lays the stress of his exhortation upon that particular motive in what follows. *T. Edwards.*

From this and the following chapters, in which St. Paul, having treated of justification and the calling of the Gentiles, speaks of the duties of Christian morality, it appears that the design of the Gospel is the practice of holiness and good works; and that this, in particular is the effect which ought to be produced by the doctrine of our redemption, as well as the consideration of the great mercy that God hath manifested to us in His Son. *Osterwald.*

Ver. 1. — *brethren,*] By this affectionate term the Apostle addresses the believing Romans. *Burkitt.*

—— *by the mercies of God,*] This is the argument, which St. Paul employs, to persuade the Christian converts to give themselves up to God and to His service. These "mercies," as revealed in the Gospel, are the most proper, powerful, and effectual motive to prevail upon sinners, who have not yet devoted themselves to God, to do it; and upon those who have done it, to do it more and more. *Burkitt.*

—— *that ye present your bodies* &c.] "A living sacrifice," in opposition to the dead ones under the law; "holy," in opposition to those external, carnal, legal ones, which had in them no intrinsecal goodness: "acceptable unto God," whereas the others were not so of themselves, nor unless joined with a holy life; nor are they now any longer so at all, having been abolished by Christ. *Dr. Hammond.*

—— *which is your reasonable service.*] This will be an oblation of a rational, as those were of brute irrational creatures; and it proceeds upon rational motives. *Dean Stanhope.*

2. *And be not conformed to this world:*] Do not accommodate yourselves to the corrupt principles and customs, to the sinful courses and practices, of the men of the world. *Burkitt.* The Gospel forbids conformity to the world, by no means with an intention that we should be singular in matters of indifference, but resolute against compliances unlawful or dangerous. *Abp. Secker.*

Such is the state of the world, that the exhortation of the Apostle, "not to be conformed to it," is never unsuitable and unnecessary. He said it to the Roman converts; and for them it was surely a proper caution. They dwelt in a city, which was the seat of wealth and power, and also of every kind of debauchery; for these things go frequently together. One would imagine that such exhortations should not be so necessary now in Christian nations, in reformed and Protestant nations, where true religion is taught and professed. But still the world is the world, and evil abounds where virtue ought to abound. Truth and virtue are both of them the offspring of heaven, and were originally designed to be inseparable companions: and one would think that no power of men or devils could part them, and set them at variance. But so it is, that in the more enlightened regions of the earth, men's practice is by no means conformable to their knowledge. *Dr. Jortin.*

—— *this world:*] In the style of the Scriptures, "the world" very often signifies the corrupted principles, maxims, fashions, customs, and manners of the world. If virtue and innocence had been the general and predominant character of mankind, the word would have been used in a good sense: but since wickedness hath covered the face of the earth, there arose a necessity of giving a bad sense to a word in itself harmless and inoffensive. "The world" therefore usually signifies a society of vicious beings; and the manners of the world mean manners that are degenerated and corrupted. *Dr. Jortin.*

—— *by the renewing of your mind,*] By a change of your sentiments and principles from what they formerly were. *Pyle.*

—— *that ye may prove what is that good,* &c.] That so ye may discern, and delight in, and practise those precepts of substantial and complete holiness, enjoined by the Gospel. *Dean Stanhope.*

3. *For I say,* &c.] Having exhorted to an holy life in general, and to a spiritual renovation of mind in order to it, the Apostle comes now to a close exhortation to more particular duties; beginning with modesty and true humility of mind. *Burkitt.*

—— *through the grace given unto me,*] In respect of that apostolical authority which is given to me by the favour and commission of Christ. *Dr. Hammond.*

—— *not to think of himself more highly than he ought to think;*] From this it is probable, that irregularities in the exercise of the spiritual gifts had taken place, or were likely to take place, at Rome, as at Corinth, 1 Cor. xii. 16; at Philippi, Phil. ii. 3; and at Thessalonica, 1 Thess. v. 19, 20. These the Apostle endeavoured to correct or prevent by the excellent rules prescribed in this passage. *Dr. Macknight.*

—— *but to think soberly, according as God hath dealt* &c.] To be content with that part and station, which the providence of God, and the gifts vouchsafed him, have allotted to his share. *Dean Stanhope.*

—— *the measure of faith.*] "Faith" is mentioned as a particular spiritual gift, 1 Cor. xii. 9. But here, by an usual figure, it is put for all the spiritual gifts, of which Christ distributed to each that share which He judged proper; called, Eph. iv. 7, "the measure of the gift of Christ." By exhorting the Romans to behave wisely "according to their measure of faith," the Apostle tacitly reproved such of them, as, not considering the nature of their own gifts, aspired to offices in the Church, for which they were not qualified. *Dr. Macknight.*

4. — *in one body,*] In one natural body. *Dr. Whitby.* This analogy between the natural and the mystical body is solemnly insisted on in other parts of the New Testament. *Dean Stanhope.*

—— *and all members have not the same office:*] But some are

Anno DOMINI 60.

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that ‖ giveth, *let him do it* ‖ with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Anno DOMINI 60.

‖ Or, *imparteth.*

‖ Or, *liberally.*

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another ‖ with brotherly love; in honour preferring one another;

‖ Or, *in the love of the brethren.*

11 Not slothful in business; fervent in spirit; serving the Lord;

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more feeble, others more vigorous; some employed in more, others in less, honourable services; 1 Cor. xii. 12—27. *Dr. Whitby.*

5. *So we, being many,* &c.] As in the natural body the members are many, but united under one head, and mutually related to each other; so in the mystical body the persons are many, but all united in Christ. And though some be higher, and some lower; some more, and some less, active and honourable; yet still this difference of place and office does not hinder the mutual relation that there is, and the mutual help and usefulness that there ought to be, even between those that are most distant. *Dean Stanhope.*

6. — *differing according to the grace that is given to us,*] According to our several designations. *Dr. Hammond.* As 'the grace of apostleship' signifies the office of an Apostle graciously conferred, so the "grace" here said to be given to the Romans may mean the particular station and office in the Church, assigned to individuals by Christ. *Dr. Macknight.*

—— *whether prophecy,*] The gift either of declaring or of predicting truths by Divine inspiration. *Parkhurst.*

—— *according to the proportion of faith;*] That is, so far as he has the gift of inspiration, which was bestowed upon men in proportion to their faith. *Pyle.* According to the measure of the miraculous faith imparted to him, enabling him now to reveal mysteries, now to foretell future events, now to disclose the secrets of men, according as God, upon his faith, shall grant him ability to do it. The phrase answers to "the measure of faith," ver. 3. *Dr. Whitby.* The Apostle's meaning is, that such as enjoyed the prophetick inspiration were not to imagine that, because some things were revealed to them, they might speak of every thing: but that in prophesying they were to confine themselves to what was revealed to them. The same rule is given, Eph. iv. 7. *Dr. Macknight.*

It appears from 1 Cor. xii, and xiv, how apt the new converts were to be puffed up with the several gifts that were bestowed on them: and every one, as in like cases is usual, was forward to magnify his own, and to carry it farther than in reality it extended. St. Paul's design here was to prevent or regulate such disorder, and to keep every one within due bounds in the exercise of his particular gift. *Locke.*

7. — *ministry,*] Or service in the Church of God by preaching the Gospel, &c. *Parkhurst.* Specially in this place, "the work of an Evangelist." *Dr. Whitby.*

—— *he that teacheth,*] The "teachers" seem to be men, who, having received the doctrine of faith from the Apostles, preached it to others for their conversion to the faith. Such of them as preached the Gospel to those who had not heard it were called "Evangelists." *Dr. Whitby.*

8. — *he that exhorteth,*] He that, when the doctrine of the Gospel is taught and planted, is appointed to preach to men the practical use of it, and exhort them to live accordingly. *Dr. Hammond.*

—— *he that giveth,*] He that distributes his goods, or perhaps the goods of the Church, to the poor. *Dr. Hammond.* "Giving" in this passage denotes the distributing of the funds appropriated by particular Churches for relieving the necessities of the afflicted. *Dr. Macknight.*

—— *with simplicity;*] With impartiality; or with liberality; or with purity of mind; freedom from all sinister designs or views. *Dr. Macknight, Parkhurst.*

—— *he that ruleth,*] Or, presideth over the Church's stock. *Drs. Whitby* and *Wells.*

—— *he that sheweth mercy,*] Or, is set apart by the direction of the Spirit to take care of the sick, widows, orphans, or strangers; and to perform such other acts of mercy. *Drs. Whitby* and *Wells.*

The general purport of this and the two preceding verses is to state the consequence which plainly results from that union and mutual relation before noticed among Christians, as members of one body; namely, that every man ought to consider the abilities that God hath given him, and the post He hath called him to in the Church; and, without envying those that have more and are placed above him, or despising those that have less and are below him, to make it his business to discharge his own part diligently and conscientiously, and to rest contentedly in that. By comparing this passage with the 12th chapter of the first Epistle to the Corinthians, it appears that the gifts more directly intended by the Apostle are those extraordinary assistances of the Holy Ghost, vouchsafed to Christians in the infancy of the Church, as at that time necessary evidences of the truth, and fitted for the more successful propagation of the Gospel. Yet are not those arguments, either in the Apostle's design, or in the nature of the thing, so confined to those extraordinary gifts, as not to extend, with great force and clearness of reason, to all ages and conditions of Christianity, when left to the ordinary methods of grace by which it now subsists. *Dean Stanhope.*

9. *Let love be without dissimulation.*] The former exhortations respected persons in office in the Church: those that follow concern all Christians in general, and acquaint them with their duties in common life. He begins with "love," as the root from which all other graces and duties spring. *Burkitt.*

—— *without dissimulation.*] That is, sincere and unfeigned: "not in word (only,) but in deed and in truth," 1 John iii. 18. *Dr. Whitby.*

10. *Be kindly affectioned one to another*] The word rendered "kindly affectioned," properly signifies loving with that tender affection which is natural between parents and children: here it seems to denote that affection which subsists between near relations. *Parkhurst.*

—— *with brotherly love;*] Not bearing only such kindness to one another as common humanity requires, but such as the relation of Christian brethren and the bonds of consanguinity demand. *Dr. Whitby.*

—— *in honour preferring one another;*] Being ready to think better of others than of yourselves, and so being content to have others preferred before you. *Dr. Wells.* They are the virtues of meekness and humanity which St. Paul hath in view, when he exhorts Christians "in honour to prefer one another," to shew respect and civility to others, without waiting to see whether they will shew as much to us. And St. Peter's direction is, "Honour all men." If therefore rudeness, and inhumanity, and harshness of behaviour be found in Christians, and in Christians who pretend to great holiness, and zeal, and piety, this is not to be laid to the charge of Christianity, or of those who first preached it; but it is the fault of those who understand not, or are not willing to understand, the plain precepts of the Gospel. *Dr. Jortin.*

11. *Not slothful in business;* &c.] The next duty recommended is diligence and industry in all our duties both to God and man, but particularly in the duties of our calling. *Burkitt.* As if he had

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12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but ‖ condescend to men of low estate. Be not wise in your own conceits.

‖ Or, *be contented with mean things.*

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

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18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, [a] Vengeance *is* mine; I will repay, saith the Lord.

[a] Deut. 32. 35.

20 [b] Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

[b] Prov. 25. 21.

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said, Be no way slothful in your duty to God or man, but be zealous and earnest in every performance your station requires, as considering it to be the honourable service of your God and Saviour. *Pyle.* Who deserves your obedience, who justly requires it, and who will plentifully reward it. *Dr. Jortin.*

12. *Rejoicing in hope;* &c.] The Apostle next exhorts the Roman converts how to conduct themselves under afflictions: namely, to endure them patiently; to rejoice in hope of present deliverance or future happiness; and, in order to both, to be constant and diligent in prayer. *Burkitt.*

If we hope to possess that immortality which Christ promises, we must perform what Christ requires: which comprehends faith and works, belief and practice. *Dr. Jortin.*

13. *Distributing to the necessity of saints;* &c.] The next duty recommended is that of charity and almsgiving to the poor members of Jesus Christ. *Burkitt.* "Given to hospitality" means being very liberal in entertaining strangers, particularly those who were forced to flee from their own homes for religion. *Dean Stanhope.*

14. *Bless them which persecute you:* &c.] The Apostle, having taught us in the former verse our duty to our friends, here teaches us our duty towards our enemies. *Burkitt.* Pray for your persecutors, and let not their bitterest malice provoke you to any return of angry imprecations. *Dean Stanhope.* The repetition of the word "bless" adds force to the precept. *Dr. Macknight.*

15. *Rejoice with them that do rejoice* &c.] The next duty required is mutual affection and Christian sympathy between brethren, both in prosperity and in adversity. *Burkitt.*

It is the tendency and business of virtue and religion to procure, as much as may be, universal goodwill, trust, and friendship amongst mankind. If this could be brought to obtain; and each man enjoyed the happiness of others, as every one doth that of a friend; and looked upon the success and prosperity of his neighbour, as every one doth upon that of his children and family; it is too manifest to be insisted upon, how much the enjoyments of life would be increased. There would be so much happiness introduced into the world, without any deduction or inconvenience from it, in proportion as the precept of "rejoicing with those who rejoice" was universally obeyed. Our Saviour has owned this good affection as belonging to our nature in the parable of "the lost sheep:" and does not think it to the disadvantage of a perfect state, to represent its happiness as capable of increase from reflection upon that of others. At the same time, in compassion for the distress of others, there is more good than evil, more delight than sorrow. There is first the relief which the distressed feel from this affection in others towards them. There is likewise the additional misery which they would feel from the reflection that no one commiserated their case. Against the sorrow of compassion is likewise to be set a peculiar calm kind of satisfaction which accompanies it, unless in very particular cases; proceeding, partly from consciousness of a right affection and temper of mind, and partly from a sense of our own freedom from the misery we compassionate. To these things must be added the observation which respects both the affections we are considering; that they who have got over all fellow feeling for others, have withal contracted a certain callousness of heart, which renders them insensible to most other satisfactions, but those of the grossest kind. *Bp. Butler.*

16. *Be of the same mind one toward another.*] The phrase sometimes denotes consent in doctrine: here it signifies consent in life, and in mutual offices of Christian love. *Parkhurst.* As if he had said, Live in perfect amity and concord. And when it is in your power to do good, think no person too mean to do it to, nor any honest method beneath you to do it by. *Dean Stanhope.*

—— *Be not wise in your own conceits.*] So as to think you need not the assistance of Divine wisdom, or the advice and counsel of your Christian brethren, Prov. iii. 5, 7; or so as to neglect the concerns of your Christian brethren. *Dr. Whitby.*

17. *Recompense to no man evil for evil.*] Never practise revenge upon those whom you think to have injured you. *Dr. Hammond.* Corrupt nature is very prone to return wrong for wrong: Christianity sets a nobler pattern before us, even the example of Him, who, "when He was reviled, reviled not again; when He suffered, He threatened not," 1 Pet. ii. 23. *Burkitt.*

—— *Provide things honest in the sight of all men.*] Meanwhile do nothing unbecoming your character; nothing that may offend any one, or give him an occasion of using you ill. *Dean Stanhope.* Having exhorted them before to be careful of their conversation towards God, he now presses them to be watchful over their conversation before the world, that by innocency and honesty of life they may cut off from the enemies of religion all occasion of speaking evil of them and their holy profession; and may make the heathens to be in love with Christianity by observing the purity and integrity of their lives. *Burkitt.*

18. *If it be possible,* &c.] It may so fall out, that it may not be possible, on account of some men's dispositions, to live peaceably with them; or such conditions of peace may be tendered, as may be utterly unlawful to be accepted; but, if it possibly may be, let there be no default in you, why you should not live peaceably with all men. *Bp. Hall.*

"If it be possible:" cases therefore may happen, in which it will not be possible. It is not in our power to "live peaceably with all men," if some men will not live peaceably with us. We must not be the aggressors: we must not engage knowingly in a bad cause; nor persevere, if in the process we shall discover our cause to be a bad one. *Bp. Horne.*

19. —— *give place unto wrath:*] Leave it to the wrath of God, or the magistrates, His ministers, to avenge you. *Dr. Wells.*

20. —— *in so doing thou shalt heap coals of fire on his head.*] See Prov. xxv. 22; and the note there.

That the expression is used in a good sense by the Apostle seems probable from the following verse, where we are commanded to "overcome evil with good." The metaphor is supposed to be taken from the melting of metals, by covering the ore with burning coals. This being understood, the meaning will be, In so doing, thou wilt mollify thine enemy, and bring him to a good temper. This no doubt is the best method of treating enemies. For it belongs to God to punish the injurious; but to the injured to overcome them, by returning good for evil. *Dr. Macknight.* The precept thus understood is a Christian duty: understood in a different manner, it might seem, as St. Augustine says, to command that foul crime of wishing mischief. *Dr. Hammond.*

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21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

1 *Subjection, and many other duties, we owe to the magistrates.* 8 *Love is the fulfilling of the law.* 11 *Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ‖ ordained of God.

‖ Or, *ordered.*

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

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4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

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21. *Be not overcome of evil,* &c.] Let no ill usage get such a mastery over you, as to break your temper, and draw you into passionate desires of revenge: but by returning good for evil, obtain the noblest victory over both yourselves and your enemies. *Pyle.*

Many of the Jews and Gentiles accounted revenge to be lawful, and derided Christian patience as a practice absurd and contrary to human nature. Yet what the Gospel requires of this kind, if we mistake not, is very commendable. If we had been commanded to shew particular friendship to wicked men, who revile and injure us, to account them worthy and honest persons, to furnish them with power and opportunity to hurt us, and not to be upon our guard against them, these indeed would have been hard sayings. But it is not so: we are commanded to love them so far, as to pity their faults and follies; and to shew them such lenity, forbearance, and kindness, such humanity and civility, as can be of no detriment to us; to pray to God for their repentance; and, if they prove by their behaviour that they repent and are amended, to receive them into favour. None can say that these precepts are impracticable. On the contrary, they are so reasonable, that without mutual indulgences of this kind human society can hardly subsist; and frail and fallible creatures cannot live together in tolerable peace and order, unless patience and forgiveness be in some degree approved and exercised. *Dr. Jortin.*

Chap. XIII. From personal duties the Apostle here proceeds to such as are political, and oblige us as members of a civil body. This subject at the time of his writing was no less necessary than the former. For the Jews, under pretence of being the special people of God, had an aversion to all governours, but such as were of God's special appointment, and of their own nation. They thought subjection to the Roman power a derogation to God and His Church, and paying taxes to heathen emperours a reproach not to be endured. To correct or prevent this prejudice in the Jewish, or other, Christians, the Apostle warns them against it in this chapter, by declaring God to be the author and ordainer of heathen governments, as well as of the Jewish: that Christianity did not annul the rights of any civil powers; and that Christians of all sorts ought to be obedient to the constitution of the several countries they lived in, out of a principle of duty and conscience. He then returns to his exhortations to Christian charity and mutual love; to purity, peaceableness, and sobriety, as essential duties of the religion of the Gospel. *Dean Stanhope, Pyle.*

We have here an exhortation to the duty of submission to civil governours and magistrates, because they are the ministers of God, appointed by Him for the protection and encouragement of well-doers, and the punishment of evil-doers: and therefore they must be obeyed, not only for fear of the punishment they may inflict, but also for fear of God's wrath, who hath ordained them, and requires obedience to them in the Gospel: and since all their care and pains are continually employed in the preservation and protection of the innocent, and the restraint of wrong-doers; therefore we ought also conscientiously and willingly to pay them tribute and taxes for their support, and for their encouragement in the discharge of their duty. *T. Edwards.*

Ver. 1. — *every soul*] Emphatically, every Jewish as well as Gentile convert. *Pyle.*

—— *be subject unto the higher powers.*] Let him shew obedience to the supreme powers rightly established and constituted in that country to which he belongs. *Dr. Hammond.*

—— *For there is no power but of God:*] Government is called the "ordinance of man," 1 Pet. ii. 13; because it is contrived for the benefit, and limited or directed by the laws, of men. But still the right, which governments convey, is God's; and the different forms of government are but so many different methods of adjusting the measures, and transferring the administration, of it to particular uses and persons. *Dean Stanhope.*

Christians are not by the freedom of the Gospel exempted from any ties of duty or subjection which by the laws of their country they ought to observe toward the governours or magistrates of it, (though heathens,) any more than their fellow subjects. On the other side, these rules do not tie them up any more than their fellow citizens (who are not Christians) from any of those civil rights which by the law of nature, or the constitution of the country, belong to them. *T. Edwards.*

2. — *shall receive to themselves damnation.*] In the original, 'judgment.' They shall be punished by the magistrate; or, if they escape the magistrate, they shall be punished by God. *Dr. Whitby.*

3. — *Wilt thou then not be afraid of the power?*] Wouldest thou be secure from being punished by the magistrate? "do that which is good;" do not offend against the laws, and thou shalt in all probability receive nothing from him but reward. *Dr. Hammond.*

4. — *he beareth not the sword in vain:*] The law of Moses, derived from God Himself, inflicted capital punishments for a variety of offences; and therefore we conclude, that they are not incompatible with the essential principles of justice and mercy. The emperours of Rome, at the time of the first propagation of the Gospel, had the power of life and death, which has indeed been vested in almost all supreme governours, under greater or less limitations, in every period of the world. The New Testament does not condemn that power: and by enjoining obedience and submission to magistrates, without any restriction or exception of this kind, it gives a sanction to it. And indeed this passage from St. Paul seems to admit the power of sovereign princes over the lives of their subjects in cases of heinous criminality. The sword is always considered as the instrument of death: and therefore to say that the magistrate "beareth not the sword in vain," is to acknowledge that he has a right to punish with death. St. Paul allowed the possibility of his having committed a crime for which he ought to die; and expressed his readiness in that case to submit to the law. See Acts xxv. 11. *Bp. Tomline.*

5. — *not only for wrath, but also for conscience sake.*] Not purely from a principle of self-preservation, to avoid the civil sword; but from a principle of duty, to avoid sin and guilt, in obedience to that God, whose commission the magistrate bears. This results from the consideration, that "he is the minister of God." *Dean Stanhope.*

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6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Anno DOMINI 60.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

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6. — *attending continually upon this very thing.*] Namely, executing judgment between man and man, to preserve every man in his right, and to punish the wrong-doer. *Dr. Whitby.* The question, "Is it lawful to give tribute to Cesar?" was agitated, not in Judea only, but in all the heathen countries, where the Jews were settled, and was the occasion of great dissensions among them. This question the Apostle decided in the affirmative, upon the following principle: that as government and governours are appointed for the publick good, taxes ought to be paid by the people, for defraying the necessary expenses of government, and for maintaining the magistrates in that honourable manner which their office requires, and which is necessary to procure them respect. *Dr. Macknight.*

7. — *tribute — custom*] "Tribute" seems to denote a tax levied on persons and estates: "custom," on goods or merchandise. *Parkhurst.* These are debts due to our governours; by the command of God they are to be justly and cheerfully paid; and they cannot without sin and injustice be denied or withheld. *Burkitt.*

8. *Owe no man any thing, but to love one another:*] The Apostle now returns to the duties of mutual love and charity, to which he was exhorting them in the former chapter. *Pyle.* As if he said, Discharge the duties of your respective capacities so faithfully, that nothing be omitted, which any relation, natural or civil, requires at your hands. But know there is still one duty of universal and perpetual obligation. For charity, even when it hath done most, is ever bound, and ever labouring, to do more. And this is so comprehensive, that it not only takes in the letter, but answers the intent, of the whole moral law. *Dean Stanhope.*

—— *he that loveth another*] The word "another" in this verse, corresponding to "his neighbour" in the 10th, shews that every man is the Christian's neighbour. *Dr. Whitby.* It comprehends our very enemies, according to the sublime morality enjoined by Christ. *Dr. Macknight.*

—— *hath fulfilled the law.*] All that, which the second table of the law requires of him. *Bp. Hall.* Namely, that part of it which relates to one's neighbour. *Dr. Wells.*

9. *For this, Thou shalt not commit adultery,* &c.] The meaning is, that the prohibitions of the law against uncleanness, killing, stealing, defamation, and false evidence, and all precepts whatever, relating to the rights of our neighbour, are all included in the Christian commandment, of "loving," or doing to others as we would be done by. *Pyle.*

10. *Love worketh no ill to his neighbour:*] It is implied, that love does all possible good, as well as no ill. And this is intended by the negative precepts of the law. *Burkitt.*

"Love worketh no ill to his neighbour:" it can work him no ill; it can never injure him in his person, his bed, his property, or his character: it cannot so much as conceive a desire for any thing that belongs to him. But it resteth not content with negatives. It not only worketh him no ill, but it must work for him all the good in its power. Is he hungry? It will give him meat. Is he thirsty? It will give him drink. Is he naked? It will clothe him. Is he sick? It will visit him. Is he sorrowful? It will comfort him. Is he in prison? It will go to him, and, if possible, bring him out. Upon this ground, wars must for ever cease among nations, dissensions of every kind among smaller societies, and the individuals that compose them. All must be peace, because all would be love. And thus would every end of the incarnation be accomplished: good will to men, peace on earth, and to God on high glory from both. *Bp. Horne.*

Our "neighbour" commonly signifies in Scripture, and not seldom in heathen writers, every person who is placed within our reach and influence. Accordingly St. Paul, in the 8th verse, instead of saying, He that loveth his neighbour, saith, "He that loveth another hath fulfilled the law." We have usually the most frequent opportunities of doing good to those who live with us, or near us. But if any one, however distant from us, or unknown to us, particularly wants our help, he is in effect by that very thing brought near us for the time, and put under our care. *Abp. Secker.*

—— *therefore love is the fulfilling of the law.*] Reflect what an appearance society would wear, if men acted upon this evangelical principle. In superiours there would be equity and moderation, courtesy and affability, benignity and condescension: in inferiours, sincerity and fidelity, respect and diligence. In princes, justice, gentleness, and solicitude for the welfare of their subjects: in subjects, loyalty, submission, obedience, quietness, peace, patience, and cheerfulness. In parents, tenderness, carefulness of their children's good education, comfortable subsistence, and eternal welfare; in children, duty, honour, gratitude. In all men, upon all occasions, a readiness to assist, to relieve, to comfort one another. Can we help exclaiming with the celebrated author of the spirit of Laws, 'How admirable the religion, which, while it seems only to have in view the felicity of the other life, constitutes the happiness of this!' *Bp. Horne.*

11. — *to awake out of sleep:*] A life of sensuality and sin is here compared to "sleep," which is a state of blindness, inactivity, and danger; and the shaking off of such dissolute conversation is represented under the figure of "awaking out of sleep," which opens men's eyes, rouses them to action, and apprizes them of their danger, and puts them upon their guard against it. *Dean Stanhope.*

—— *for now is our salvation nearer than when we believed.*] That is, we draw nearer to the goal of glory and salvation, than when we first began to believe the Gospel. *Bp. Hall.* The duties of a Christian are here enforced by a representation of the shortness of our present life, and the nearer approaches, which the bliss, to be obtained at our Saviour's second coming, every day makes towards us. In this sense some of the best interpreters understand these words. *Dean Stanhope.*

12. *The night is far spent, the day is at hand:* &c.] Our life of sin and errour wears away apace; and a state of glory and perfection is approaching with speed towards us. Those scandalous vices must therefore be abandoned, which will not endure the light: and those virtues acquired and exercised, which may be at once a defence against temptations, and an ornament to our profession. *Dean Stanhope.*

The meaning and force of this exhortation is, that Christianity

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13 Let us walk ‖ honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

‖ Or, *decently.*

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

CHAP. XIV.

3 Men may not contemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye, *but* ‖ not to doubtful disputations.

‖ Or, *not to judge his doubtful thoughts.*

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

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4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike.* Let every man be ‖ fully persuaded in his own mind.

‖ Or, *fully assured.*

6 He that ‖ regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it.* He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

‖ Or, *observeth.*

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lays us under new obligations to a good life, as by it the will of God is more clearly revealed, and as it affords additional motives to the practice of it, over and above those which arise out of the nature of virtue and vice: I might add, as our Saviour has set us a perfect example of goodness in our own nature. *Bp. Butler.*

13. *Let us walk honestly, as in the day;*] Decently, honourably, as becometh Christians. *Dr. Whitby.* "As in the day," as men that walk in the publick and open view of others in the daytime. *Bp. Hall.*

14. *But put ye on the Lord Jesus Christ,*] That is, be conformable to His doctrine and holy life. St. Chrysostom says, that this was a common phrase to signify one person being an imitator of another. Compare Eph. iv. 24. *Dr. Whitby.* The expression evidently imports, that Christ should be our pattern; that His sobriety and gravity, His meekness, and moderation, and great charity, and all the virtues and graces so conspicuous in Him, should be as familiar to us, as inseparable from us, as evident a distinction of our quality, as the apparel, which we constantly wear, is to our bodies. *Dean Stanhope.*

Chap. XIV. The reverence, which the Jewish converts still retained for the Mosaical law, made them scrupulous in several matters, of themselves indifferent, such as the use of particular meats, and the observation of certain days: while the Gentile Christians openly indulged themselves in perfect liberty from such restrictions, not without some contempt of the Jewish scruples. The Apostle here exhorts both parties to mutual forbearance. *Pyle, Burkitt.*

Ver. 1. *Him* &c.] This direction appears to be given with a view to the prevention of the strife, and the promotion of the great Christian duty of love, noticed in the foregoing chapter. *Drs. Whitby* and *Wells.*

— *Him that is weak in the faith*] That is, Not fully persuaded of his Christian liberty, in the use of things indifferent; "receive ye" into Christian communion. *Dr. Wells.*

—— *but not to doubtful disputations.*] That is, Do not quarrel or contend with him about his opinions, or fill his head full of curious and intricate questions, or trouble him with doubtful disputes. *Burkitt.*

2. *For one believeth that he may eat all things:* &c.] The Apostle here declares the first ground of difference between them. One thought all meats to be lawful under the Gospel; another, rather than eat any meats forbidden by the law, will eat only herbs. *Burkitt.*

—— *eateth herbs.*] It appears that some of the Jews used to eat no flesh at all, and others looked upon it as a very high pitch of virtue to abstain from it in Gentile countries, and to subsist entirely on vegetables: because they did not know but any flesh sold in the shambles might have been offered to idols, or might at least have contracted some other ceremonial pollution. *Drs. Whitby* and *Doddridge.*

3. —*for God hath received him.*] That is, hath admitted him into the Church, without laying that yoke upon him, as a servant into His family; and he is not to be excluded by the Judaizer for such things as these. *Dr. Hammond.*

4. — *another man's servant?*] Rather, 'another's servant.' Where thou art certain, neither of the badness of his action, nor of his intention, nor hast any authority or jurisdiction over him, to meddle with or question his actions. *Bp. Fell.*

—— *to his own master he standeth or falleth.*] By God's sentence alone he is to be acquitted or condemned. *Dr. Wells.*

—— *Yea, he shall be holden up:* &c.] But he certainly shall be cleared; for God is able to clear him, if He please; and He certainly will, having, by receiving him into His family, given him this liberty. *Dr. Hammond.*

5. *One man esteemeth one day above another:* &c.] The second case, as to indifferent things, was about the observation of days. Many of the believing Jews could not be taken off from solemnizing those feasts, which were instituted by God among the Jews. Another with reason looked upon them as abrogated by Christ. *Burkitt.*

This is by no means to be extended to a neglect of the observance of the Lord's day in a Christian manner, or of the moral part of the commandment, concerning the observance of the sabbath for the worship of God, and the practice of humanity, which is founded in the nature and reason of things, and therefore is of perpetual obligation; it respects only the ritual and instituted part of the observance of that absolute and strict rest from every sort of work whatsoever, which had relation, as a particular memorial, to the deliverance of the Jews out of Egypt, and was peculiar to that nation, but is now abolished by the Gospel, as well as the observance of other Jewish festivals, insomuch that St. Paul, Col. ii. 16, 17, among ordinances of meats and drinks, and new moons and other shadows of good things to come, reckons up also the sabbath days. *T. Edwards.*

—— *Let every man be fully persuaded in his own mind.*] Or, act with fulness of persuasion that he doth what is lawful. *Dr. Whitby.*

6. — *regardeth it unto the Lord;*] That is, in obedience to the Lord, forasmuch as he looks upon himself as still commanded by the Lord to regard it. *Dr. Wells.*

—— *to the Lord he doth not regard it.*] He, as well as the other, acts in obedience to the Lord, forasmuch as he looks upon himself as released by the Gospel from the obligation of observing the Jewish festivals. *Dr. Wells.*

—— *and giveth God thanks.*] Both he that eateth freely of all kinds of meats, and he that doth not, eateth to the glory of the

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7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for [a] we shall all stand before the judgment seat of Christ.

[a] 2 Cor. 5. 10.

[b] Is. 45. 23.

11 For it is written, [b] *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

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14 I know, and am persuaded by the Lord Jesus, that *there is* nothing † unclean of itself: but to him that esteemeth any thing to be † unclean, to him *it is* unclean.

† Gr. *common.*

† Gr. *common.*

15 But if thy brother be grieved with *thy* meat, now walkest thou not † charitably. [c] Destroy not him with thy meat, for whom Christ died.

† Gr. *according to charity.*

[c] 1 Cor. 8. 11.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Lord: for the former "giveth God thanks" for His liberty thus to eat; the latter, for the herbs or other food provided for him. *Dr. Whitby.*

7. *For none of us liveth to himself,* &c.] That is, None of us Christians, according to our profession, liveth so as to please only himself, and as if he was his own master: and none of us dies such a death as seems good to himself, or as if he was at his own disposal herein. *Dr. Wells.*

8. *For whether we live,* &c.] If we act suitably to our duty and our obligations, we "live unto the Lord;" that is, under His dominion, and under the governance of His laws. *Dr. Whitby.*

—— *whether we live, we live unto the Lord; and whether we die, we die unto the Lord:*] In both states we are absolutely His property, and entirely at His disposal. If we obey Him, "we shall also reign with Him: if we deny Him, He also will deny us," 2 Tim. ii. 12. *Abp. Secker.*

9. — *that he might be Lord both of the dead and living.*] He, by His resurrection being constituted "Lord of all," and having conferred upon Him "all power in heaven and in earth," must have power over all; we being all His servants, and so obliged "not to live unto ourselves, but unto Him that died for us and rose again," 2 Cor. v. 15. He being also the rewarder of all those, who serve Him faithfully, He must be the "Lord of the dead," so as to be able to bring them to life again, that they may receive the promised reward. *Dr. Whitby.*

10. — *we shall all stand before the judgment seat of Christ.*] And from Him, who is the Lord and Master of us all, shall receive the sentence according to our works. *Dr. Whitby.*

11. *For it is written,*] See Is. xlv. 23; and the notes there.

12. — *to God.*] Here Oecumenius notes, that it is said of God the Father, that "He judgeth no man, but hath committed all judgment unto the Son," John v. 22; and therefore what the Apostle here says, "Every one shall confess to God, and bow the knee to Him," ver. 11; and "shall give account of himself to God," ver. 12; is manifestly spoken of Christ as Judge, and therefore Christ is God. This argument was used before the Nicene council by Novatian and others.

And seeing Christ is "Lord over the dead," by the power, by which "He is able to subdue all things unto Himself," Phil. iii. 21, which doubtless is the power of God; and seeing that having raised all men, He will "bring to light the hidden things" which they have done, and "make manifest the counsels of their hearts," 1 Cor. iv. 5, and so must be omniscient, and have the knowledge of the secrets of the heart; and seeing it is the property of God alone to raise the dead by His power, and to be the searcher of hearts; these properties ascribed to Christ, here and elsewhere, must shew that He is truly God. *Dr. Whitby.*

13. *Let us not therefore judge one another* &c.] He had before reproved the weak, who censured the strong in the use of their liberty. He comes now to restrain the strong from offending their weak brethren by a too free use of their liberty, in not forbearing the use of it, where it might give offence to the weak. *Locke.*

—— *an occasion to fall*] The original word here, as well as that in the former clause, is sometimes rendered "a stumblingblock." It denotes whatever actually makes, or has a tendency to make, men fall, stumble, or be remiss in the ways of duty; and particularly what hinders men from becoming the disciples of Christ, or discourages them in their new profession, or tempts them to forsake the faith they had lately embraced. *Parkhurst.*

14. — *am persuaded by the Lord Jesus,*] By the faith of the Lord Jesus. *Dr. Whitby.* By revelation from the Lord Jesus. *Dr. Macknight.*

—— *that there is nothing unclean of itself:* &c.] Nothing is in its own nature unclean, for God made all things good; but in a man's conceit and opinion some creatures seem unclean; and, while a man is in that mind, surely that creature is unclean to him, because his conscience riseth up against the use thereof. *Bp. Hall.*

15. — *if thy brother be grieved with thy meat,*] So grieved and hurt, as hereby to be drawn into a scandal; (*Bp. Hall:*) and by that means driven off from the profession of Christianity. *Dr. Hammond.*

—— *Destroy not him — for whom Christ died.*] The Apostle here plainly supposes, that he, for whom Christ died, might perish. See the note on 1 Cor. viii. 11. *Dr. Whitby.*

16. — *your good*] That is, your liberty herein, which is justly esteemed a "good" enjoyed by you under the Gospel. *Dr. Wells.*

The business of the Apostle here is, not to deter from the practice of evil, but to direct in the use and practice of that which is good, that our virtue may be without offence, and secured from calumny and reproach. The passage may be thus paraphrased: Be not content with merely doing that which is in itself good and commendable, but look forward to its probable consequences, and endeavour to prevent any mischief that may grow out of it to yourself or others, that your good may be inoffensive and irreproachable. *Bp. Sherlock.*

17. *For the kingdom of God is not meat and drink;* &c.] Christianity consists not in such external matters, eating or not eating such or such meats, but in the practice of Christian virtues. *Dr. Hammond.* "Drink" is mentioned as well as "meat," because, though the law of Moses did not forbid any kind of drink, the Nazarites abstained from wine, and all kinds of fermented liquors. Hence the exhortation in Col. ii. 16. *Dr. Macknight.*

"Righteousness," towards God and our neighbour; "peace," that is, peaceableness of disposition, Christian love, concord and unity; and "joy in the Holy Ghost," that is, the joyful sense of the love of God, shed abroad in the heart by the Holy Ghost. *Burkitt.*

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18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. [d] All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

[d] Tit. 1. 15.

[e] 1 Cor. 8. 13.

21 *It is* good neither to eat [e] flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that ‖ doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

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‖ Or, *discerneth and putteth a difference between meats.*

CHAP. XV.

1 *The strong must bear with the weak.* 2 *We may not please ourselves,* 3 *for Christ did not so,* 7 *but receive one the other, as Christ did us all,* 8 *both Jews* 9 *and Gentiles.* 15 *Paul excuseth his writing,* 28 *and promiseth to see them,* 30 *and requesteth their prayers.*

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, [a] The reproaches of them that reproached thee fell on me.

[a] Ps. 69. 9.

4 For whatsoever things were written

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18. — *approved of men.*] Of wise, charitable, and good men. *Burkitt.*

19. — *wherewith one may edify another.*] Or build up one another in Christian love and unity into one spiritual temple in the Lord. *Dr. Whitby.* "Edification" is a metaphor, formed upon that noble idea, which St. Paul hath so frequently inculcated, that all Christians constitute one great temple, erected for the worship of God, Eph. ii. 20. *Dr. Macknight.*

20. — *destroy not the work of God.*] Thy weak brother. *Dr. Wells.* The Christian converts, 1 Cor. iii. 9. *Dr. Whitby.* Do not destroy a Christian brother, who is the workmanship of God in Christ Jesus. *Pyle.*

—— *All things indeed are pure;*] Rather, 'clean.' The known distinction of meats among the Jews, which is here alluded to, was into clean and unclean. *Dr. Wells.*

—— *who eateth with offence.*] That is, so as to offend and endanger others, who are not satisfied of their lawfulness. *Burkitt.*

21. — *stumbleth, or is offended, or is made weak.*] Is kept from receiving the faith; or discouraged and driven from the profession; or any way wounded or hurt, that is, brought to any kind of sin. *Dr. Hammond.*

Even such actions as appear to us very allowable, yet, if they appear evil to others, it is, ordinarily speaking, both our prudence and our duty to abstain from, as much as with tolerable convenience we can. Whatever indeed on mature consideration we are fully persuaded we ought to do, that we must do, let the world think as it will. But where we apprehend a thing to be only permitted, if the wise will disapprove it, or the injudicious misinterpret it; if the good will be afflicted, or the bad rejoice at it; if rigid and warm tempers will be guilty of censuring us for it rashly, or easy and complying ones follow us in it against their judgments; if our taking harmless liberties will encourage others to take sinful ones; in short, if any how, by doing what otherwise we might, we shall induce any one else to do what he ought not: the great law of Christian charity requires, that "no man put a stumblingblock, or an occasion to fall, in his brother's way;" or do any thing, whereby he is grieved, "or offended, or made weak." Shewing this tender care neither to entice nor provoke a single person, if it can be avoided, into sin of whatever sort, but to "please our neighbour for his good, to edification," chap. xv. 2, is a precept, I believe, peculiar to the Gospel: or at least hath so peculiar a stress laid on it there, as to distinguish our religion, greatly to its honour, from every other institution of life, that the world hath known. *Abp. Secker.*

22. *Hast thou faith?*] Or a persuasion that all meats are clean and may lawfully be eaten. *Dr. Whitby.*

—— *have it to thyself before God.*] Thou mayest use it betwixt God and thyself, but not always before men; as when there may be danger of hurting them. *Dr. Hammond.*

—— *Happy is he that condemneth not himself* &c.] That is, who, when he knows a thing to be lawful, so practises it, as to have no reason to accuse or condemn himself. *Dr. Hammond.*

23. *And he that doubteth is damned if he eat,*] He, that doubteth whether he sin in eating or not, is condemned if he eat; because his conscience is unsettled, and he eateth sinfully, because he eateth doubtfully. *Bp. Hall.*

—— *for whatsoever is not of faith is sin.*] Whosoever doth any thing without a persuasion of the lawfulness of his action, called "faith" here, and "knowledge," 1 Cor. viii. 7, he certainly sins in so doing. *Dr. Hammond.*

In determining upon the difference of opinion and conduct between the Jews and Gentiles, and upon the jealousies and disputes occasioned by it, how admirably does St. Paul combine good sense and liberality of opinion with caution and prudence in conduct. He admits the errour of the Jewish opinion, but maintains, that so long as it was retained, and influenced the persuasion of any man's conscience, it ought to be followed in his practice: see ver. 14. But while he approves the rational freedom of the Gentiles in their opinions, he condemns the want of prudent and benevolent attention to the prejudices of their weak but well-meaning brethren, whose feelings they shocked, and whose affections they alienated, by openly despising and acting in defiance of their scruples, and even disturbing their conscience by tempting them to compliances which they could not sincerely approve; see ver. 15. And upon the whole he determines, that each should bear with the different opinions, and pass no uncharitable constructions, no sentence of reprobation, on the conduct of the other; see verses 3, 4, 5. How wholly inconsistent is this with the spirit of fanaticism! *Dr. Graves.*

Chap. XV. The Apostle still exhorts the Gentile Christians to bear with the scruples of the Jewish converts, from the example of Christ: and prays for their unanimity and mutual peace. He owns himself the Apostle of the Gentiles, and glories in his success amongst them. He then mentions his intended journey to Jerusalem and to Rome; and desires the concurrence of their prayers for his safe arrival and success at both places. *Pyle.*

Ver. 3. *For even Christ pleased not himself;*] That is, did not consult His own ease and satisfaction; but willingly exposed Himself to the insults of men in obedience to His Father's will. *Burkitt.*

—— *as it is written,*] Ps. lxix. 9. That this psalm was undoubtedly spoken of the Messiah, we learn from ver. 22, applied to Christ, John xix. 28, 29; and from the former part of the verse here cited, applied to Christ, John ii. 17. The Jews refer the accomplishment of the things contained in this psalm to the days of the Messiah. *Dr. Whitby.*

4. *For whatsoever things were written aforetime* &c.] That is,

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aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

[b] 1 Cor. 1. 10.

5 [b] Now the God of patience and consolation grant you to be likeminded one toward another ‖ according to Christ Jesus:

‖ Or, *after the example of.*

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

[c] Ps. 18. 49.

9 And that the Gentiles might glorify God for *his* mercy; as it is written, [c] For this cause I will confess to thee among the Gentiles, and sing unto thy name.

[d] Deut. 32. 43.

10 And again he saith, [d] Rejoice, ye Gentiles, with his people.

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11 And again, [e] Praise the Lord, all ye Gentiles; and laud him, all ye people.

[e] Ps. 117. 1.

[f] Is. 11. 10.

12 And again, Esaias saith, [f] There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the ‖ offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

‖ Or, *sacrificing.*

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in any Scriptures of the Old Testament. *Pyle.* We learn hence the great end for which the Holy Scriptures were written: namely, "for our learning," or the informing of our judgments; and for the directing of our practice, that, by the examples which we there find of the patience of holy men under sufferings, and of God's relieving and comforting them in their distresses, "we might have hope" that God will relieve and comfort us also under the like burdens. *Burkitt.*

5. *Now the God of patience and consolation*] Who works this "patience" in us, and gives to us this "consolation." *Dr. Whitby.* Having in the preceding verse mentioned the "patience and comfort," or consolation, "of the scriptures," the Apostle in this verse calls God "the God of patience and consolation," to shew that the patience and consolation of the saints proceeded from God. In like manner, having in the twelfth verse said, "in Him shall the Gentiles trust," he calls God in the following verse, "the God of hope," to shew that the hope, which the Gentiles entertained of salvation, proceeded from God. So also ver. 33, "the God of peace;" and elsewhere, "the God of glory," &c. *Dr. Macknight.*

—— *grant you to be likeminded* &c.] Give you the grace of unity and charity, such as Christ commanded and expects from you. *Dr. Hammond.*

6. *That ye may with one mind and one mouth glorify God,*] That ye may join unanimously, Jews and Gentiles, into one; and assembling together, worship and serve the Lord, in all unity of affections and form of words. *Dr. Hammond.*

Not only praising God with the same words in your doxologies, but also joining in those praises with a mind full of Christian love and a sense of the Divine goodness. *Dr. Whitby.*

—— *God, even the Father of our Lord Jesus Christ.*] Rather, "the God and Father, &c." *Dr. Hammond.* So 2 Cor. i. 3. and xi. 31; Eph. i. 3, 17; Col. i. 3; 1 Pet. i. 3; Rev. i. 6. On which words the comment of the Fathers is to this effect, That the first Person of the sacred Trinity is "the God" of Jesus Christ, in respect of His manhood; His "Father," in respect of His Divinity, or as He is the Word. *Dr. Whitby.*

7. *Wherefore receive ye one another,*] Into mutual love. *Dr. Wells.* In all humility of condescension and kindness embrace and succour one another. *Dr. Hammond.*

—— *as Christ also received us*] Both Jews and Gentiles, into His love. *Dr. Wells.*

8. *Now I say* &c.] The Apostle, having proposed for the imitation of Christians the example of Christ, in receiving both Jew and Gentile to His favour, here declares how He received them both. As first, that He shewed His love and mercy to "the circumcision," or the Jews, by exercising His ministry among them, according to the promises made by God to their patriarchs, ver. 8: then, secondly, that He was the Saviour also of the Gentiles, whom He called and received to mercy, according to numerous prophecies in the Old Testament, ver. 9—12. *Burkitt, Dr. Whitby.*

9. — *I will confess to thee* &c.] See Ps. xviii. 49: the following words, concerning "His king," and "David, His Messiah, or Anointed," are by the Jews interpreted of Christ: and so the preceding words are doubtless fitly applied to Him. *Dr. Whitby.*

12. — *to reign over the Gentiles;*] See Is. xi. 10. The Hebrew phrase, "for an ensign," is rendered by the Greek translators 'to bear rule, or dominion:' because the power of war, like the power of the sword, being a branch of imperial authority, which belongs to the prince alone, the "being for an ensign" is equivalent to ruling. The Apostle, according to his manner, makes use of the Greek translation. *Dr. Hammond.*

—— *in him shall the Gentiles trust.*] Literally, 'in Him shall the Gentiles hope:' and so it follows in the next verse, "Now the God of hope, &c." *Dr. Wells.* See the note on ver. 5.

14. *And I myself also am persuaded* &c.] The Apostle here in conclusion excuses himself for having written so largely and freely to the Church at Rome, believing, as he says, that they were able to instruct one another: however, he thought it fit to write to them, by virtue of his Apostolical office, and particularly of his commission as ambassadour to the Gentiles. *Burkitt.*

—— *full of goodness, filled with all knowledge,*] Full of virtue and charity, and perfectly know what is your Christian duty. *Dr. Hammond.*

16. — *ministering the gospel of God,*] 'Being employed in the sacred office of' preaching or administering "the Gospel." *Parkhurst.* Here is a plain allusion to the Jewish sacrifices, offered by the priest, and sanctified, or made acceptable by the salt offered with them. For the Apostle compares himself in the preaching of the Gospel to the priest, conversant about his sacrifice, to prepare and fit it to be offered. The Gentiles, dedicated by him to the service of God, are his sacrifice or oblation: the Holy Spirit is the salt poured on this sacrifice, by which they are sanctified, and rendered acceptable to God. See Numb. xv. 3—10. *Dr. Whitby.*

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17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

[e] Is. 52. 15. 21 But as it is written, [e] To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been ‖ much hindered from coming to you.

‖ Or, *many ways, or, oftentimes.*

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled † with your *company*.

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† Gr. *with you.* ver. 32.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For [h] if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that ‖ do not believe in Judea; and that

‖ Or, *are disobedient.*

By representing the converted Gentiles as a most acceptable offering to God, the Apostle alludes to Is. lxvi. 20. *Dr. Macknight.*

17. — *through Jesus Christ*] Through the assistance of Jesus Christ. *Dr. Whitby.*

—— *in those things which pertain to God.*] As to the success which I have had in converting the Gentiles. *Dr. Wells.*

"Things which pertain to God;" offerings presented by the ministration of the priests, as appears from Heb. ii. 17, and v. 1; where the same phrase is so used. The figure of the priestly offering, alluded to in ver. 16, is still continued. The Gentiles are spoken of in the light of a sacrifice, offered by the Apostle to God. *T. Edwards.*

18. — *which Christ hath not wrought by me,*] But only of those which He hath. *Dr. Whitby.* Some such words as these are necessary to complete the sense. The Apostle would not speak of what Christ had wrought not by him, but by His disciples, for making the Gentiles obedient; though he might have claimed some praise also from their success. But he would speak only of what Christ had wrought by him personally; namely, that he had preached the Gospel with the greatest success from Jerusalem, and round about in all the Gentile countries, as far as Illyricum. *Dr. Macknight.*

19. — *from Jerusalem, and round about unto Illyricum,*] Beginning at Jerusalem, and taking a circuit through Phenice, and Syria, and Arabia, Acts xv. 36, 41; xix. 20, &c., to the Macedonians, which join upon Illyricum. *Dr. Hammond.* The words import, that St. Paul had come to the confines of Illyricum, and that these confines were the external boundary of his travels. He considers Jerusalem as the point, from which he commenced; and is here viewing the space over which his travels had extended. Illyricum was the part which he mentions to the Romans, because it lay in a direction from Jerusalem towards Rome, and pointed out to the Roman readers the place nearest them, to which his travels from Jerusalem had brought him. It was upon his second visit to Macedonia, almost immediately before the writing of this Epistle, that he approached Illyricum. *Archdeacon Paley.*

20. — *not where Christ was named,*] That is, preached by others before me. *Dr. Whitby.* Not where Christianity was already planted. *Dr. Wells.*

22. *For which cause also I have been much hindered* &c.] The Apostle considered the preaching of Christ, where He had not been named, the most needful work; he therefore declined going to Rome, where was a church already planted. But now, "having no more place in these parts," ver. 23, that is, having no more churches to plant hereabouts, he signifies his resolution of visiting the Roman church. *Burkitt.*

24. — *if first I be somewhat filled with your company.*] When I have for some time enjoyed your company, and so in some measure satisfied my longing on that account. *Dr. Wells.*

25. — *to minister unto the saints.*] To distribute to the poor Christians there, the collection that has been made for them. *Dr. Hammond.*

26. — *them of Macedonia and Achaia*] That is, the brethren in those provinces, particularly at Philippi, Thessalonica, Berea, Corinth, and in every other city of these provinces, where churches were planted by the Apostle. *Dr. Macknight.*

27. *It hath pleased them verily;* &c.] Thus bountiful are they to them, and indeed well they may: for it was from Jerusalem that these Gentiles first received the Gospel; and, for such a spiritual and eternal blessing, they may well in return supply them with the necessary things of this present life. *Pyle.*

28. — *have sealed to them this fruit,*] Have delivered to them safely this fruit of the liberality of the Gentiles. *Dr. Hammond.*

29. — *in the fulness of the blessing of the gospel of Christ.*] Or, with a full power of imparting to you the gifts of the Spirit in the most plentiful manner. See the note on chap. i. 11. *Drs. Whitby* and *Wells.*

30. — *for the love of the Spirit,*] Upon that obligation of Christian love, which Christ requires, and His Spirit works in your hearts. *Dr. Hammond.*

—— *that ye strive together with me in your prayers*] That you will with great earnestness and fervency join your prayers to mine. *Dr. Hammond.*

31. — *from them that do not believe in Judea;*] The unbelieving Jews at Jerusalem had got notice of the Apostle's success in converting the Gentiles, to whom he preached salvation without requiring them to obey the law of Moses. And being falsely informed that "he taught all the Jews which were among the Gentiles to forsake Moses, &c." Acts xxi. 21, they were exceedingly

Anno DOMINI 60. my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

CHAP. XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Anno DOMINI 60.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' ‖ *houshold.* ‖ Or, friends.

11 Salute Herodion my kinsman. Greet them that be of the ‖ *houshold* of Narcissus, which are in the Lord. ‖ Or, friends.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

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enraged against him. The Apostle, being well apprized of this, conceived himself to be in danger from their malice. *Dr. Macknight.*

—— *may be accepted of the saints;*] That is, duly and kindly; although the contributions come from Gentile churches, against whom they are too apt to be unreasonably prejudiced. *Pyle.*

Chap. XVI. The Apostle recommends Phebe, the bearer of the Epistle; and offers salutations to and from the Christians of his acquaintance. In the midst of them he renews his pathetick desires of their mutual care to avoid divisions, and the persons who foment and spread them. He repeats his assurances to the Gentile Christians, that they are the true church of Christ without observing the Jewish law. And concludes with praises to God for His universal mercies to mankind. *Pyle.*

Ver. 1. — *our sister,*] In the faith. *Dr. Whitby.*

—— *which is a servant of the church which is at Cenchrea:*] In the quality of a deaconess, as some think; or, as others, who spent her time in hospitably entertaining poor Christians, and who had been a succourer and supporter of the Apostle himself. *Burkitt.*

The deaconesses were women employed in the primitive church, originally widows, the wives of one husband, see the note on 1 Tim. v. 9; although in process of time it appears that virgins also were made deaconesses. Their business was to baptize women, to teach the female catechumens, to visit and attend upon the sick, to administer to martyrs, and to perform other inferiour services of the church. *Schleusner.*

—— *Cenchrea:*] The eastern seaport of Corinth, situated on the Saronick gulph, about seventy furlongs, near nine miles, from the city. *Dr. Macknight.*

2. — *in the Lord, as becometh saints,*] In a holy and Christian manner, as becometh your profession. *Bp. Hall.* As becometh Christians. *Dr. Whitby.*

—— *a succourer*] The original word seems to signify hostess, not in a common inn, for there were no such things as our inns in that country; but one, whose house was the place of lodging and entertainment of those, who were received by the church as their guests; and these she took care of. *Locke.*

3. *Greet*] Or, Salute. A form of very frequent occurrence in the end of St. Paul's Epistles, for expressing good wishes for an absent person. *Schleusner.*

The Apostle is very affectionate in these salutations; giving to almost every one some signal epithet, that he might both recommend them for their piety, and propose them to others for imitation, and the more endear their affections to him, and shew his gratitude to them, and the honourable esteem he entertained for them. *Bp. Fell.*

—— *my helpers in Christ Jesus:*] The Apostle in his salutation thus describes Priscilla and Aquila, because both at Corinth and Ephesus they had been very active in spreading the Gospel. *Dr. Macknight.*

4. *Who have for my life laid down their own necks:*] This is said in allusion to the custom of placing on blocks the necks of criminals, whose heads are to be cut off. The expression is proverbial, and denotes the undergoing of the greatest perils. It is thought the Apostle alluded to some great danger, to which Aquila and Priscilla exposed themselves, in defending him from the Jews in the tumult which they raised at Corinth during the proconsulship of Gallio, Acts xviii. 12. *Dr. Macknight.*

—— *but also all the churches of the Gentiles.*] For such their great kindness to me the Apostle of the Gentiles. *Dr. Wells.*

5. — *the church that is in their house.*] All their Christian family. See the note on 1 Cor. xvi. 19. *Dr. Whitby.*

—— *Epenetus, — the firstfruits of Achaia unto Christ.*] One of the first Christian converts in Achaia. *Bp. Hall, Pyle.* The Apostle calls the house of Stephanas "the firstfruits of Achaia," 1 Cor. xvi. 15. Epenetus may have been one of that family. *Dr. Doddridge.*

7. — *my kinsmen, and my fellowprisoners,*] St. Paul styles all the Jews "kinsmen," chap. ix. 3. Before he went to Rome, he was "in prisons frequent," 2 Cor. xi. 23; and so might have had many "fellowprisoners." *Dr. Whitby.*

—— *who are of note among the apostles, who also were in Christ before me.*] Who are of special note and in high account with all the Apostles; and who were famous disciples before my conversion. *Bp. Hall.*

10. — *approved in Christ.*] Or, Who hath shewed himself a faithful sincere Christian. *Dr. Hammond.* "Approved" by the sincerity of his faith, and the integrity of his life. *Dr. Whitby.*

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13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and ‖ simple concerning evil.

‖ Or, *harmless.*

20 And the God of peace shall ‖ bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

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‖ Or, *tread.*

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting

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13. — *chosen in the Lord,*] One of great excellency in Christianity. So the word, rendered "chosen," or "choice," often signifies: as in Ps. lxxviii. 31; Gen. xxiii. 6; Deut. xii. 11; Judg. xx. 16. See Acts xv. 25, 26. *Dr. Whitby.*

—— *his mother and mine.*] His mother, who for her motherly affection to me may also be called mine. *Dr. Wells.*

16. *Salute one another with an holy kiss.*] That is, with the kiss of charity, so called as being a token of the holy or religious love and charity between Christians. *Dr. Wells.* This kiss was used at the end of the prayer, before the celebration of the sacrament: but the men and women did not kiss each other promiscuously; the men saluted the men only, and women none but their own sex: as their separate places in the church, or synagogue, seemed to require. *Drs. Whitby* and *Macknight.* The custom was borrowed from the Jewish synagogue: and, as chastely and prudently as it was managed, it seems to have been the occasion of false and scandalous reports concerning the Christian assemblies, on which account it appears to have been laid aside very early. *Dr. Doddridge.*

—— *The churches of Christ salute you.*] That is, The Christian churches in the country, where St. Paul was writing. *Pyle.*

17. — *contrary to the doctrine which ye have learned;*] Of the Apostles. *Dr. Whitby.*

—— *and avoid them.*] So long as the fixed regular assemblies of the nation, wherein we live, do truly belong to the catholick church, and we can lawfully join with them, we are bound so to do, and not to join with those congregations that have withdrawn themselves from them. For to do this would be to join in society with separatists, would be a partaking of their sin, and a breach of the Apostle's precept of "avoiding them which cause divisions." *Abp. Sharp.*

18. — *their own belly;*] Their own worldly ease and advantage. *Dr. Wells.*

—— *the simple.*] Honest, ignorant, and well-meaning persons. *Pyle.*

19. *For your obedience is come abroad unto all men.*] That is, it is talked of all over the Roman empire. *Dr. Wells.* That such a number of the inhabitants of the metropolis had forsaken the worship of idols, must have been much spoken of through all the provinces. *Dr. Macknight.*

—— *but yet I would have you wise* &c.] The Apostle's argument is this: Since ye have shewn such prudence and discernment in receiving the Gospel, ye should shew like prudence and discernment under the Gospel, by doing every thing that is good, and preserving yourselves unpolluted by evil. *Dr. Macknight.*

20. — *shall bruise Satan under your feet shortly.*] That is, shall shortly defeat the designs of Satan against your church, and shall rid you of his instruments, that would seduce and divide you. *Dr. Wells.*

21. *Timotheus my workfellow,*] Timothy was converted by St. Paul, while very young; and, having been chosen by him as his assistant in the ministry, accompanied him in all his journeys, and shared with him in all his dangers. Hence he styles him his "fellowlabourer," 1 Thess. iii. 2. *Dr. Macknight.*

22. — *who wrote this epistle,*] From the mouth of the Apostle Paul dictating it to me. *Dr. Wells.*

23. *Gaius mine host, and of the whole church,*] One that hath used great liberality to me and all the Christians. *Dr. Hammond.*

25. *Now to him* &c.] The Apostle here concludes his excellent Epistle with a solemn doxology or thanksgiving to God. *Burkitt.*

—— *according to my gospel, and the preaching of Jesus Christ,*] The Fathers observe, that these expressions are of the same import; the Gospel, which the Apostles preached, being the same with that which Christ preached whilst He was on earth; and they, after His ascension, preaching in His name, by His authority, and by the assistance of His Spirit, and so delivering His laws and doctrine, not their own. *Dr. Whitby.*

—— *the mystery,*] Namely, that the Gentiles should have the Gospel preached to them. *Dr. Hammond.* So the calling of the Gentiles is styled, Eph. i. 9; iii. 3, 5, 9; Col. i. 26, 27; ii. 2; iv. 3. *Pyle.*

—— *since the world began,*] The Greek may signify, 'from the beginning of ages,' the promise of the Messiah being obscurely made or hinted to Adam from the beginning; though the Fathers only render the words 'before' or 'of old.' *Dr. Whitby.*

26. — *by the scriptures of the prophets,*] They of old foretold of the Messiah, and of the calling of the Gentiles: but yet, as to many circumstances, this was still "a mystery," till these prophetick sayings were more clearly revealed by the Spirit given to the Apostles and Prophets, and by the actual accomplishment of what they foretold. See note on Eph. iii. 6. *Dr. Whitby.*

The whole design of the Gospel, the dispensation of Providence in the salvation of mankind, is styled "a mystery," be-

Anno DOMINI 60. God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea. Anno DOMINI 60.

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cause it was "kept secret since the world began," God not having opened or declared His gracious purposes before the coming of Christ. With respect to this time of secrecy and silence it is called a mystery: but, upon the revelation of it by Christ Jesus, it is looked upon no longer as a mystery, but as the manifestation of God's will and goodness to men. That it was once hidden in the secret counsels of Providence, but is now by the revelation of Christ Jesus made known unto all men, may administer to us great joy, and be a subject of praise and glory to God: inasmuch as our eyes have seen, and our ears have heard, those things, which many righteous men and Prophets have "desired to see, and have not seen them, and to hear, and have not heard them," Matt. xiii. 17. *Bp. Sherlock.*

—— *for the obedience of faith:*] That they might believe the Gospel. *Dr. Hammond.*

27. *To God only wise,*] Or 'To the only wise God.' This, as the Fathers note, cannot exclude the Divine nature of Jesus Christ, who is the wisdom of the Father, from this title, any more than those words, "who only hath immortality," 1 Tim. vi. 16, exclude Christ from being immortal. *Dr. Whilby.*

Thus endeth the Epistle of St. Paul the Apostle to the Romans: a writing, which, for sublimity and truth of sentiment, for brevity and strength of expression, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any merely human composition. *Dr. Macknight.*

The following Chapters from The Epistle to the Romans are appointed for Proper Lessons, or as Portions of Scripture for Epistles, on Sundays and Holydays:

Chap. II.	- - - -	Circumcision,	Morning.
—— IV.	ver. 8—14,	Ditto,	Epistle.
—— VI.	- - - -	Easter-Day,	Morning.
—— VI.	ver. 3—11,	6th Sunday after Trinity,	Epistle.
—— VI.	— 19—23,	7th Sunday after Trinity,	Ditto.
—— VIII.	— 12—17,	8th Ditto,	Ditto.
—— VIII.	— 18—23,	4th Ditto,	Ditto.
—— X.	— 9—21,	St. Andrew's Day,	Ditto.
—— XII.	— 1— 5,	1st Sunday after Epiphany,	Ditto.
—— XII.	ver. 6—part of 16,	2nd Ditto,	Ditto.
—— XII.	part of ver. 16—21,	3rd Ditto,	Ditto.
—— XIII.	ver. 1— 7,	4th Ditto, and Papists' Conspiracy,	Ditto.
—— XIII.	— 8—14,	1st Sunday in Advent,	Ditto.
—— XV.	— 4—13,	2nd Ditto,	Ditto.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

INTRODUCTION.

CORINTH, situated on the isthmus which joins Peloponnesus to the rest of Greece, was, at the time when this Epistle was written, a place of extensive commerce, and the capital of the Roman province of Achaia. Near it were celebrated the Isthmian games, to which the Apostle alludes in this Epistle. Its inhabitants were a very licentious and profligate people, and were great admirers of the sceptical philosophy of the Greeks. St. Paul, in his first journey on the continent of Europe, resided at Corinth about eighteen months, and planted a church there, which consisted chiefly of converts from heathenism. After he left this city, some false teachers, who are supposed to have been Jews by birth, endeavoured to alienate the converts from their attachment to him and his doctrine, by calling in question the authority of his mission, and by ridiculing the plain and simple style in which he delivered his instructions. They recommended themselves to their hearers by shewing indulgence to their prejudices and vicious propensities, and by using those artificial ornaments of eloquence which had great effect upon their minds. Hence arose divisions and other irregularities among the Corinthian Christians, totally inconsistent with the genuine spirit of the Gospel.

This Epistle was written by the Apostle St. Paul from Ephesus, in the beginning of the year 56, during his second visit to that city, in the second year of Nero's reign, and about three years after he had left Corinth. The immediate occasion of its being written was to answer some questions which the Corinthians had in a letter proposed to St. Paul; but before he enters upon that subject, he takes notice of the abuses and disorders which prevailed in the church at Corinth, and of which he had received private information, 1 Cor. i. 11, 12; v. i. He then exhorts them to harmony and union, and condemns the parties and factions into which they had formed themselves; he vindicates his own character, justifies the manner in which he had preached the Gospel to them, and shews the futility of all human learning when compared with the excellency of the Gospel of Christ, chap. ii. 1—9. He next orders that a man, who had married his father's wife, should be publickly excommunicated; and directs the Corinthians not to associate with any person of a notoriously wicked life, chap. v. He blames them for carrying their disputes before heathen courts of judicature, and advises them to settle their differences among themselves; he condemns the sin of fornication, and cautions them against sensual pleasures, to which the Corinthians were in general addicted in the highest degree, chap. vi.

After discussing these points, St. Paul proceeds to answer the questions which the Corinthians had put to him; and he begins with those relating to the marriage state, upon which subject he gives a variety of directions, chap. vii. He then considers the lawfulness of Christians eating the meat of sacrifices offered to idols, chap. viii.: and warns them against making the liberty, which he allows, an occasion of offence; he asserts his right as an Apostle to a maintenance from his disciples, although he had never accepted any money from the Corinthian converts; and, because the false teachers had contrived to make this disinterestedness a ground of reproach to St. Paul, he points out the superiour motives by which the ministers of the Gospel were animated to bear the hardships of their ministry, above those which induced the Greeks to submit to the labour of contending at the publick games, chap. ix. He next directs that women should not pray or prophesy unvailed; and by this subject he is led to speak of some irregularities, of which the Corinthians had been guilty in celebrating the Lord's supper, but which were probably not noticed in the letter to the Apostle; and he afterwards gives an account of the institution of that sacrament, chap. x, xi. He then discourses concerning spiritual gifts, and explains the nature and extent of Christian charity, chap. xii, xiii, xiv. He enumerates the proofs of Christ's resurrection, deduces from it the certainty of the general resurrection of the dead, and in a forcible strain of eloquence answers some objections which were urged against that fundamental doctrine of the Gospel, chap. xv. In the last chapter St. Paul gives directions concerning the collections to be made for the poor Christians of Judea; promises to visit the Corinthians, and concludes with friendly admonitions and salutations.

From this summary account, it appears that this Epistle relates principally to the then state of the church at Corinth; but the truths and instructions, which it contains, are of the greatest importance to Christians of every age and country.

It was sent to Corinth by Titus, who was directed to bring an account to St. Paul of the manner in which it was received by the Corinthians. *Bp. Tomline.*

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CHAP. I.

After his salutation and thanksgiving, 10 *he exhorteth them to unity, and* 12 *reproveth their dissensions.* 18 *God destroyeth the wisdom of the wise,* 21 *by the foolishness of preaching, and* 26 *calleth not the wise, mighty, and noble, but* 27, 28 *the foolish, weak, and men of no account.*

Anno DOMINI 59.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

Chap. I. The Apostle congratulates the Corinthians on their conversion to the Christian faith, and the gifts conferred upon their church. He then shews the main design of his Epistle to be, to cure them of the divisions among them, fomented by new and false teachers, who set themselves up for the heads and leaders of parties. And whereas several endeavoured to make St. Paul contemptible, he confesses that his preaching was not attended with worldly wisdom and eloquence, but that he preached after a very plain manner, suitably to the nature of the Gospel, which is the doctrine of Christ crucified: he lays down this doctrine as the chief article of Christianity; and proves the wisdom, power, and excellency of the dispensation, as far exceeding the philosophy of the Gentiles, or the worldly and temporal expectations of the Jews. *Pyle, Osterwald.*

Ver. 1. — *called to be an apostle*] See note on Rom. i. 1.

—— *Sosthenes*] Most probably "the chief ruler of the syna-

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2 Unto the church of God which is at Corinth, to them that [a] are sanctified in Christ Jesus, [b] called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

[a] Acts 15. 9.
[b] Rom. 1. 7.

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

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7 So that ye come behind in no gift; waiting for the † coming of our Lord Jesus Christ:

† Gr. *revelation.*

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 [c] God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

[c] 1 Thess. 5. 24.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no † divisions among you; but *that* ye be per-

† Gr. *schisms.*

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gogue" of the Jews at Corinth, who was "beaten before the judgment seat by the Greeks," Acts xviii. 17. *Dr. Wells.* If so, we must suppose that he was afterwards converted to the Gospel. *Dr. Macknight.*

2. *Unto the church of God*] The "sanctified in Christ Jesus," the "saints called," seem here to be words of the same import, denoting such as are called out of the world, and separated from others, through faith in Christ, to be a peculiar people to God, as the Jews were before; all Christians being, by virtue of this calling, "a chosen generation, a royal priesthood, an holy nation, a peculiar people," 1 Pet. ii. 9; though many members of the church of Corinth, and of other churches, wanted the inward sanctification of the Holy Spirit. So that the word "saints," in many places of the Acts, and of the Epistles, is as large as the word "Christians;" and stands opposed, not to the unsound Christians, but to the heathen world. *Dr. Whitby.*

—— *with all that in every place* &c.] Though the Epistle was written to correct the disorderly practices of the Corinthians, it contained many general instructions, which could not fail to be of use to all the churches in the province of Achaia likewise, and even to Christians in every place. *Dr. Macknight.* From this passage it appears, that St. Paul's Epistles, though occasionally written and directed to particular churches, were designed for the use of all Christians. *Dr. Whitby.*

—— *that — call upon the name of Jesus Christ our Lord,*] This in the New Testament is the character of a Christian, that he is one who "calleth on the name" of Christ, Acts ix. 14, 21; xxii. 16; Rom. x. 12, 13; 2 Tim. ii. 22. Thus we find not only St. Stephen "calling upon" this name, and saying, "Lord Jesus, receive my spirit," Acts vii. 59; and St. Paul bid to wash away his sins, "calling on the name of the Lord," Acts xxii. 16; but we find this to have been generally the character of a disciple, or a convert to the faith of Christ, that he was one who called upon the name of the Lord. See Acts ix. 14, and 21. *Dr. Whitby.*

Praying to Christ was so much practised by the first Christians, that Pliny mentioned it in his letter to Trajan: 'They sing with one another a hymn to Christ, as God.' *Dr. Macknight.*

It appears from the expression, here and elsewhere used, that to invocate the name of our Lord Jesus Christ is a practice characterizing and distinguishing Christians from infidels. *Dr. Isaac Barrow.*

—— *both their's and our's:*] The Lord, I say, both of you to whom I write, and of me who write. *Dr. Whitby.*

4. — *for the grace of God*] Here the context seems to restrain this phrase to the favour of God shewn to the Corinthians in vouchsafing these spiritual gifts. So Rom. xii. 6; Eph. iv. 7, 8; 1 Pet. iv. 10. *Dr. Whitby.*

5. — *in all utterance, and in all knowledge;*] That is, the gift of tongues; and the knowledge of all mysteries, or the gift of prophecy. *Dr. Whitby.* Those very powers and graces, both for understanding and preaching the Gospel, by which you were first brought to the faith of it. *Pyle.*

6. — *the testimony of Christ*] The Gospel is called "the testimony of Christ," because therein testimony is given concerning Christ, namely, that He is the Son of God, &c. *Dr. Wells.*

7. *So that ye come behind in no gift;*] Ye are inferiour to no other Christian churches in any extraordinary endowments of the Holy Spirit. *Pyle.*

—— *waiting for the coming* &c.] The Apostle means, that by these gifts, and by this earnest of the Spirit, they had encouragement to expect or wait for the second coming of the Lord. *Burkitt, Dr. Whitby.*

8. *Who shall also confirm you unto the end,* &c.] That is, He will do all that is requisite on His part, to render you unblamable to the end; so that you shall not fail of it through any want of Divine grace necessary to that end, or any unfaithfulness to His promise on the part of God, who hath already reconciled you to Himself through the death of Christ, to "present you holy, and unblameable, and unreproveable in His sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel," Col. i. 22, 23. *Dr. Whitby.*

9. — *unto the fellowship of his Son*] To the knowledge of the Gospel, and participation of the graces reached out to you therein. *Dr. Hammond.*

10. *Now I beseech you, brethren,* &c.] The Apostle here proceeds to one of the chief occasions of his writing this Epistle, concerning which, as a most important duty, he beseeches and exhorts them with the most pathetick earnestness. *Pyle, Burkitt.* As if he had said, That therefore, to which I first exhort you, and that with all earnestness possible, as the prime addition to those gifts and graces that are among you, is this; that ye all teach the same doctrine, and nourish charity and unity, that there be no divisions in your churches, but that ye be compacted and united, as members of the same body, in the same belief and affections. *Dr. Hammond.*

—— *by the name of our Lord Jesus Christ,*] Emphatically set in opposition to those, under whose names they ranked themselves into parties and divisions. *Pyle.*

—— *divisions*] As the original expresses it, 'schisms.' There are only three places in the New Testament, in which the word occurs; namely, here; and chap. xi. 18; and xii. 25. In this place the "schism" appears to have consisted in the formation of religious parties, which pretended to follow, one the cause of St. Paul, and another that of Apollos. In chap. xi. 18, the charge is grounded upon the adoption of new modes, which some had wantonly introduced in the administration of the sacrament. And in chap. xii. 25, the offence of schism appears to have consisted in the violation of that subordination of teaching, ministering, and governing, which was originally appointed in the church. "Schism" therefore may be defined to be an open violation of church unity, when individuals assume to themselves the power either of forming new communions; or of instituting new rites; or of creating a new ministry, in opposition to such as have been established by regular authority, as being the ministry and the ordinances originally of apostolick institution. *Dr. Nott.*

—— *that ye be perfectly joined together* &c.] This is the first

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fectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of [d] Apollos; and I of Cephas; and I of Christ.

[d] Acts 18. 24.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but [c] Crispus and Gaius;

[c] Acts 18. 8.

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the houshold of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: [f] not with wisdom of ‖ words, lest the cross of Christ should be made of none effect.

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[f] 2 Pet. 1. 16.

‖ Or, *speech.*

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the [g] power of God.

[g] Rom. 1. 16.

19 For it is written, [h] I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

[h] Is. 29. 14.

20 [i] Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

[i] Is. 33. 18.

21 [k] For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

[k] Rom. 1. 20.

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duty, which the Apostle recommends to the consideration of the Corinthians in this Epistle; and the last, which he recommends to them in his other Epistle, 2 Cor. xiii. 11: intimating to us thereby, that this unity in judgment and affection is the first and last thing to be respected among Christians, as being both the beginning and perfection of Christianity. *Burkitt.*

11. — *my brethren,*] This name of union and friendship is used here twice together by St. Paul, in the entrance of his persuasion to them to put an end to their divisions. *Locke.*

12. — *I am of Paul;*] Of the Gentile part of the church of Corinth, some preferred St. Paul, as being their spiritual father, 1 Cor. iv. 14, 15; others preferred Apollos, as an "eloquent man and mighty in the Scriptures," Acts xviii. 24. Meanwhile the Jewish Christians preferred St. Peter, as the chief Apostle of the circumcision out of the territories of Judea. *Dr. Whitby.*

—— *and I of Christ.*] While others slight us all, and pretend Christ to be their only master. They either pretended their doctrines to have been learned immediately from Christ Himself; or else they were zealous for circumcision, alleging the example of Christ Himself. *Pyle.* It is hence very observable, that for any one to say, "I am of Christ," in opposition to His lawful ministers, is as faulty as to say, "I am of Paul, or of Peter, &c." in opposition to Christ, or any other of Christ's Apostles or ministers. *Dr. Wells.*

13. *Is Christ divided?*] Did Christ institute more than one religion, or preach different and contradictory doctrines, as your different sects of philosophy are wont to do? *Pyle.*

—— *were ye baptized in the name of Paul?*] So as to be called the disciples of St. Paul. *Dr. Whitby.* His disciples we are, in whose name we are baptized; and that is not in the name of any man, but in the name of the Father, and of the Son, and of the Holy Ghost. *Burkitt.*

14, 16. *Crispus — Gaius; — the houshold of Stephanas:*] The first of these was the chief ruler of a synagogue, Acts xviii. 8; the second, a principal man in the church of Corinth, Rom. xvi. 23; "the houshold of Stephanas" were the first converts in all Achaia, 1 Cor. xvi. 15. *Dr. Wells.*

17. — *not to baptize, but to preach the gospel:*] That is, not principally to baptize, which others might do as well, but to publish the Gospel to them that never heard it. *Dr. Hammond.* The writers of the Old and New Testaments, almost every where, agreeably to their Hebrew idiom, express a preference given to one thing before another, by an affirmation of that which is preferred, and a negation of that which is opposed to it. And so we must understand here. *Bp. Pearce.* See Acts xxii. 21; and xxvi. 16, 17; ix. 15; xxii. 15. St. Paul's commission to baptize was comprised in the general commission given to Christ's Apostles for that end, Matt. xxviii. 19. That was not, say the Greek expositors, his great business; for to baptize is easy to any, who is admitted to sacred orders; but to preach the Gospel at its promulgation required a Divine revelation, and great assistance of the power of God. Hence St. Peter himself preaches to Cornelius and his kinsmen, but "commands them to be baptized" by others, Acts x. 48. *Dr. Whitby.*

—— *not with wisdom of words,*] Not with philosophical niceties and fine terms of rhetorick. *Pyle.*

—— *the cross of Christ*] The doctrine of Christ crucified. *Dr. Whitby.*

18. *For the preaching of the cross* &c.] The preaching of a crucified Saviour, requiring belief in, and obedience to, Him who was shamefully put to death, may seem a ridiculous thing to impenitent unbelievers; but to us, who have come unto Christ by repentance and faith, it is the most glorious evidence of the power of God. *Dr. Hammond.*

20. *Where is the wise?*] Or, the philosopher of the Greeks? "where is the scribe?" or the learned in the law of the Jews? "where is the disputer of this world?" that is, he, who by studied disquisitions and disputations, searches after what has hitherto been esteemed, either by Jew or Greek, the wisdom of this world? *Dr. Wells.*

—— *made foolish the wisdom of this world?*] Shewed that sort of learning or knowledge, on which the unbelieving Jews or Gentiles value themselves, to be of no use to the attainment of eternal salvation, wherein consists what alone deserves to be called wisdom? *Dr. Wells.*

21. — *in the wisdom of God*] By permission of God's wise providence. *Pyle.*

—— *by wisdom*] By means of its false wisdom. *Dr. Wells.*

—— *by the foolishness of preaching*] By the preaching of the cross of Christ, esteemed both by Jew and Gentile a foolish absurd doctrine. *Dr. Wells.*

The meaning and language of St. Paul will be accounted for, by considering what led him to this kind of expression. The doctrine of the cross, and of the redemption of the world by the death and passion of Christ, was received by the great pretenders to wisdom and reason with scorn and contempt. The "Greeks," says the Apostle, "seek after wisdom, but Christ crucified is to the Greeks foolishness." The pride of learning and philosophy had so possessed the polite parts of the heathen world, that they could not submit to a method of salvation which was above the reach of their philosophy, and which refused to be tried by the disputes and subtilties of their schools. The Apostle, ver. 17, says, "Christ sent him to preach the Gospel not with the wisdom of words." The wisdom of the world, thus discarded, took its revenge of the Gospel, and called it "the foolishness of preaching." Be it so, says the Apostle, yet by this foolishness of preach-

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22 For the [l] Jews require a sign, and the Greeks seek after wisdom:

[l] Matt. 12. 38.

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

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28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, [m] He that glorieth, let him glory in the Lord.

[m] Jer. 9. 23.

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ing God intends saving those who believe: for this method is of God and not of man; and "the foolishness of God is wiser than men." You see what led St. Paul to use this expression, and to call the preaching of the Gospel "the foolishness of preaching." The great and the learned so called it and so esteemed it: the Apostle speaks to them in their own language, and calls upon them in the text to compare their much-boasted wisdom with this foolishness of preaching, and to judge of them by their effects: "the world by wisdom knew not God;" but the foolishness of preaching is salvation to every believer. *Bp. Sherlock.*

22. *For the Jews require a sign,*] It is plain from the Gospel history, that our Lord wrought many "signs," John xx. 30; Acts ii. 22. Yet the Jews perpetually demanded of Him "a sign," and "a sign from heaven," Matt. xii. 38; xvi. 1. Since the Apostle wrought great miracles in confirmation of the Gospel, the Jews demanded probably the same sign as the Pharisees sought from our Lord Himself. For as Daniel had foretold the coming of the Son of man in the clouds of heaven, to receive the kingdom, the Jews expected that Christ would make His first appearance in the clouds, and by some great exertion of power wrest the empire of the world from the Romans. Hence the preaching of Christ crucified was to the Jews a stumblingblock. *Pyle, Dr. Macknight.*

—— *the Greeks seek after wisdom:*] Some extraordinary philosophical discovery. *Dr. Wells.* Deep speculation and refined eloquence. *Pyle.*

The Greeks or Gentiles did not object to the Gospel, that the authority of it wanted the proof of signs from heaven; but that the preaching of it wanted the recommendation of what they called "wisdom." Neither the manner of the Apostles' teaching was adorned with that plausible oratory, of which they were so fond; which soothed the ears, and entertained the imagination; which could make a bad cause victorious, and a good one suspected: nor yet was the matter of their discourse made up of curious speculations; abstruse points in philosophy debated with acuteness; theories, built upon slender foundations to great heights, then attacked with subtle objections, and defended with more subtile refinements. These were the delight of the learned Greeks: and agreeable to this was the treatment which they gave the Gospel of Christ. Its doctrines had nothing amusing to minds full of trifling curiosity: its precepts had many things disgusting to human sensuality and pride: its proofs were inconsistent with their prevailing notions. So it was rejected without examination by persons whom the irony of Job suits perfectly well, "No doubt but ye are the people, and wisdom shall die with you," chap. xii. 2. It ought to surprise no one, that this sort of men, who have always been too common in the world, and never more than now, should scorn Christianity. While they continue such, they cannot embrace it. *Abp. Secker.*

24. — *the power of God, and the wisdom of God.*] "The power of God," in respect of the miracles wrought for the confirmation of the doctrine: "the wisdom of God," in respect of the wonderful contrivance of man's redemption by these means. *Dr. Wells.* Thus we are taught, that we should not presume to sit in judgment on the methods of Providence; since, how foolish or how weak soever they may seem to us, they will be found in His hand to be the wisest and the strongest. *Bp. Sherlock.*

25. — *the foolishness of God — the weakness of God*] That is, what the unbelieving Greeks account "foolishness," and the unbelieving Jews account "weakness." *Dr. Wells.*

26. *For ye see your calling, brethren,* &c.] Ye see, my brethren, the condition of Christianity: how that now, in this entrance of the Gospel, not many that are worldly wise and deeply learned, not many mighty, &c. are called. *Bp. Hall.*

27. *But God hath chosen the foolish things of the world* &c.] Who were the persons, to whom our Saviour's commission to His Apostles was given? those who were best qualified and able to carry it into execution? the rich, the wise, the mighty of this world? No: they were chiefly a few poor fishermen; of low parentage and education; of no learning or eloquence; of no policy or address; of no repute or authority; despised as Jews by the rest of mankind, and as the meanest and worst of Jews by the Jews themselves. What improper persons were these to contend with the prejudices of all the world, the superstitions of the people, the interests of the priests, the vanity of philosophers, the pride of rulers, the malice of the Jews, the learning of Greece, and the power of Rome! *Bp. Newton.* The majesty and power of God are never more clearly seen, than when He makes choice of "the weak things of the world to confound the things which are mighty." *Bp. Sherlock.*

28. — *things which are not,*] That is, the Gentiles, who are esteemed base and looked upon as nothing by the Jews, "to bring to nought," or to abolish, "things that are;" namely, to become God's church and people, and so to cause the Jewish church and economy to cease. *Dr. Whitby.*

30. *But of him are ye in Christ Jesus,*] It is of God's grace and favour, that ye, who believe, partake, through faith and obedience of the Gospel, of the merits of Christ Jesus. *Dr. Wells.*

—— *wisdom,* &c.] As being the Author of that evangelical wisdom, which far excels the wisdom of the philosopher and scribe, and even that legal constitution which is called the wisdom of the Jews, Deut. iv. 6: the Author of justification, as procuring for us that remission of sins, which the law could not give, Gal. ii. 21; iii. 21: the Author of sanctification, as procuring for, and working in, us, not only an external and relative holiness, as was that of the Jews, but true and eternal holiness, Eph. iv. 24, wrought in us by the Holy Spirit: the Author of redemption, not from the Egyptian bondage or Babylonish captivity, but from the servitude of Satan, the dominion of sin and death, and from "the bondage of corruption, into the glorious liberty of the children of God," or "the redemption of the body," Rom. viii. 21, 23. *Dr. Whitby.*

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CHAP. II.

He declareth that his preaching, 1 *though it bring not excellency of speech, or of* 4 *human wisdom: yet consisteth in the* 4, 5 *power of God: and so far excelleth* 6 *the wisdom of this world, and* 9 *human sense, as that* 14 *the natural man cannot understand it.*

[a] Chap. 1. 17.

AND I, brethren, when I came to you, [a] came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching [b] *was* not with ‖ enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not † stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

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[b] 2 Pet. 1. 16.

‖ Or, *persuasible.*

† Gr. *be.*

Chap. II. Whereas their new teachers of the Gentile part undervalued the Apostle for his want of deep speculation and eloquence; he tells them, the plainness and great importance of the Christian doctrine of a crucified Saviour stood in no need of such arts to recommend and set it off; but would be disparaged by the use of them, to ver. 6: human philosophy being utterly unserviceable for discovering things that are matters of pure revelation: which, as they are dictated only by the inspiration, and effected by the wisdom and power of God, can never be attained by the utmost progress of mere human reason. If therefore men would be duly instructed in Christianity, they must apply themselves, not to philosophy, but Scripture; not to an eloquent orator, but an inspired Apostle. *Pyle.*

Ver. 1. *And I, brethren, when I came to you,* &c.] After a long parenthesis, the Apostle here resumes what he had said in the seventeenth verse of the former chapter, that he preached the Gospel in all plainness. This accusation was brought against him, and he declares himself ready to confess it. *Dr. Hammond.*

—— *not with excellency of speech or of wisdom,*] That is, of human wisdom. *Dr. Whitby.* I did not endeavour to set it off with any ornaments of rhetorick, or the mixture of human learning or philosophy; but plainly declared it to you as a doctrine coming from God, revealed and attested by Him. *Locke.*

—— *the testimony of God.*] The Gospel is so styled, because God gave witness to the truth of it, partly by the prophecies contained in the Old Testament, as also the several types, &c. therein described; and partly by miracles: which evidences or testimonies are therefore referred to by St. Paul in the fourth verse. *Dr. Wells.*

2. — *not to know any thing among you,* &c.] That is, not to discover any other knowledge to you: to act as one who knew nothing of the eloquence and wisdom of the Greeks, but only to give you the knowledge of a crucified Saviour, which was to them "foolishness," chap. i. 23. *Dr. Whitby.*

"To know Jesus Christ, and Him crucified," was to know, not simply to believe, but to know in such a manner as to be able to teach others, that Jesus of Nazareth was the Messiah announced by the Prophets from the beginning of the world; and to understand that the sufferings of the Messiah were the means appointed by God for man's deliverance from sin and damnation. This knowledge, therefore, of Jesus Christ, and Him crucified, to which St. Paul laid claim, contained an accurate knowledge of the ancient prophecies; a clear apprehension of their necessary reference to the Messiah; a discernment of their exact completion in the person of Jesus; and an insight into that great mystery of godliness, the expiation of the actual sins of men, and the cleansing of man's sinful nature, by the shedding of the blood of Christ.

And who is sufficient for these things? That no study can attain this knowledge of Christ in the degree in which the Apostles possessed it, he who confesses not, hath studied Christ to little purpose: but he who imagines that Christ may thus be known by men uninformed both by inspiration and education, or imagines that where inspiration is wanting education may contribute nothing at all in aid of the deficiency; that is, to make my meaning very plain, he who imagines that, of uninspired men, the learned and the unlearned are equally qualified to be teachers of the word of God; he who builds this extravagant opinion upon the terms in which the Apostle speaks of the knowledge of Christ, as the only knowledge to which he himself made pretensions; only proves that more learning is necessary than he is aware of, to the right apprehension of this single text. *Bp. Horsley.*

3. — *in weakness,*] Of the body and of speech, "his bodily presence being weak" and mean, "and his speech contemptible," 2 Cor. x. 10. This infirmity of flesh rendering him despicable in the eyes of others. *Dr. Whitby.*

—— *and in fear, and in much trembling.*] In much awe of that great and weighty charge which I sustained; in much fear of those many and spiteful machinations of mine enemies against me. *Bp. Hall.* St. Paul's "fear" at Corinth is intimated in Acts xviii. 9. *Bp. Pearce.*

4. — *but in demonstration of the Spirit and of power:*] It appears best to understand these expressions, as Origen does, the former, of the prophecies in the Old Testament, inspired by the Spirit of God; the latter, of the miracles done by Christ and His Apostles under the Gospel. *Drs. Hammond, Whitby,* and *Wells.*

6. — *we speak wisdom*] Or, what is justly accounted the greatest wisdom, "among them that are perfect," that is, who thoroughly understand the nature of the Christian religion. *Dr. Wells.* Who are fully instructed in the principles of the Christian faith. That this is the sense of the word "perfect" here, appears from the opposition of those that are perfect to "babes in Christ," as in Heb. v. 12, 13; vi. 1. Compare Matt. xix. 21; Phil. iii. 15. See also 1 Cor. xiii. 10; Col. i. 28; Heb. v. 14. *Dr. Whitby.*

—— *not the wisdom of this world,*] That is, neither the arts and sciences of the Greeks, nor the rabbinical conceits of the Jews. *Dr. Wells.*

—— *nor of the princes of this world,*] Not such learning as is approved and encouraged by either the Gentile or the Jewish princes or great men. *Dr. Wells.*

—— *that come to nought:*] The Apostle means, that such wisdom avails them nothing as to their spiritual and eternal welfare. *Dr. Wells.*

7. — *the wisdom of God in a mystery,*] That wise dispensation of God in giving up His Son, which was hidden under the Jewish types, and only darkly spoken of by the Prophets. *Dr. Hammond.*

—— *the hidden wisdom,*] "Hidden" before, not after, the revelation of it: for this mystery, saith the Apostle, "God hath revealed unto us by His Spirit," ver. 10. It is the mystery, which hath been "hid from ages and generations, but now is made manifest to His saints," Rom. xvi. 25, 26; Eph. i. 9; iii. 3, 4, 9, 10; vi. 19; Col. i. 26, 27; ii. 2; iv. 3, 4. *Dr. Whitby.*

—— *which God ordained before the world*] Determined by God from the beginning to be now revealed to us. *Dr. Hammond.* "Before the world," and so, long before the Jewish constitution. *Dr. Wells.*

—— *unto our glory:*] That is, to be the means of our happiness and glory. *Dr. Whitby, Bp. Hall.*

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8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

[c] Is. 64. 4.

9 But as it is written, [c] Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

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12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 [d] Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

[d] 2 Pet. 1. 16.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he

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8. — *none of the princes of this world*] Jewish or Gentile. *Dr. Wells.* Namely, Herod, Pontius Pilate, the high priests, and the other governours of Judea. *Bp. Hall.*

—— *the Lord of glory.*] Him, who by the voice from heaven and His miracles, as well as by their own prophecies, appeared to be God Himself come down from heaven. *Dr. Hammond.* Not a mere man, not an angel, not an archangel, but the only begotten Son of God, of the same essence and glory with the Father. The same Apostle, or rather the Spirit of God Himself, speaking in him, makes use of language to the same effect, Acts xx. 28, where He speaks of "the church of God, which He hath purchased with His own blood." *Bp. Beveridge.* As in this verse, compared with Ps. xxiv. 10, and Is. vi. 3, is contained a clear proof of the true divinity of our blessed Saviour, or His being One in essence with the Father; so in verse 11 is contained a proof of the Divinity of the Holy Ghost. *Dr. Wells.*

9. *But as it is written,* &c.] These words, quoted from Is. lxiv. 4, do not immediately respect the blessings of another world, but are spoken by the Prophet of the Gospel state, and the blessings then to be enjoyed by them that love God, Rom. viii. 28. *Dr. Whitby.*

10. *But God hath revealed them unto us by his Spirit:*] As not being discoverable by any man's natural abilities. *Dr. Wells.*

11. *For what man knoweth the things of a man,* &c.] For what man knoweth a man's secret thoughts, but only himself, and his own soul or spirit? even so, the secret counsels and mysteries of God can none know, but the Spirit of God only. *Bp. Hall.* "No man," properly, as in the original, 'no one,' not only man, but other creature, as angel. Accordingly what the Apostle here asserts holds good of the angels and all created beings; of all beings but God Himself; whence it follows, that the Holy Spirit is undoubtedly God. *Dr. Wells.* From what the Apostle here asserts, it seems to be a plain consequence, 1st, that the Holy Spirit is omniscient, as "knowing all things, even the deep things of God;" 2dly, that the Holy Spirit is with God and in God, even as intimately as the soul is in the body. *Dr. Whitby.*

12. *Now we have received,* &c.] We, the true Apostles; or rather, I: for though he speaks in the plural number, to avoid ostentation, as it might be interpreted; yet he is here justifying himself, and showing the Corinthians, that none of them had reason to forsake and slight him, to follow and cry up a false apostle. That he is speaking of himself is plain from the next verse, compared with chap. i. 17; and ii. 1. *Locke.*

—— *not the spirit of the world,*] Which suggests worldly wisdom. *Dr. Whitby.*

—— *that we might know the things that are freely given to us of God.*] That we might, by His illumination and grace, know and apprehend the great, spiritual, and heavenly blessings of forgiveness and salvation, that are freely given to us of God. *Bp. Hall.*

13. — *not in the words which man's wisdom teacheth,*] Not with rhetorical eloquence, but in the words or manner of expression, which the Holy Ghost teaches, plain indeed, yet not without a peculiar and most affecting eloquence. *Dr. Wells.* From this and the preceding verse, as also from the following, it is evident, that the Apostles spake and writ by inspiration of the Holy Ghost, as did the Prophets of old time, and delivered, as from God, only those things, which God revealed to them by the Holy Spirit, according to the words of St. Peter, 1 Pet. i. 12. *Dr. Whitby.*

The pretended teachers of the Corinthians could perform no miracles in confirmation of their doctrine: it was supported only by an affected sublimity of argument, and the studied ornaments of eloquence. To these arts they trusted, to gain credit for their innovations with the multitude. St. Paul they vilified, as a man of mean abilities, who either had not himself the penetration to discern I know not what hidden meaning of the revelation of which he was the minister, or had not the talents of a teacher in a sufficient degree to carry his disciples any considerable length; and, through his inability, had left untouched those treasures of knowledge which they pretended to teach. This sketch of the characters of the false teachers in the Corinthian church, and of the sort of doctrine which they taught, is the key to the Apostle's meaning, in many passages of this epistle, in which, as in the text, he may seem to speak with disparagement of wisdom, learning, and eloquence, as qualifications of little significance in a preacher of the Gospel, and as instruments unfit to be employed in the service of Divine truth. In all these passages, a particular reference is intended to the arrogant pretensions of the false teachers; to their affected learning, and counterfeit wisdom. It was not that, in the Apostle's judgment, there is any real opposition between the truths of revelation and the principles of Divine reasoning; or that man's proficiency in knowledge can be in itself an obstacle in the way of his conversion to the Christian faith; or that an ignorant man can be qualified to be a teacher of the Christian religion; which are the strange conclusions, which ignorance and enthusiasm, in these later ages, have drawn from the Apostle's words: but he justly reprobates the folly of that pretended wisdom, which, instead of taking the light of revelation for its guide, would interpret the doctrines of revelation by the previous discoveries of human reason: and he censures the ignorance of that learning, which imagines that the nature of the self-existent Being, and the principles of his moral government of the world, are in such sort the objects of human knowledge, as, like the motions of the planets or the properties of light, to be open to scientifick investigation: and he means to express how little is the amount and how light the authority of the utmost wisdom that may be acquired in the schools of human learning, in comparison of that illumination which was imparted to him by the immediate influence of the Divine Spirit, the fountain of truth and knowledge, on his mind. *Bp. Horsley.*

—— *comparing spiritual things with spiritual.*] According to the interpretation of the Fathers, comparing the things which were inspired by the Spirit in the Old Testament, with what is now revealed to us by the same Spirit, and confirming our doctrines from them. *Dr. Whitby.*

14, 15. — *the natural man — he that is spiritual*] "The natural," or 'animal man,' is one, who makes the faculties of his animal nature, that is, his senses, his passions, and his natural reason darkened by prejudices, the measure of truth, and the rule of his conduct, without paying regard to the discoveries of revelation. Of this character were the heathen philosophers, to whom the

know *them,* because they are spiritually discerned.

15 [c] But he that is spiritual ‖ judgeth all things, yet he himself is ‖ judged of no man.

16 [f] For who hath known the mind of the Lord, that he † may instruct him? But we have the mind of Christ.

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[c] Prov. 28. 5.
‖ Or, *discerneth.*
‖ Or, *discerned.*
[f] Rom. 11. 34. Is. 40. 13.
† Gr. *shall.*

CHAP. III.

2 *Milk is fit for children.* 3 *Strife and division, arguments of a fleshly mind.* 7 *He that planteth, and he that watereth, is nothing.* 9 *The ministers are God's fellowworkmen.* 11 *Christ the only foundation.* 16 *Men the temples of God, which* 17 *must be kept holy.* 19 *The wisdom of this world is foolishness with God.*

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it,* neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and ‖ divisions, are ye not carnal, and walk † as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

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‖ Or, *factions.*
† Gr. *according to man?*

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doctrines of the Gospel were "foolishness," chap. i. 23: also the Jewish scribes, and those false teachers, whom St. Jude, ver. 19, calls by the same term in the original, 'animal men, not having the Spirit.' These all rejected the Gospel, because they could not explain its doctrines by their own principles or preconceived notions. The "spiritual" man, being opposed to 'the animal man,' is a person whose spiritual faculties, his reason and conscience, are not biassed by his animal nature, but have their due ascendant; and who entertains a just sense of the authority of revelation in matters pertaining to God; and, being sincerely desirous to know the truth, is assisted in his inquiries by the Spirit. Such a spiritual man, and he only, is able to judge properly of the things revealed by the Spirit of God. *Dr. Macknight.*

The sense of these verses may be thus given: "The natural man," that is, the philosopher, who will admit of nothing but what may be proved from natural principles, "receiveth not the things of the Spirit," that is, will not embrace these mysteries which I declare unto you: "for they" seem "foolishness unto him, neither can he," so long as he is thus disposed, "know" or believe "them, because they are spiritually discerned;" that is, because they are to be known, understood and judged of only by that evidence, which the Spirit gives, namely, "the demonstration of the Spirit," spoken of ver. 4; which evidence such a person is already disposed not to admit of. Whereas "he that is spiritual," that is, he who will admit of such evidence as this, "judgeth all things," that is, all these Gospel mysteries, whereof I am now speaking: he is able to prove that they are true, by proving that they are divinely revealed: "yet he himself is judged of no man," that is, no man can confute him, whose knowledge is thus grounded upon the evidence of the Spirit. "For who hath known the mind of the Lord?" that is, who can pretend to know the mind of the Lord, better than He Himself does? And yet, those must do so, who contradict what is proved by "the demonstration of the Spirit." And therefore this is the certain foundation of our knowledge, which must stand when all the wisdom of the wise shall perish, that "we have the mind of Christ," that is, are instructed by Christ Himself, who came from God. *Dr. Stebbing.*

Chap. III. The new teachers preferred themselves before St. Paul, for preaching higher and deeper points of Christianity than he did: the Apostle tells them, their excessive pride in human learning, and their factious temper, was a just reason, why he taught them only the first and fundamental points of the Christian religion, and made their progress so slow, ver. 1—5: that no teachers ought to exalt themselves, for all are but ministers of Christ, and not their own masters, ver. 6—10: that they did but build upon the Apostle's foundation, and it behoved them to take heed what doctrines they built, for they must pass a severe examination. He insists upon the danger of false doctrines, ver. 18; and on the folly of preferring any teachers for their mere human accomplishments. *Pyle.*

Ver. 1. *And I, brethren, could not speak unto you as unto spiritual,* &c.] St. Paul here meets an objection, which appears to have been alleged against him, that he did not teach the Corinthians the more sublime parts of Christianity, which were since taught them by others. To this he answers, that their small advance in Christianity had not fitted them to receive those sublimer doctrines. *Dr. Wells.*

—— *spiritual, — carnal,*] The "spiritual" man here appears to signify the man endued with the fruits of the good Spirit, and who "walketh in the Spirit, not fulfilling the lust of the flesh," Rom. viii. 1, 4; Gal. v. 16. The "carnal" imports men, through the too great prevalence of their carnal appetites lusting against the Spirit, still subject to such things, as shewed in them some strong remains of a carnal mind. What the Apostle says in commendation of the "faith, utterance, and knowledge" of the Corinthians, 1 Cor. i. 5; 2 Cor. viii. 7, must be restrained to some few of them, who enjoyed these gifts for the instruction of the rest, so that the generality of them might notwithstanding be "babes in Christ;" or, this "faith, utterance, and knowledge" must be restrained to the gifts of miracles, of tongues, and the interpretation of them, bestowed for the confirmation of the Gospel and for the good of others on them who were not "spiritual" in the best sense, but of very small proficiency in the saving fruits of the good Spirit. Hence we find them "puffed up" on account of these gifts, envying others who had them in a higher measure, and abusing them to vain ostentation and confusion in the church, instead of using them to edification, which things sufficiently evidence that they were but "babes in Christ." *Dr. Whitby.*

—— *babes in Christ.*] First beginners, who have made but little or no progress in Christ. *Dr. Wells.*

Men are ordinarily made capable of Divine knowledge and graces by degrees: those, not first prepared by the lower, cannot attain the higher. See John xvi. 12. *Bp. Fell.*

2. — *with milk, and not with meat:*] With the "milk" of the first principles of religion, not with the strong "meat" of harder and higher doctrines. *Bp. Hall.*

3. — *envying, and strife, and divisions,*] Which are "the works of the flesh," Gal. v. 19—21. *Dr. Whitby.* Envying begets strife, and strife divisions. *Bp. Fell.*

—— *and walk as men?*] Who have very little subdued your carnal affections, and are not guided as ye ought to be by the Spirit of God. *Dr. Wells.* Not as Christians. *Bp. Hall.* See the note on chap. ix. 8.

5. — *ministers by whom ye believed,* &c.] Not the authors of our faith, but only instruments of conveying to us the doctrine of Christ, according to the different commissions given them by the Holy Ghost. *Dr. Hammond.*

7. — *neither is he that planteth any thing,*] So that you should glory in one more than in the other, or desire to be distinguished by their names. *Drs. Wells* and *Whitby.*

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8 Now he that planteth and he that watereth are one: [a] and every man shall receive his own reward according to his own labour.

[a] Ps. 62. 12. Gal. 6. 5.

9 For we are labourers together with God: ye are God's ‖ husbandry, *ye are* God's building.

‖ Or, *tillage.*

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it † shall be revealed by fire; and the fire shall try every man's work of what sort it is.

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† Gr. *is revealed.*

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 [b] Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

[b] Chap. 6. 19.

17 If any man ‖ defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

‖ Or, *destroy.*

18 Let no man deceive himself. If any man among you seemeth to be wise in this

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8. *Now he that planteth and he that watereth are one:*] That is, are but as one instrument or agent of the same God; their pains are directed all to one end. *Bp. Hall.* The Apostle here advances a second argument for union. As if he had said, The doctrine of both of us is but one; both of us have had the same design of establishing men in the doctrine of Christ: though, according to the labour, that either of us has taken in the work, we may have different degrees of reward. And consequently though one labourer may deserve more honour than another, yet ought not this to be an occasion of division or schism among you, because, our design and doctrine being the same, your faith ought to be the same also. *Dr. Hammond.*

9. *For we are labourers together with God:*] Rather, 'fellow-labourers of God:' servants or officers of God, cooperating with each other in that great work, which, when it is completed, must be attributed not to them, who are the instruments, but to God, who is the author and accomplisher of all. *Dr. Hammond.* God is always represented in Scripture as the Master of the "husbandry" or vineyard, or of the "building," under which images His church is described. All preachers or ministers of the Gospel are "fellow-labourers" employed by God therein. And this is agreeable to the design of the Apostle. *Dr. Wells.*

10. — *I have laid the foundation,*] "Jesus Christ, and Him crucified," chap. ii. 2. *Drs. Hammond* and *Whitby.*

11. — *which is Jesus Christ.*] On whom alone the church of God is originally founded and built. *Bp. Hall.*

12. — *gold, silver, precious stones,*] That is, sound doctrine: "wood, hay, stubble," that is, unsound doctrine. *Dr. Wells.* The meaning is, that persons must not mix doctrines of their own invention with the Gospel of Christ; for when "the Lord Jesus shall be revealed from heaven in flaming fire," 2 Thess. i. 7, 8, to judge the world, such notions will not stand the trial. *Abp. Secker.*

13. — *for the day shall declare it, because it shall be revealed by fire;*] There is a day coming which shall clearly declare, what sort of doctrine it is, because it shall be made manifest by the fire of God's judgment. *Bp. Hall.*

14. *If any man's work abide*] As gold abides the fire: that is, if at the day of judgment any man upon his trial shall be found to have preached sound doctrine. *Dr. Wells.*

15. *If any man's work shall be burned,*] If his doctrine be frivolous, like straw, or stubble, or wood, apt to be burnt up, and so to be wasted in that fiery examination. *Bp. Hall.* That is, if he be found to have preached unsound doctrine, provided it be erroneous only in matters of inferiour consequence, and not subversive of the foundation of Christianity. *Dr. Wells.*

—— *he shall suffer loss:*] He shall lose his labour in teaching it, so that his works in the ministry shall be of no advantage to him. *Bp. Hall, Dr. Wells.*

—— *but he himself shall be saved;*] Because he holds and maintains the foundation. *Bp. Hall.* Upon timely repentance, or by not having actually denied Christ, notwithstanding he has built upon that foundation some erroneous doctrines, he shall be more mercifully dealt with by Christ, and freed from having his portion with unbelievers. *Dr. Hammond.*

—— *yet so as by fire.*] That is, not without great hazard and difficulty: as St. Chrysostom expresses it, like one that, when his house is set on fire at midnight, wakes, and leaps out of the bed, and runs naked out of doors. It is a common observation, that this is a proverbial expression for such as escape from any calamity with great difficulty and danger. See Amos iv. 11; Jude 23. *Drs. Hammond* and *Whitby.*

This passage relates, not to punishing in purgatory the persons of some men before the day of judgment, as the Romanists pretend, but to trying the works of all men at the day of judgment: and far from sanctioning the doctrine of the church of Rome, gives them indeed an awful warning, not "to build on the foundation" of Christianity, "hay and stubble," such useless trash as this, and many other of their doctrines; which that great day of the Lord will shew to have no solidity in them: but "their works shall be burnt up, themselves suffer loss, and (at best) be saved only so as by fire." *Abp. Secker.*

From these words of the Apostle it may be observed, that men may hold all the fundamentals of the Christian religion, and yet may superadd many things, whereby they may greatly endanger their salvation. *Abp. Tillotson.*

16. *Know ye not* &c.] The Apostle here passes from false doctrines, to the evil effects of them in the divisions of the Corinthians. *Dr. Whitby.*

—— *that ye are the temple of God,* &c.] That ye are the spiritual temple of God, built by Him, and consecrated to His own service; and as God testified His presence and inhabitation in the material temple, so the Spirit of God dwelleth in you? *Bp. Hall.*

17. *If any man defile the temple of God,*] By dividing that church which is His temple, and in which one and the same Spirit dwells, into parts and factions. Or the words may be referred to the corrupting of the temple of God by filthiness of the flesh, uncleanness and fornication; or by filthiness of the spirit, that is, idolatrous practices: both which the Corinthians were guilty of. Compare chap. vi. 15—19; 2 Cor. vi. 16; vii. 1. *Dr. Whitby.*

18. — *seemeth to be wise in this world,*] That is, in the wisdom of this world. That the Corinthians were induced to eat things offered to idols in the idol temples, by men pretending to great knowledge, see chap. viii. 1, 2. Such men also introduced among them the doctrine of the lawfulness of fornication. Agreeable to this interpretation of the two last verses is the remark of the

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world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, [c] He taketh the wise in their own craftiness.

[c] Job 5. 13.

[d] Ps. 94. 11.

20 And again, [d] The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ *is* God's.

CHAP. IV.

1 *In what account the ministers ought to be had.* 7 *We have nothing which we have not received.* 9 *The apostles spectacles to the world, angels, and men,* 13 *the filth and offscouring of the world:* 15 *yet our fathers in Christ,* 16 *whom we ought to follow.*

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LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's †judgment: yea, I judge not mine own self.

† Gr. *day.*

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 [a] Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

[a] Matt. 7. 1. Rom. 2. 1.

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ancients, who say that the Apostle in the 17th verse begins to speak of him that had committed fornication, chap. v. 1; and against them who by filthy practices had corrupted their bodies, and violated the temple of the Holy Ghost. *Dr. Whitby.*

—— *let him become a fool,*] Or, embrace that Gospel and doctrine of Christ, which the world calls foolishness. *Dr. Whitby.*

19. — *He taketh the wise in their own craftiness.*] He maketh the craftiness of those, who think themselves wise, the occasion of their destruction. *Dr. Macknight.*

21. *Therefore let no man glory in men.*] So as to be induced by esteem for them to rend or divide the church, or to indulge in those vile practices which corrupt the temple of God. *Dr. Whitby.*

—— *For all things are your's;*] That is, designed by God for your service unto salvation. *Dr. Wells.*

22. — *or things present, or things to come; all are your's;*] The Apostle means, that by the direction of the providence of God, all things prosperous or adverse, whether present or future, shall be made subservient to the promoting of the virtue of believers in the present life, and of their felicity in the life to come. Among the rest, death itself is theirs, as it is the appointed means of bringing them to the vision and enjoyment of God. *Dr. Macknight.*

23. *And ye are Christ's; and Christ is God's.*] And the conclusion from hence is this, that you give not up your faith to any but Christ, that you resolve firmly to obey Him, and adhere to Him uniformly, as He resigned Himself up to the will of God, to do and to suffer whatsoever He appointed Him, in the great office of being our Mediator and Redeemer. *Dr. Hammond.*

Chap. IV. The Apostle here declares, that the Corinthians ought to respect the ministers of Christ, but that it was not for them to prefer some before others: that although he discharged his office with a good conscience, he did not think himself better than his colleagues; that the gifts, with which ministers are endowed, proceed from God; and that God alone is to judge of their fidelity. He argues with the heads of the faction, and represents their pride and vain-glory. And as the persecutions, to which he was exposed, gave some men occasion to despise him, he describes the evils which he endured, and the patience with which he suffered them, and even glories in them, that so he might induce the Corinthians to think of him as they ought, and to imitate his patience, meekness, and humility. He proposes to send Timothy to them, to give them still further assurances how constant he was to himself and them: and he threatens those who suggested that he durst not make his personal appearance amongst them. *Ostervald, Pyle.*

Ver. 1. *Let a man so account of us,* &c.] Let Christians look upon their teachers, not as masters of their faith, or men acting for themselves, and upon their own authority; but as servants employed by Christ, our common Master. But withal let them consider, how honourable a service this is, since Christ hath made them His stewards, the dispensers of His word, and other means of grace, to the rest of the family. *Dean Stanhope.*

3. *But with me it is a very small thing that I should be judged of you,*] Not that he was unconcerned, whether the Corinthians had a good esteem of him or not: the contrary is evident from the whole drift of his Epistles, in which he labours to convince them of the truth of his doctrine, and of his sincerity in the discharge of his office, and rejoiceth greatly in their affection to him, 2 Cor. vi. 13; vii. 14, 15; viii. 24. His meaning only is, that their judgment is little to him, in comparison of the final and unerring judgment of the Lord. *Dr. Whitby.*

—— *I judge not mine own self.*] I dare not rely upon my own judgment, so far as to depreciate others, and prefer myself. *Dean Stanhope.*

4. *For I know nothing by myself;* &c.] For though, I bless God, my conscience reproaches me not with any neglect or mismanagement in my office, yet I will not be bold to say, I am absolutely clear of any. Because God will make a stricter inquiry into these matters, and knows me better than I do myself. *Dean Stanhope.* See the note from Bp. Sanderson on 2 Cor. i. 12.

5. *Therefore judge nothing before the time,*] Suspend such censures of your teachers, and do not anticipate the judgment of God. *Dean Stanhope.* The Apostle does not mean to condemn all judgment, civil or ecclesiastical, of any person's deeds or words; or bid us suspend our judgment of things occurring to our senses, till the day of judgment: but only forbids our censures of things uncertain, of which no righteous judgment can be passed, because we cannot be certain of the truth of that judgment, and of things, of which it belongs not to us to judge. *Dr. Whitby.* This is one of those general expressions, of which there are a great number in Scripture, that must be limited by the subject to which they are applied. *Dr. Macknight.*

—— *the Lord*] That is, the Lord Jesus Christ. This is a strong proof of the divinity of our blessed Saviour. He that has knowledge of the heart, of the secrets of the hearts of all men, and has all these subject to His judgment, is undoubtedly God. See 1 Kings viii. 39; 1 Chron. xxviii. 9; Jer. xvii. 10. But Christ ascribes all this knowledge to Himself, Rev. ii. 23. Therefore He is essentially and really God. *Burkitt, Dr. Whitby.*

—— *then shall every man have praise of God.*] Those, who have discharged their stewardship fairly and honestly, shall be rewarded by their own Master and proper Judge, the just and

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6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

† Gr. *distinguisheth thee?*

7 For who †maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it,* why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

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9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a †spectacle unto the world, and to angels, and to men.

† Gr. *theatre.*

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 [b] And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

[b] Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.

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all-seeing God. *Dean Stanhope.* As they that deserve shall have blame, so every man, that hath done well, shall be by God justified and commended. *Dr. Hammond.*

6. — *these things,* — *I have in a figure transferred* &c.] I have thus said in the persons of myself and Apollos, to give you, under that figure, a general rule how to demean yourselves to any other ministers of the Gospel. *Dr. Hammond.* The Apostle appears to refer to what he had said, chap. iii. 5—8. *Dr. Whitby.*

—— *above that which is written,*] That is, above the directions here given. *Dr. Hammond.* Or, as it has been explained in something of a different sense, above what Scripture warrants. *Dr. Doddridge.*

7. *For who maketh thee to differ from another?* &c.] As if the Apostle had said, Who is it that maketh one minister to differ from and excel another? Is it not God? If so, then let those ministers, who have received the greatest gifts from God, whom the inspiration of the Almighty hath made most wise and understanding, be most humble themselves; and let none take occasion from thence to despise others who have received less. *Burkitt.* The Apostle is manifestly speaking here of those gifts of the Spirit, which were immediately infused without human industry, and were dispensed by God and by His Spirit, according to His good pleasure, chap. iii. 5; xii. 11. But it cannot be hence argued, that no man doth any thing to make himself differ from another, in any virtue or in any pious dispositions, in which we are continually exhorted to excel, and in which we differ from one another, as by God's grace preventing and exciting us, so by our faculties cooperating with that grace. *Dr. Whitby.*

According to the judgment of the most learned expositors, the Apostle speaks here, not of sanctifying, but of edifying grace: that is, such as was given to the teachers, not so much for the private good of themselves, as for the benefit of the Church, as appears chap. iii. 5. The ministers of the Church being then qualified for their work by miracle, the Apostle justly checks their arrogance for glorying in such gifts, as were not acquired by their own study and industry, but inspired into them immediately of the Holy Ghost: which abilities therefore were not rewardable nor commendable in them that had them, as to the manner of possession, chap. ix. 16, 17; Gal. i. 11, 12; but only so far forth as they did employ and improve them for the edification of the church. *Bp. Womack.*

8. *Now ye are full, now ye are rich,* &c.] In these words the Apostle ironically rebukes the overweening opinion, which the Corinthians had of their present attainments and spiritual perfections. As if he had said, Now you think yourselves so full and rich in all kinds of knowledge, that you despise your spiritual fathers, who first converted you to the faith. *Burkitt.*

—— *full,* — *rich,*] "Full" of secular wisdom; "rich" both in wealth and in spiritual gifts, chap. xiv. 26. All the ancient commentators having noticed in their prefaces to this Epistle, that Corinth was a city, which abounded in wealth, and was full of rhetoricians and philosophers, and that hence arose their disorders, pride, and vain-glory, as well as from their gifts; the text appears to require this twofold interpretation. *Dr. Whitby.*

—— *I would to God ye did reign,*] I wish with all my heart your happiness were real, that we might be sharers in it: but verily I fear that you are only puffed up with false notions, and that ye have little, except in conceit. *Burkitt.*

9. — *us the apostles last, as it were appointed to death:*] This is an allusion to the Roman theatrical spectacles. From a passage of Seneca's Epistles, quoted by Dr. Whitby, it appears, that in the morning those combatants, to whom was given a chance of escaping with their lives, fought with the wild beasts armed. But in the afternoon the gladiators fought naked; and he who escaped was only reserved for slaughter to another day: so that they might well be called persons "appointed to death." By comparing the Apostles to these devoted persons, St. Paul has given us a strong and affecting picture of the dangers which the Apostles encountered in the course of their ministry: dangers, which at length proved fatal to the majority of them. *Dr. Macknight.*

The design of Providence was, that hereby the world, to whom the Apostles preached the Gospel, might be fully convinced of their sincerity in the preaching of it; that they sought not themselves, or their own ease and advantage, but were content for the propagation of the Gospel, of which they were ministers, to endure the greatest inconveniences, necessities, and extremities. This was sufficient to satisfy all sober and reasonable persons that they had no design of their own, that their only aim was the advancement of that truth, which, with so great a loss and hazard to themselves, they constantly published to the world. *Bp. Bull.*

10. *We are fools for Christ's sake,* &c.] We are vile and despised for doing our duty, the exercise of our apostolical office; but you forsooth are very wise men, deeply learned in the doctrine of Christ, &c. *Dr. Hammond.* In this verse the Apostle repeats ironically the things which his enemies at Corinth said of him. And in the same spirit of irony he attributes to them the contrary qualities. *Dr. Macknight.*

11. — *are naked,*] Not strictly so, but ill clothed. *Bp. Pearce.*

12. *And labour, working with our own hands:*] The Apostles, whose whole lives were dedicated to preaching the Gospel of Christ, yet were not elevated above the common relations, they did not undervalue the common duties, of life. The very reverse: they frequently recalled men to observe, but never encouraged them to neglect, such duties; they never exhorted them to abandon business or industry; and to retire to the cave or the desert for the purpose of indulging indolence or spiritual pride beneath the mask of devotion, and thus becoming a burden to others for their support, without contributing any thing to the general good. We observe in their conduct no unnecessary austerities, no self-inflicted sufferings, no habitual melancholy; not even in St. Paul, whose conduct is more particularly detailed, and whose remorse for having persecuted the church of Christ had made the deepest impression on his soul: even he did not attempt to atone for his

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13 [c] Being defamed, we intreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day.

[c] Matt. 5. 44.

14 I write not these things to shame you, but as my beloved sons I warn *you.*

15 For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

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18 Now some are puffed up, as though I would not come to you.

19 [d] But I will come to you shortly, [e] if the Lord will, and will know, not the speech of them which are puffed up, but the power.

[d] Acts 19. 21. [e] Jam. 4. 15.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

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offence by solitude and penance, but by indefatigable activity in the service of that Christ whom he had persecuted: this was sincerity, not enthusiasm. Impostors would not adhere to a religion attended with such difficulties as are here enumerated; see ver. 9—12; enthusiasts would not endeavour to exhibit an example of active, humble industry, even in the midst of the most severe persecutions, and most important religious engagements. The conduct, as well as the language, of the Apostle bespeaks "truth and soberness." *Dr. Graves.*

13. — *as the filth of the earth,*] When a city was under any great calamity, the heathens used to choose out some very base, vile, and sordid person, whom they burnt in a ditch, and cast the ashes with imprecations into the sea, for the purification of the city. This is what is meant by "the filth" of the world: and "the offscouring of all things" appears to be another expression for the same thing; namely, the vilest refuse creature in a city, such as used to be the expiation in a publick calamity: or else it signifies the dirt and filth which scavengers rake together in the street, and carry to the dunghil. *Dr. Hammond, Burkitt.*

We may observe here the several kinds of sufferings to which the holy Apostles were exposed: hunger and want, poverty and reproach, persecution and death. They suffered in their bodies by hunger, and nakedness, and stripes: in their names by scandals and reproaches, being accounted "the filth of the earth and the offscouring of all things." Nor was it only at their first entrance on the apostolical office that they met with this usage; but all along, from the first hour that they began to preach the Gospel, "even unto this present hour," saith St. Paul. The manner too, in which they supported this burden of reproach, disgrace, and persecution, is not less remarkable. "Being reviled, they blessed" the persons that were thus injurious to them. "Being persecuted, they suffered it" patiently. "Being defamed, they intreated" God to pity and pardon their calumniators. Such was the vile esteem which the world had for the holy Apostles and messengers of Christ! such was their humility, their meekness, and patience under it! *Burkitt.*

The Apostles of the Lord were examples of fervent zeal for the welfare of mankind, of an inoffensive behaviour, of disinterestedness and self-denial, of indefatigable industry, of the most extensive charity, of patience, and courage, and constancy, and of a regular practice of all that they taught. To be a good Christian at that time was to be an example of well-tried virtue, of true wisdom and consummate fortitude; for he surely deserves the name of a great and a good man, who serves God, and is a friend to mankind, and receives the most ungrateful returns from the world, and endures them with a composed and calm mind, who dares look scorn and infamy and death in the face, who can stand forth unmoved and patiently bear to be derided as a fool and an idiot, to be pointed at for a madman and an enthusiast, to be reviled as an atheist and an enemy to all righteousness, to be punished as a robber and a murderer. He who can pass through these trials is a conqueror indeed; and what the world calls courage, scarcely deserves that name when compared to this behaviour.

This constant and pious greatness of soul under the most trying and afflicting circumstances, was one of the means by which Christianity was propagated. The example of the person who is humble in adversity, who places his whole trust in God when God seems to forsake him, this example preaches the Gospel more effectually than the most ingenious and learned discourses, and inclines others to say, Surely that faith must be rational and well-grounded, which produces such noble effects; and that religion must have God for its author, which can support the mind under all difficulties and pressures. *Dr. Jortin.*

14. *I write not these things to shame you,*] For having increased my sufferings by the calumnies you have uttered against me. In this apology for mentioning his sufferings, the Apostle hath shewn admirable prudence and the greatest goodness of heart. *Dr. Macknight.*

—— *as my beloved sons I warn you.*] Out of the affections of a father I advise and admonish you to behave yourselves more like dutiful children towards me. *Drs. Hammond* and *Whitby.*

15. — *I have begotten you through the gospel.*] That is, converted you to Christianity. *Dr. Wells.*

16. — *be ye followers of me.*] Your spiritual father, adhering to those doctrines which I taught you. *Dr. Wells.*

St. Paul here, ver. 8—16, by giving an account of his own carriage, gently rebukes them for following men of a different character, and exhorts them to be followers of himself. *Locke.*

17. — *Timotheus, — my beloved son, and faithful in the Lord,*] Whom I converted to the faith, and one who hath long associated with me, and done me faithful service in propagating the Gospel. *Dr. Hammond.*

—— *who shall bring you into remembrance of my ways* &c.] Who therefore exactly knowing my whole course of Christian doctrine, may be your remembrancer, and tell you what is my doctrine and practice in every church, where I come to confirm them. *Dr. Hammond.*

18. — *as though I would not come to you.*] As not being able to defend myself against my opposers. *Dr. Wells.*

It appears from 2 Cor. i. 15—18, that St. Paul had not only intended, but even promised them a visit before, but had not been able to execute his intention. And this seeming breach of his word, and the delay of his visit, had with some, who were evil affected towards him, given birth to a suggestion, that he would come no more to Corinth. *Archdeacon Paley.*

19. — *not the speech — but the power.*] Not their eloquence, but the spiritual authority which attends their preaching. *Dr. Whitby.* What miraculous gifts of the Holy Ghost are in them. *Dr. Wells.*

20. *For the kingdom of God is not in word, but in power.*] The Gospel is not propagated by a fluent tongue and eloquent discourse, but by the miraculous operations of the Holy Ghost. *Dr. Wells.* It is propagated, saith Theophylact, 'by miracles done by the power of the Spirit.' *Dr. Whitby.*

21. — *with a rod,*] With a rod of censure to correct your exorbitances. *Bp. Hall.* That the Apostles had the power of inflicting temporal punishments on the persons of some, who op-

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CHAP. V.

1 *The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shamed and avoided.*

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

[a] Col. 2. 5. 3 [a] For I verily, as absent in body, but present in spirit, have ‖judged already, as though I were present, *concerning* him that hath so done this deed,

‖ Or, *determined.*

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

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[b] 1 Tim. 1. 20. 5 [b] To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that [c] a little leaven leaveneth the whole lump?

[c] Gal. 5. 9.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover ‖is sacrificed for us:

‖ Or, *is slain.*

8 Therefore let us keep ‖ the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

‖ Or. *holyday.*

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posed the progress, or notoriously violated the rules, of the Gospel, is the opinion of all the ancient commentators, who instance in the death inflicted by St. Peter on Ananias and Sapphira, Acts v. 5, 10; the blindness inflicted by St. Paul on Elymas, chap. xiii. 11; the delivery of Hymeneus and Alexander, and of the incestuous person, unto Satan, 1 Tim. i. 20; 1 Cor. v. 5; that their bodies might be chastised with some disease. And so they interpret these words, "shall I come unto you with a rod?" that is, with punishments and chastisements? This sense is confirmed by the words of the Apostle, 2 Cor. xiii. 10. Opposed to this power of inflicting chastisements is "the spirit of meekness" that follows; namely, mercifulness in withholding punishment on sight of their speedy reformation, which by his present threatenings he desires and hopes to produce, before he comes to them personally. *Drs. Whitby* and *Hammond.*

Chap. V. St. Paul reproves the Corinthians for suffering among them an incestuous person, and he delivers him unto Satan, that is to say, to be afflicted in his body by Satan, which was an extraordinary punishment which the Apostles had power to inflict. He represents to them by the comparison of leaven, that it is very dangerous to suffer notorious sinners in the church, since they infect and corrupt others. And lastly he orders the Corinthians to cut off from among them, by excommunication, those that are impure, and all such as live in a scandalous manner, and not to consider them as brethren or members of the church. *Ostervald.*

Ver. 1. — *fornication*] The original word denotes all kinds of uncleanness. It here signifies incest joined with adultery, the woman's husband being still living, as appears from 2 Cor. vii. 12. *Dr. Macknight.*

—— *not so much as named among the Gentiles,*] Not countenanced among civilized heathens, but forbidden by their laws. Cicero calls it 'an unheard of wickedness.' *Dr. Whitby.*

2. *And ye are puffed up,*] Partly with pride of their own gifts, partly with vain-glory on acount of their admired teachers. *Burkitt.*

—— *might be taken away from among you.*] That is, be excommunicated, or turned out of your church. *Dr. Wells.*

3. — *present in spirit,*] See the notes on the next verse, particularly Dr. Whitby's.

—— *have judged already,*] Have already passed sentence on him that hath thus offended. The sentence is contained in the two following verses. *Dr. Hammond.*

4. *In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit,*] That in a publick assembly gathered in the name of our Lord Jesus Christ, in which assembly you are to suppose me present among you. *Dr. Hammond.* Or, in which assembly I will in my desire, and consent, and approbation, be present with you. *Bp. Hall.*

—— *with the power of our Lord Jesus Christ,*] Committed ordinarily to His church, so far as to excommunicate; and extraordinarily to His Apostles, so far as in a miraculous manner to give the devil power over the body of the excommunicated person. *Dr. Wells.*

Among the powers of Christ which attended the preaching of the Gospel this was one, of delivering men for their offences up to Satan, to inflict corporal punishments on them for the destruction of the flesh. This power seems to have been peculiar to the Apostles; and therefore St. Paul here prescribes the doing of it, the authority or power of his spirit being present with the Corinthians. *Dr. Whitby.*

5. — *that the spirit may be saved* &c.] That the disease may be a means to bring him to a sense of his sin, and to reformation, and so to salvation also. *Dr Hammond.*

6. *Your glorying is not good.*] Ye Corinthians have no reason to pride yourselves, and to boast and glory of your estate, while ye have such foul sins among you. *Bp. Hall.*

—— *a little leaven leaveneth the whole lump?*] So such a member, continued among you, will defile your whole body or society of Christians. *Burkitt.*

7. *Purge out therefore the old leaven,* &c.] The Apostle pursues the similitude of leaven in allusion to the Jewish custom, before the celebration of the passover, when the people were commanded to cast all leaven out of their houses upon penalty of being cut off from the congregation of Israel. *Burkitt.*

—— *as ye are unleavened.*] That is, forasmuch as your Christianity obliges you so to be. *Dr. Whitby.* The end of Christianity was to call them from their former wicked courses to newness or holiness of life. This was the spiritual meaning of the command in the Mosaick law, concerning the keeping of the passover with unleavened bread. And as Christ is "our Passover," represented by the paschal lamb under the law, and as such "is sacrificed," the Apostle therefore exhorts the Corinthians to adhere to the true spiritual meaning of the commandment, and to "keep the feast" of the Christian passover, not only by putting away from themselves all sinful practices, and following after sincere and true piety; but also by putting out of the communion of the church every vicious wicked person, and retaining amongst them those only who were free from any mixture of false and impious doctrines, and embraced the truth of the Gospel, which he had taught. *Dr. Wells.*

The great virtue and efficacy of the sacrifice of Christ was plainly signified by the Jewish passover, wherein the lamb was slain, and the sinner did escape and was passed by. In allusion to this St. Paul makes no scruple to call Christ "our Passover," or Paschal Lamb, who was slain that we might escape. "Christ our Passover is slain (or offered) for us:" that is, He, by the gra-

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9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAP. VI.

1 *The Corinthians must not vex their brethren, in going to law with them:* 6 *especially under infidels.* 9 *The unrighteous shall not inherit the kingdom of God.* 15 *Our bodies are the members of Christ,* 19 *and temples of the Holy Ghost.* 16, 17 *They must not therefore be defiled.*

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DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault

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cious appointment of God, was substituted to suffer in our stead, all that which the paschal lamb was supposed to suffer for the sinner. *Abp. Tillotson.*

9. *I wrote unto you in an epistle,*] Some learned men have thought from this passage, that St. Paul wrote an epistle to the Corinthians before he wrote this. It is certain that no such epistle is quoted or alluded to by any ancient author now extant; and therefore others have supposed, what seems more probable, that in this passage St. Paul referred to the former part of this Epistle. *Bp. Tomline.*

10. *Yet not altogether with the fornicators of this world,*] Yet I did not intend to require you to avoid the company of heathenish fornicators, or of covetous, or oppressive, or idolatrous heathens: for then ye must go out of the world. *Bp. Hall.*

—— *then must ye needs go out of the world.*] Ye must depart out of their cities. *Dr. Hammond.*

11. — *that is called a brother*] Professing himself a Christian. *Dr. Wells.*

—— *with such an one no not to eat.*] Not to admit him to their own table, much less to that of Christ. *Burkitt, Dr. Hammond.*

Were we to observe this rule with strictness, now that all the world around us are become Christians, we should be obliged to go out of the world. Nevertheless, as Dr. Wall observes, the main sense of it is an everlasting rule: that a conscientious Christian should choose, as far as he can, the company, intercourse, and familiarity of good men, and such as fear God; and avoid, as far as his necessary affairs will permit, the conversation and fellowship of such as St. Paul here describes. This is a thing (whatsoever decay there be of publick discipline) in each particular Christian's power. *Dr Macknight.*

12. *For what have I to do to judge them also that are without?* &c.] As if the Apostle had said, My jurisdiction extendeth not to heathens; I have nothing to do with judging and censuring "them that are without" the church: but such as are "within" the pale of the church, your own members, who own your jurisdiction, these you have an undoubted right and power to judge, leaving the other to the judgment of God. Therefore I advise, nay, charge you, to "put away from yourselves that wicked (incestuous) person," by excommunicating him and banishing him from your communion. *Burkitt.* The Apostle appears to have written these two verses, to shew the Corinthians the reason, why, after commanding them to pass so severe a sentence on the man, he said nothing concerning the woman, who was guilty with him. She appears not to have owned the Christian faith; and so not to have fallen under the discipline of the church: he leaves her therefore, together with other heathens, to the sentence of God, the Governour and Judge of all. *Drs. Macknight* and *Whitby.*

Chap. VI. The Apostle reproves the Corinthians for having recourse to heathen judges and magistrates to determine their lawsuits. He adds upon this occasion, that those who wrong their neighbours shall not enter into the kingdom of heaven, any more than those who are guilty of impurity, and other crimes which he here mentions. He exhorts the Corinthians to pay great regard to the edification of their brethren, in use of things indifferent and lawful; but above all to avoid impurity, proving by several arguments, that this is by no means a matter of indifference, but in itself evil, and utterly inconsistent with the profession of Christianity. *Ostervald.*

Ver. 1. — *a matter*] An action or suit. *Dr. Hammond.*

—— *before the unjust, and not before the saints?*] Before the heathen magistrate, and not let the matter be decided by your fellow-Christians? *Dr. Wells.* The heathens are called "unjust" or "unrighteous," in the same sense that Christians are called "saints" or "holy." For as the latter were called "saints" on account, not of the real sanctity of their manners, but of their professed faith; so the former were called "unrighteous," on account of their idolatry and unbelief, ver. 6, although many of them were remarkable for their regard to justice and to all the duties of morality. *Dr. Macknight, Bp. Pearce.*

2, 3. *Do ye not know* &c.] What particular judgment is here meant, it is not easy to assign or determine.

In the 2d verse of this chapter he probably refers to Dan. vii. 27; and in the 3d verse he is thought by some to refer to our Saviour's words, John xii. 31; and xvi. 11. *Dr. Wells.*

4. *If then ye have judgments of things pertaining to this life,* &c.] Whenever therefore you have any debate about matters of right between man and man, which the parties cannot agree upon, if you do not think fit to trust your church governours with it, refer it to an arbitration of two or three of even the meanest of your Christian brethren. *Pyle.* Refer it to the meanest and simplest Christians, or even set them in the tribunal, rather than carry your controversy before the Gentile courts. *Dr. Hammond.*

7. *Now therefore there is utterly a fault among you,* &c.] It is not so well that you go to law at all: it were the part of a more excellent magnanimous Christian spirit, to be content to lose somewhat of his own, to bear some injuries, rather than to go to law upon every trespass. *Dr. Hammond.*

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among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

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12 All things are lawful unto me, but all things are not ‖ expedient: all things are lawful for me, but I will not be brought under the power of any.

‖ Or, *profitable.*

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take

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8. *Nay, ye do wrong, and defraud,* &c.] But some of you are so far from this excellent Christian temper, that you are ready to injure others, even your fellow Christians. *Dr. Hammond.*

Some persons have condemned lawsuits as forbidden by the Gospel, and support their opinion by this passage of St. Paul. But we must so interpret the direction of the Apostle, as to reconcile it at least with his own practice. Now he often put himself under the protection of the Roman law, and claimed his privilege as a Roman citizen, and pleaded his cause before Pagan magistrates, and appealed to Cesar, to escape the hands of his wicked countrymen. When St. Paul gave this direction to the Corinthians, they, as well as other Christian societies, lived in Pagan cities, under Pagan governments, by which they were sometimes indulged with connivance and toleration, at other times hated, oppressed, and persecuted. He therefore doth not forbid them to go to law with unbelievers, and to appeal to Pagan courts of judicature; if they were grievously injured and defrauded by such persons. But he forbids them to go to law with one another, and to carry their causes to those Pagan tribunals, which would be a disgrace to them, and bring an evil report upon the religion which they professed. He exhorts them, instead of having recourse to such scandalous methods, to refer all their differences to arbitrators or judges chosen out of their own body, and to submit to their determinations. Now in these days, and in countries where Christianity is established, and the church and the state constitute one and the same community, the Apostle's direction, together with the reasons by which he supports it, no longer holds good; and all that can fairly be collected from it is, that Christians should avoid litigations as far as they possibly can, and bear with some inconvenience and detriment rather than have recourse to the laws. *Dr. Jortin.*

9. *Know ye not that the unrighteous* &c.] As if he had said, Is it possible you should be ignorant of so great a truth as this, so often and so plainly taught you by the Gospel of Christ? Certainly if you know not this, you know nothing in Christianity. God is infinitely good and merciful, and it is out of that infinite goodness and mercy, that He bestows the gift of eternal life upon any man: but God is also infinitely wise, and righteous, and holy; and therefore He will not, I think I may say He cannot, confer the rich donative upon any unrighteous or unholy person. St. Paul here seems to count it strange, that any man, who had been taught the truth as it is in Jesus, should either not know, or not believe, or not consider this. *Bp. Bull.*

11. *And such were some of you:*] Such sins as these were ordinary among you in the time of your heathen state: but now you have given up your names to Christianity, which denounceth judgment against all those: your baptism is a renouncing of them all; your sanctification by the Spirit directly contrary to it; your justification by what Christ hath suffered and done for you, utterly incompatible with such impurities and iniquities. *Dr. Hammond.* "Ye are washed," that is, your former sins are washed away or forgiven at your baptism: "but ye are sanctified," that is, made saints or members of Christ's church, and as such ought now to follow after holiness and purity of life: "but ye are justified," that is, put into a state of justification. *Dr. Wells.*

Here having been washed in Christ's name doth, in congruity with what is said in other places, denote baptism in His name; being sanctified and justified do express the first benefits accompanying that baptism. And indeed, wherever a general remission of sins, or a full sanctification, or consecration, and justification of men's persons in God's sight, are mentioned; that remission of sins, that separation, or dedication unto God's service, that reception into grace, which are consigned in baptism, are I conceive understood; there being no other season or occasion, wherein ordinarily and visibly God doth exhibit those benefits. *Dr. Isaac Barrow.*

12. *All things are lawful unto me,* &c.] The Apostle still proceeds in the reprehensory part of his epistle, and begins here to reprove the growing heresy of those who allowed the eating of things sacrificed to idols, and fornication, as things indifferent. He here grants, that all indifferent things are "lawful," and may be used, first, when they are expedient, that is, when they may be used without hurting ourselves or others; and secondly, when they do not get such a dominion over us, as to enslave us to an intemperate and immoderate use of them. *Burkitt.*

13. *Meats for the belly,* &c.] Meats are ordained for the belly, and the belly is at present ordained for the reception of meats: but as God will destroy meats, so will He destroy the belly also, as to the use it now hath: for in the resurrection men shall neither hunger nor thirst any more. *Burkitt.* The Apostle's argument is, that in the next life, which is a spiritual life, the desire of meat shall be taken away; and therefore even here we should keep the flesh in due subordination to the spirit. *Dr. Hammond.*

—— *Now the body is not for fornication,* &c.] From this verse to the end of the chapter, the Apostle labours by sundry arguments to convince the Corinthians of the exceeding sinfulness of the sin of fornication, partly because they reckoned it among indifferent things, and also because, before their conversion to Christianity, they were notoriously addicted to this sin. *Burkitt.*

—— *but for the Lord;* &c.] The body is not to be prostituted to lust, but to be consecrated to the Lord; and the Lord challenges the members of the body to be the property of Himself, who is their head. *Bp. Hall.* And who is the benefactor of our bodies as well as of our souls. *Burkitt.*

14. — *and will also raise up us*] Since therefore our bodies are to be raised, and to be fashioned like unto Christ's glorious body, they ought not to be defiled with lust here on earth. *Burkitt.*

15. — *your bodies*] As ye are Christians, "are the members of Christ," who is your head? 1 Cor. xii. 12, 27. *Drs. Wells* and *Whitby.* By reason of that perfect union, which is betwixt Christ and His Church, your bodies are the members of the mystical body of Christ. *Bp. Hall.*

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the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAP. VII.

2 He treateth of marriage, 4 shewing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

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2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command,

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17. *But he that is joined unto the Lord*] That is, he that keeps close to Christ's commandments, and so cleaves to Him, Deut. x. 20, hath a spiritual union with Him. *Dr. Hammond.* He is "one spirit" with Him, as being partaker of His Spirit; for by one Spirit we Christians are all united to this Head, Rom. viii. 11; 1 Cor. xii. 13. *Dr. Whitby.*

18. — *Every sin that a man doeth*] That is, every other sin, "is without" any proper debasement of "the body," and debases only the soul: "but he that committeth fornication sinneth against his own body," as well as against his soul, by debasing his body, and degrading it from its proper dignity and honour; making that the member of an harlot which was made to be a member of Christ. *Dr. Wells, Burkitt.*

19. — *your body is the temple of the Holy Ghost*] Two things concur to make up the notion of a temple. The Divinity dwells in it, and it is dedicated and consecrated to His use. And because the Holy Ghost dwells in the bodies of Christians, and they are appropriated to His use and service, therefore they are called His temple. Excellent is the inference of Tertullian, that 'since all Christians are become the temple of God, by virtue of His Holy Spirit sent into their hearts, and consecrating their bodies to His service, we should make chastity the keeper of this sacred house, and suffer nothing unclean or profane to enter into it, lest that God, who dwelleth in it, being offended, should desert His habitation thus defiled.' *Dr. Whitby.*

20. *For ye are bought with a price:*] Even the precious blood of Christ. *Dr. Whitby.* This price makes purchase of our bodies as well as of our souls, and so leaves us not at liberty to dispose of them as we please, but engages us to serve and glorify God in both. *Dr. Hammond.*

Chap. VII. The Apostle, having finished the reprehensory part of his Epistle, proceeds to resolve divers cases of conscience, about which the Corinthians had written to him; particularly concerning marriage: not about the lawfulness of marriage, for that was not in dispute; but about the expediency of it at that time, whether it were advisable in that afflicted state of the church. *Burkitt.*

Ver. 1. — *It is good for a man not to touch a woman.*] The meaning of the Apostle is, that a single life was more agreeable to the actual necessity, more convenient in regard to the then persecuted state of the church, as being a condition less distracted with cares and less troubled with business. *Burkitt.*

2. — *let every man*] Who hath not the gift of continency. *Dr. Wells.* It is to be observed here, that the Apostle's expression is general, "every man," and "every woman:" he excepts against no particular orders of persons, as is done by the church of Rome; but every one is permitted, nay, for avoiding fornication is commanded, to marry. It is to be observed further, that by the direction for "every man to have his own wife, and every woman her own husband," polygamy, or the sin of having either more wives or more husbands at the same time than one, is here forbidden. *Burkitt.*

3. *Let the husband render unto the wife due benevolence:*] Let them on all occasions be ready mutually to oblige, and consult the happiness of each other. And let them not imagine that there is any perfection in living separate from each other, as if they were in a state of celibacy. *Dr. Doddridge.*

5. — *for your incontinency.*] Or, 'by reason of your not being able to contain.' *Dr. Hammond.*

6. *But I speak this*] Namely, which I am now about to say, "by permission," and do "not of commandment" of the Lord enjoin abstinence from marriage, ver. 25. *Dr. Whitby.* See the notes on ver. 12, and 25.

7. — *that all men were even as I myself.*] That all Christians could as easily live a single life in present circumstances, and exercise as resolute a command over their natural desires. Common sense requires us thus to limit the expression: for it would be a most flagrant absurdity to suppose that St. Paul wished marriage might entirely cease. *Dr. Doddridge.*

8. — *the unmarried*] Those who were so at the time of writing: widowers, and so properly joined with widows. *Bp. Pearce.*

Anno DOMINI 59. *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us † to peace.

† Gr. *in peace.*

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? Anno DOMINI 59.

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's † freeman: likewise also he that is called, *being* free, is Christ's servant. † Gr. *made free.*

23 Ye are bought with a price; be not ye the servants of men.

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10. — *not I,*] Only, "but the Lord" also, Matt. xix. 6, 9. *Dr. Whitby.*

12. *But to the rest speak I, not the Lord:*] But to the rest, that are unequally matched with infidels, I speak as an Apostle of Christ; having otherwise no express charge for it, either in the law or in the words of Christ. *Bp. Hall.* St. Paul does not say this to intimate, that this direction was given by him, only as a man using his natural reason: but to signify, that our Lord, in His discourse touching divorce, had not decided the case of the marriage of a believer with an infidel, but had left this to the decision of the Apostles, by the assistance of the Holy Ghost, who was promised to lead them into all truth. *Dr. Whitby.*

14. — *is sanctified by the wife,*] Or, because of the wife: that is, by becoming one flesh with the believing wife, he is to be reputed as sanctified, so far as relates to conjugal duties. *Drs. Whitby* and *Wells.*

—— *else were your children unclean; but now are they holy.*] That is, otherwise such children among you, as are born of one believing and one unbelieving parent, would be "unclean," or heathens in the sight of God: "but now" under the Gospel, they are esteemed for the sake of the believing parent as "holy;" or, as having by birth a title to be admitted into covenant with God; and so they are to be admitted into the Christian church by baptism, the outward rite appointed by God for admitting members into His church. *Drs. Wells* and *Whitby, Burkitt.*

15. — *A brother or a sister is not under bondage in such cases:*] A believer is not hereupon to be held in bondage to an unbelieving wife or husband, in case of the unbelieving party renouncing matrimonial society with the believer. *Bp. Hall.*

—— *but God hath called us to peace.*] The words may be taken as a caution, intimating that notwithstanding the foregoing indulgence, it is above all things to be remembered, that the believing party is to do the utmost that is consistent with Christianity, in order to live peaceably with the other. *Dr. Wells.*

17. *But as God hath distributed to every man,* &c.] But whatever the success of that may be, let me desire every Christian to continue contentedly in that state, condition, and relation, wherein he was at his first conversion: and not think that Christianity dissolves his obligation to any natural or civil duties. *Pyle.*

18. — *let him not become uncircumcised.*] Let not the native Jew affect the state of him, who was born a Gentile: nor the native Gentile that of him, who was born a Jew. *Burkitt.*

19. *Circumcision is nothing,* &c.] For such outward things, on either side, are no part of Christianity, but the observation of the precepts of Christ is all in all. See Gal. v. 6; vi. 15. *Dr. Hammond.* That is, nothing now available to salvation, nothing that renders persons more or less acceptable in the sight of God; but the keeping of the commandments of God, this is all in all: for God regards, not men's outward conditions, but obedience to His commandments. *Burkitt.*

20. *Let every man abide* &c.] So again, for your civil relations in particular: let every one remain in the state, in which his Christianity found him. *Pyle.*

It is plain from what immediately follows, that this is not an absolute command, but only signifies, that a man should not think himself discharged, by the privilege of his Christian state, from any ties or obligations, in which he was, as a member of civil society. Still it was lawful for Christians, as well as others, to change, in cases where it would have been lawful for them to change supposing that they had not become Christians. *Locke.*

21. — *being a servant?*] Or slave. The condition of slaves, according to the laws and customs of the Romans, was truly wretched and deplorable: far different from that of Hebrew servants among the Jews. A knowledge of the legal state of these unhappy persons under the Roman government, better enables us to enter into the full meaning and spirit of several passages of the New Testament, particularly in the Epistles of St. Paul. *Parkhurst.* The Apostle could not in stronger terms express his deep conviction of the small importance of human distinctions, than when speaking of what seems to great and generous minds the most miserable lot, even that of a slave, he says, "Care not for it." *Dr. Doddridge.*

22. — *he that is called in the Lord,* &c.] Though he be a slave to man, yet, as a Christian, he is Christ's freeman, John viii. 36, in the most honourable sense of true freedom: and the Christian, who is no man's slave, is yet a servant, and owes an absolute obedience to Christ, our common Lord and Master. *Pyle.*

23. *Ye are bought with a price;* &c.] Ye are bought to a holy freedom by the precious ransom of the blood of Christ. And therefore, if ye may be outwardly free, do not sell yourselves to the servitude of men; or, if ye be bondmen or servants, yet be not so the slaves of men, as for their sakes to do that which is unworthy of your Christian profession. *Bp. Hall.*

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24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present ‖ distress, *I say*, that *it is* good for a man so to be.

‖ Or, *necessity,*

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* for the fashion of this world passeth away. Anno DOMINI 59.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if

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Slaves were bought and sold in the market, as cattle are; and so by the price paid, there was a property acquired in them. This, therefore, is a reason for what he advised that they should not be slaves to men, because Christ had paid a price for them, and they belonged to Him. The slavery he speaks of is civil slavery, which he makes use of here to convince the Corinthians, that the civil ties of marriage were not dissolved by a man's becoming a Christian, since slavery itself was not; and in general, in the next verse he tells them, that nothing in any man's civil estate, or rights, is altered by his becoming a Christian. *Locke.*

25. *Now concerning virgins*] That is, such of either sex as have never yet been married. *Dr. Wells.*

—— *as one that hath obtained mercy*] As I am an Apostle of Christ, and one that hath obtained this mercy of the Lord to be faithful in the place wherein He set me: (*Bp. Hall:*) and on whose judgment you may rely in the matter. *Dr. Wells.*

This, saith the Apostle, is all that is required of a minister of God, and steward of His mysteries, that he be found faithful in administering the grace of his apostleship, chap. iv. 1, 2. And this fidelity was still attended with the power of Christ assisting the Apostles, as appears from these words, "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry," 1 Tim. i. 12. So that this phrase doth not imply, as some imagine, that the Apostle had only an ordinary assistance in this advice, such as any pious skilful pastor may still expect. *Dr. Whitby.*

26. — *for the present distress,*] Considering the many and terrible persecutions, to which the church was then daily subject. *Pyle.* From the expression here it is evident that this judgment of the Apostle cannot relate to the peaceable times of the church. *Dr. Whitby.*

—— *for a man*] Or woman. The original word signifies the whole species, both male and female. *Bp. Pearce.*

28. — *Nevertheless such shall have trouble in the flesh:*] Only in such times as these the married state is likely to be fullest of trouble. *Dr. Hammond.*

29. *But this I say, brethren, the time is short:* &c.] This may have been said out of a prophetical foresight of the approaching persecution under Nero. *Locke.* Or, it may be taken generally, as if he had said, Let all persons, whether married or unmarried, consider that the time of this life is short and transitory; it is therefore true spiritual wisdom to look upon outward comforts and gratifications as they will shortly be: to be moderate in the enjoyment of them; not to be too much affected when we have them, or too much afflicted when we want them. *Burkitt.*

32. *But I would have you without carefulness.*] St. Paul here gives as a reason for his observations concerning an unmarried state being preferable to a married one, that "he would have them without carefulness," that is, free from those greater cares of the world that attend a married life. *Dr. Wells.*

35. — *not that I may cast a snare upon you,*] Not that I would force upon you a necessity of containing, and thereby cast a snare upon your consciences. *Bp. Hall.*

—— *but for that which is comely,*] Or most suitable to your profession of Christianity. *Dr. Wells.* This seems to intimate that they were now in circumstances, in which God did, as it were, exact a peculiar severity from all their thoughts; and that it was a time to think of the trials of martyrdom, rather than the endearment of human affections. *Dr. Doddridge.*

The reasons advanced by the Apostle for preferring the single to the married state are, that unmarried persons of both sexes have more leisure than the married, to "care for the things of the Lord, how they may please the Lord," and to render themselves "holy, both in body and in spirit." In the first ages of Christianity, next to their believing in Christ, men's greatest duty was publickly to confess their faith in Him, how great soever the evils might be, which befell them on that account. For by openly confessing their faith, especially if they sealed that confession with their blood, the Gospel was to be continued in the world. This was an object of such importance, that our Lord solemnly declared, "Whosoever shall confess Me before men," in a time of persecution, "him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny, &c." This duty being as difficult as it was necessary, that persons of both sexes might perform it with the greater ease, the Apostle recommended to both a single life, if they could therein live continently; because being attached to the world by fewer ties, they would leave it with the less regret, when called to die for the Gospel. *Dr. Macknight.*

36. — *toward his virgin,*] That is, his virgin daughter, as the term sometimes signifies in the best Greek writers. *Parkhurst, Schleusner.* The meaning of this and the next verse is as follows: 36. If any man find it not fit to continue his daughter in the state of virginity, for that either her age or disposition persuades the contrary, I press him not, but leave him at liberty: let him do

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37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAP. VIII.

1 *To abstain from meats offered to idols.* 8, 9 *We must not abuse our Christian liberty, to the offence of our brethren:* 11 *but must bridle our knowledge with charity.*

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NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Fa-

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what he will: he offendeth not in giving her in marriage. 37. Nevertheless, he that is resolved thus to keep his daughter unmarried, finding no necessity, either in her disposition or in his own estate, but perceives, after careful deliberation and due inquiry, that he hath good ground and power so to do, he doth well in it. *Bp. Hall.*

As both the Jews and Greeks reckoned celibacy dishonourable, some fathers might think it sinful to restrain their daughters from marriage; while others, following the opinions of the Essenes and more rigid philosophers, fancied they acted properly in restraining them. The Corinthians therefore had judged it necessary to consult the Apostle on that head. *Dr. Macknight.*

38. — *doeth better.*] Doth what is more for the benefit of his daughter: because, if she agrees to it, by keeping her in his own family unmarried, she will be exposed to fewer temptations than if she were married, and in a better condition for acquiring that holiness in body and spirit, which will enable her to adhere to the Gospel in a time of persecution. *Dr. Macknight.*

39. *The wife is bound by the law as long as her husband liveth;* &c.] The Apostle concludes the chapter with resolving the case, whether or not second marriages were lawful. He answers, they were. After the death of her husband the widow might marry again, provided she married in the Lord; that is, with a believer. But though the Apostle asserts the lawfulness of widows' marrying again, he declares that considering the persecuted state of the church they would be more happy in their widowhood. *Burkitt.*

40. — *I think also that I have the Spirit of God.*] Be assured, whatever your new teachers may think of me, my directions are given by the special guidance and assistance of the Holy Spirit. "I think that I have" may be rendered "I have;" or rather thus, 'Surely I have.' *Pyle.* The phrase does not imply that the Apostle was in any doubt whether he was inspired in giving this judgment. It is only a soft way of expressing his certain knowledge of his own inspiration, and may have been used in irony with a view to the false teacher who called his inspiration in question. *Dr. Macknight.* This ironical seeming doubt was designed to imply the strongest affirmation, and to put his adversaries to shame. *Abp. Secker.*

Chap. VIII. St. Paul examines the question proposed to him by the Corinthians, whether it is lawful for Christians to eat things which had been offered unto idols, and to be present at the feasts of the heathens, in the temples of their false gods: to which he answers, That Christians know very well there is but one God, and that idols are lifeless and vain, and could not defile the meats offered to them, and therefore that it was lawful to eat even of meats offered to idols. Nevertheless the Apostle observes, that all had not the same knowledge in this particular; and therefore he warns those Christians who were most knowing, not to abuse their liberty in this point, for fear they should, by eating things offered to idols, give offence to weak Christians, and occasion them to sin by eating contrary to the dictates of their conscience, and even to fall into idolatry. *Ostervald.*

Ver. 1. — *we know that we all have knowledge.* &c.] We, who abstain from eating things offered unto idols in order to avoid offending the weak, know as well as others among you, who act differently, that an idol is nothing; for we all have this knowledge. Yet knowledge, when it is not joined with charity, is only apt to make men swell with pride; but love to God, and consequently to our neighbour, makes us have regard to the welfare of others in our actions, and thereby renders ourselves also truly Christians. *Drs. Whitby* and *Wells.*

2. — *think that he knoweth any thing,*] And by reason of that knowledge despiseth others, not regarding their welfare. *Dr. Whitby.*

3. *But if any man love God,*] And his brethren, in and for God, the same man is approved and accepted of God: it is not therefore our knowledge, but our love, for which we are accepted of Him. *Bp. Hall.*

4. *As concerning therefore the eating* &c.] As to your question then, whether a Christian may eat of an idol entertainment, having no reverence for the idol, but doing it in a mere civil way; I say we know, as well as your new teachers can tell us, that the heathen demons or their images have no manner of divinity in them. *Pyle.*

—— *an idol is nothing in the world,*] Has no existence as a god, has no share in the government of the world. *Dr. Macknight.* Not absolutely nothing, whether by an idol be understood the image itself, or the sun, moon, air, Cesar, or the like, represented thereby: but, as Dr. Whitby remarks, 'nothing of a god, for the Apostle proves that an idol is nothing, because there is no God but one.' *Parkhurst.*

5. — (*as there be gods many, and lords many,*)] That is, there are such in the estimation of the heathens, they having their celestial and terrestrial gods and lords. *Dr. Whitby.*

6. *But to us there is but one God,* &c.] To us there is but one God, even that eternal Father, of whom and from whom all things, and we amongst the rest, receive their being; and one Lord Jesus Christ, in and by whom all, both being and blessings, are derived from God the Father unto us and all creatures. *Bp. Hall.*

In these words as "the Father" is opposed as much unto the "many lords" as "many gods," so is the Son as much unto the "many gods" as "many lords:" the Father being as much Lord as God, and the Son as much God as Lord. *Bp. Pearson.*

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ther, of whom *are* all things, and we ‖ in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

‖ Or, *for him,* Rom. 11. 36.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, ‖ are we the better; neither, if we eat not, ‖ are we the worse.

‖ Or, *have we the more.*

‖ Or, *have we the less.*

9 But take heed lest by any means this ‖ liberty of your's become a stumblingblock to them that are weak.

‖ Or, *power.*

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be † emboldened to eat those things which are offered to idols;

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† Gr. *edified.*

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

As the name of "God," truly common to all three Persons of the blessed Trinity, is, not in way of exclusion, but according to a mysterious peculiarity, attributed to God the Father, who is the fountain of the Deity, and first in order amongst the Divine Persons; so likewise is the name "Lord," truly common to the other Persons, peculiarly, though not exclusively, ascribed and appropriated unto God the Son. *Dr. Isaac Barrow.*

It is observed by the ancient commentators upon this place, that as the Apostle, by saying "there is one Lord Jesus Christ," cannot be reasonably supposed to exclude the Father from being also the Lord of Christians, as He is often styled in the New Testament; so neither by saying "there is one God, the Father," ought he to be supposed to exclude Jesus Christ from being also the God of Christians. The primitive Fathers, considering God the Father as the fountain of the Deity, and Jesus Christ as God, frequently assert two things, which may serve to illustrate this passage. 1st, That Christians acknowledged one God only, even the Father, and yet that Jesus Christ was truly God, of the substance of the Father. 2dly, That God the Father was the Creator of all things, and yet that all things were created by the Word. *Dr. Whitby.*

Or the intention of the Apostle may be as follows: The name Father, applied to God in the books of the New Testament, is taken in several senses: sometimes for the first Person in the Holy Trinity, as distinguished from the other two; at other times for the Author and Preserver of all things, in opposition to His creatures, in which sense He is said to be our Father and we to be His offspring. Agreeably to this, the Apostle by the Father here does not mean the first Person of the blessed Trinity, in opposition to the Son and Holy Spirit, but only affirms it in opposition to the Gentile world, who acknowledged many gods, to whom they gave the name of 'fathers;' that in the Christian religion we acknowledge but one God, the only Father, Creator, and Preserver of all things, and accordingly he explains himself in the words immediately following: "of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." *Dr. Cockman.* "The Father, of whom are all things," means God in His nature, which includes the whole Trinity, who are jointly the Father of all creatures. *Leslie.*

7. *Howbeit there is not in every man that knowledge:*] But howsoever ye have knowledge to understand this, yet every man hath not: for some ignorant Christians, out of a misled conscience, thinking hereupon that there is some virtue conceived to be in the idol, eat the meat sacrificed thereunto, with some kind of good respect to the idol; and so their conscience being weak is by your example defiled and drawn into sin. *Bp. Hall.*

8, 9. *But meat commendeth us not to God:* &c.] As if the Apostle had said, It is not the eating or the not eating, simply considered, that makes a man either better or worse, more or less acceptable in the sight of God; but we must take great heed, lest by our example others take occasion to worship the idol; you therefore ought not so to eat as to give occasion to the fall of your weak brother. *Burkitt.*

10. — *sit at meat in the idol's temple,*] 'The Gentiles,' saith Josephus, 'offer hecatombs to their gods, and use their temples for their banqueting houses;' so we read, Judg. ix. 27; Amos ii. 8; and in profane authors very frequently. When therefore, saith the Apostle, the weak Jews who abhorred idols, or the Gentiles newly converted from the worship of them, shall see thee doing the same thing, which heathens do in honour of their idols, and that in places appropriated to their worship; will they not be tempted by the example of such a strong and knowing Christian to conclude, either that idolatry is by Christians accounted no sin, or that the idol deserves some honour; and so comply with heathens from these erroneous principles in eating things offered to idols? *Dr. Whitby.*

11. — *for whom Christ died?*] From this and the like passage, Rom. xiv. 15, it is strongly argued, that Christ intentionally died for those that may for ever perish. *Dr. Whitby.*

That Jesus is the Saviour of all men, is expressed in numerous passages of the Scriptures in the most general and comprehensive terms. But farther, to exclude any limitation or diminution of these so general terms, at least to exclude any limitation in regard to all the members of the visible church, which are or have been incorporated thereinto, it is expressed, that our Saviour's undertakings did respect even those, who by their own default might lose the benefit of them, and who in effect should not be saved. For of those false teachers, who introduced "pernicious heresies," it is said that "they denied the Lord who bought them," 2 Pet. ii. 1. And St. Paul implies, that by a scandalous example "a weak brother, for whom Christ died," being induced to sin might be "destroyed." "And by thy knowledge shall thy weak brother perish, for whom Christ died." And "do not," saith he again, "by thy eating destroy him, for whom Christ died," Rom. xiv. 15. And the Apostle to the Hebrews signifies concerning apostates, that they do "trample upon the Son of God, and pollute the blood of Christ, by which they were sanctified, Heb. x. 29. *Dr. Isaac Barrow.*

13. — *I will eat no flesh*] In heathen countries a great part of the meat sold in the publick markets had been sacrificed to their idols. And therefore as the Jews were extremely scrupulous in every thing that had any relation to idolatry, it might on some occasions be necessary for the Christians to abstain from every kind of flesh, to avoid giving offence to such converted Jews as still retained their old prejudices. The Apostle here engages rather to submit to this, than to be the occasion of another's ruin. *Drs. Whitby* and *Macknight.*

We learn from this chapter, that it is the duty of Christians, in matters wherein they are left at liberty by the law of God, to take that part which they see will give least occasion of sin to their brethren, and to avoid that part which, if taken, will certainly give others occasion to sin. Although we be ourselves well satisfied of the lawfulness of an action, we ought to deny ourselves in some things, rather than occasion our brethren to fall into sin. He deserves not the name of a Christian, who will not abridge himself of his Christian liberty to preserve his brother from sin and temptation. *Burkitt.*

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CHAP. IX.

1 *He sheweth his liberty,* 7 *and that the minister ought to live by the gospel:* 15 *yet that himself hath of his own accord abstained,* 18 *to be either chargeable unto them,* 22 *or offensive unto any, in matters indifferent.* 24 *Our life is like unto a race.*

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a ‖ wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

‖ Or, *woman.*

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

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8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, [a] Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

[a] Deut. 25. 4.

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 [b] If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

[b] Rom. 15. 27.

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

Chap. IX. St. Paul, upon several prudential considerations, would not receive maintenance from the Corinthian Christians, but lived either upon his own labour, or contributions from other churches. The heads of the faction raised reflections upon this, to the disparagement of the Apostle; nay, insinuated it to be a tacit confession, he was indeed no true Apostle at all. The well affected part of the church seem plainly to have desired some account of his conduct in this matter. The Apostle's answer. He claims a right to a maintenance from them as much as any other Apostle could do; and proves it. Gives his reason why he did not make use of that right in the Corinthian church. His great condescension to the weaknesses and prejudices of all sorts of Christian people; illustrated by a familiar comparison, and recommended to their imitation. *Pyle.*

Ver. 1. — *am I not free?*] That is, to maintain myself, or to be maintained by others. *Pyle.*

—— *have I not seen Jesus Christ our Lord?*] The Apostles being chosen to be witnesses of the resurrection, it was requisite that St. Paul should also see Him risen. Hence the language addressed to him by Ananias, Acts xxii. 14, 15; and his own declaration to Agrippa, Acts xxvi. 26. Accordingly we find that Christ was seen of him, chap. xv. 8; nay, often appeared to him after His resurrection, Acts xviii. 9; xxii. 18; and that he was taught the Gospel by "the immediate revelation of Jesus Christ," Gal. i. 12. *Dr. Whitby.*

—— *are not ye my work in the Lord?*] I converted you to the faith, and planted the Gospel at Corinth. *Dr. Hammond.*

2. *If I be not an apostle unto others,*] So visibly and demonstratively. *Dr. Whitby.*

—— *for the seal of mine apostleship are ye in the Lord.*] As being converted by me, exercising "the signs of an Apostle among you in all patience, in signs, and wonders, and mighty deeds," 2 Cor. xii. 12. *Dr. Whitby.* See the note on Rom. iv. 11.

4. *Have we not power to eat and to drink?*] That is, I claim the same right to be maintained by the people, to whom I preach, as the other Apostles do. It was agreeable to the Eastern style to assert things for truths, by way of interrogation of their contraries. *Pyle.*

5. — *a sister, a wife,*] That is, a Christian wife. *Bp. Pearce, Dr. Macknight.* Have we not power to lead about with us our wives at the charge of the church, as well as other Apostles? *Bp. Hall.*

—— *as the brethren of the Lord,*] Or the Lord's kinsmen. So St. James is called, Gal. i. 19; and he is here pointed at. *Pyle.*

—— *and Cephas?*] From this we learn, that St. Peter, here called Cephas, continued to live with his wife after he became an Apostle: also, that St. Peter as an Apostle possessed no rights which were not common to St. Paul and to all the rest. These facts, being traced to their obvious consequences, utterly subvert the main pillars of popery. *Dr. Macknight.*

6. — *Barnabas,*] He is named here, because he was St. Paul's companion, separated for the apostleship of the Gentiles, Acts xiii. 2; who was one of them, among the Apostles' first converts, that having land in Cyprus sold it, and laid the money at their feet, called by them "the Son of Consolation:" and it seems here, in his travels with St. Paul, worked together with him for their living, that they might not be burdensome to their new converts. *Bp. Fell.*

—— *to forbear working?*] That is, for our maintenance. *Dr. Wells.* From this it appears, that St. Barnabas as well as St. Paul preached the Gospel without demanding maintenance from his disciples, and that he also was hated for his doctrine by the Judaizers. The honourable mention here made of him by St. Paul deserves notice, as it shews that these good men, notwithstanding their contention mentioned Acts xv. 39, entertained no resentment against each other on that account, but mutually esteemed each other. *Dr. Macknight.*

7. *Who goeth a warfare* &c.] And shall we soldiers of Jesus Christ, the planters of His spiritual vineyard, the pastors of His flock, be debarred of this privilege? *Dr. Whitby.*

8. *Say I these things as a man?* &c.] What I say is agreeable, not only to human reason, but also to revelation. *Dr. Wells.*

10. — *For our sakes, no doubt, this is written:* &c.] The precept concerning oxen, being introduced in the law immediately after precepts enjoining justice and mercy in punishments, was certainly intended to impress the Israelites with a sense of the obligations of justice and humanity towards rational creatures, as the Apostle here affirms. *Dr. Macknight.* God thereby shews in general, what equity should be used in the just rewarding of all men that labour for us; and particularly that the spiritual labourers, such as plow, and sow, and thresh in the spiritual husbandry, should labour in hope of a livelihood and subsistence, and eat their bread when they have earned it. *Burkitt.*

12. — *are not we rather?*] Who laid the foundation of a Christian church among you, chap. iii. 10; and have begotten you through the Gospel, chap. iv. 15. *Dr. Whitby.*

—— *lest we should hinder the gospel of Christ.*] From the con-

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13 [c] Do ye not know that they which minister about holy things ‖ live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

[c] Deut. 18. 1.

‖ Or, *feed.*

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

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19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in

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duct of the other Apostles, and from that of St. Paul at other places, particularly among the Macedonian churches, we may conclude, that he might see some circumstances at Corinth which determined him to decline accepting of any subsistence from them whilst he resided there. *Dr. Doddridge.*

13. *Do ye not know* &c.] The former argument was drawn from the application of a precept, literally spoken of oxen, to a spiritual sense. This is a plainer argument from the law, taken from the example of the Levites, to whom a considerable part of the sacrifices in the temple and at the altar was allowed by God Himself for their ministration. *Dr. Wells, Burkitt.*

15. — *than that any man should make my glorying void.*] Than that I should lose this glory of my free and unrecompensed preaching of the Gospel amongst you; wherein I have both prevented scandal, and excelled and shamed the false apostles. *Bp. Hall.*

16. *For though I preach the gospel, I have nothing to glory of:* &c.] That in which the Apostle glories is not his bare preaching of the Gospel, but his preaching of it freely and without maintenance. The strength of his argument lies in this; that no man can reasonably boast of, glory in, or expect an extraordinary reward for, the doing of that which he is under a command from his superiour to do, and that under a penalty for disobedience. This was his case: necessity was laid upon him to preach the Gospel, but no necessity to preach it freely: therefore for him so to preach it, without demanding any reward, was matter of glorying, which he declares he had rather die than any should take from him. *Burkitt.*

18. *What is my reward then?*] What is it then which shall bring me in a reward? *Dr. Hammond.* Or, what is matter of special reward and glory to me? *Dr. Whitby.* As if he had said, The only thing that I can holily glory in, is this, That I have preached the Gospel cost free; and have not so abused my power and liberty as to be a scandal unto any whatsoever. *Bp. Hall.*

It may be hence observed, that there is matter of glorying in things done by the assistance of the grace of God, and it is for the glory of a man to do them, ver. 15: see also 2 Cor. xi. 10; i. 12; Gal. vi. 4. The glorying, which the Apostle elsewhere rejects and excludes, is only that of the merit of our works, or their sufficiency to procure the justification of a sinner, Rom. iii. 27; iv. 2; or that which excludes the assistance of the grace of God in Christ, chap. i. 29, 31. *Dr. Whitby.*

19. — *yet have I made myself servant unto all,*] "Servants," or rather slaves, were wholly in the power of their masters, who had power of life and death over them, much more of their bodies for labour, without giving them any wages or reward. St. Paul being a free-man, no slave to the Corinthians, that is, under no obligation to preach without maintenance, might in reason have expected from them a reward for all his services, his preaching, and the like: but he did all this for nothing, and so he "made himself a servant unto all." *Dr. Hammond.*

20. *And unto the Jews I became as a Jew,*] In like manner I have denied myself the use of my Christian liberty in many other things also. *Dr. Hammond.* To the unconverted Jews I became as a Jew, circumcising Timothy for their sakes, Acts xvi. 3. *Dr. Whitby.*

—— *to them that are under the law,*] That is, in their own opinion still subject to the obligation of it, I became "as under the law," purifying myself in the temple, because they were zealous of the law. Acts xxi. 21—26. *Dr. Whitby.*

21. *To them that are without law,* &c.] On the other side, with the unbelieving Gentiles I argue in their own way from principles of reason owned by them; and for the converted Gentiles, who were never under any obligation to the Mosaical ceremonies, I strenuously maintain that they are under none still. *Pyle.*

——(*being not without law to God, but under the law to Christ,*)] Obedient to the law of Christ, and taking care to do nothing contrary to the moral law of God, and to the rules of Christianity. *Dr. Whitby.*

22. *To the weak*] Whether Jewish or Gentile converts, "became I as weak," by abstaining from what might hurt their weak consciences. *Burkitt.* In descending to their capacities; tolerating their infirmities; forbearing lawful things, offensive to them, &c. *Bp. Fell.*

—— *I am made all things to all men,*] By a compliance with them in all lawful matters. *Dr. Whitby.*

Into what a variety of shapes did the Apostle turn himself, to gain upon the affections of men, that he might more easily gain admission for the Gospel of Christ! Had he fallen directly on their infirmities and mistakes, he might have fired their minds, and stopped their ears to his instructions. He knew that patience and gentle teaching would by degrees get the mastery of their errours, and lead them without tumult and opposition to the acknowledgment of the truth; and their prejudices would wear out; and as the light of the Gospel began to dawn in their hearts, their affections would take a new turn of themselves, which were at present not to be stemmed. *Bp. Sherlock.*

23. — *that I might be partaker thereof with you.*] That is, that I may have a share myself in the promised rewards of the Gospel, which I have preached to you. *Burkitt.*

24. *Know ye not* &c.] The whole passage from hence to the end of the chapter is only to be explained by an observation of

Anno DOMINI 59. a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAP. X.

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1 *The sacraments of the Jews* 6 *are types of our's,* 7 *and their punishments,* 11 *examples for us.* 14 *We must fly from idolatry.* 21 *We must not make the Lord's table the table of devils:* 24 *and in things indifferent we must have regard of our brethren.*

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

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the customs in the Grecian games. Of these some were celebrated on the isthmus, on which Corinth was situated, and thence denominated Isthmian. With the greatest propriety therefore the subject is introduced by the question, "Know ye not &c." For every citizen in Corinth was perfectly acquainted with each minute circumstance of this solemnity; a solemnity, every way so splendid and pompous, that there was no danger lest the allusions made to it in this and other parts of the apostolical writings should appear low and degrading. *Dr. Hammond, Bp. Horne.*

—— *run all, but one receiveth the prize?* &c.] As if he had said, In one of your celebrated games, namely that of running, all the racers observe the rules prescribed them, and exert their utmost vigour, though of these but one gains what all aim at. Let these men be your pattern; and do you run your Christian race with an eagerness that strives to be foremost, and would not be outdone by any engaged in the same course; and at the same time with an attention to the rules prescribed to you, which is as necessary as swiftness towards obtaining the prize. *Dean Stanhope, Dr. Hammond.*

—— *So run, that ye may obtain.*] It appears to be the Apostle's intention to encourage Christians to run, because as many as run may obtain. In the Isthmian races indeed only one carried away the prize; and the rest received no reward: but in the Christian race all may run, and all may win too. The preceding verse implies, that many may be partakers of the heavenly prize at the same time. *Bp. Pearce.*

25. *And every man that striveth for the mastery* &c.] Again, they who contend in those games at wrestling and boxing, submit to discipline, debar themselves many liberties, and undergo great and long hardships to prepare them for the combat. *Dean Stanhope.* The allusion here is to a game, called the pancratium, consisting of wrestling and boxing united, and therefore requiring every kind of strength and agility. *Dr. Hammond.*

—— *is temperate in all things.*] It was indispensably necessary that the candidates in these games should previously submit to a severe regimen and preparatory exercises, regulated and directed by a number of persons, appointed daily to superintend them. The body was to be purified and lightened by strict temperance, braced by exercise, and hardened by being inured to the changes of the atmosphere. *Bp. Horne.*

—— *Now they do it to obtain a corruptible crown;* &c.] A most striking circumstance in the comparison instituted by the Apostle is the difference here noticed, between the crowns bestowed upon the conquerors in the Grecian games, and that reserved in store for them who shall finally overcome in the Christian conflict. St. Paul makes the observation, and founds upon it an unanswerable argument, why we should not suffer ourselves to be exceeded by them in the severity of our preparatory discipline, or the vigour of our exertions in the course or the combat. "They do it to obtain a corruptible crown, but we an incorruptible:" and St. Peter (1 Ep. v. 4,) speaks of "a crown of glory, that fadeth not away," immortal, ever-blooming; a fine contrast to poor fading withering crowns of wild olive and parsley, for of these were the Olympian and Isthmian garlands composed. *Bp. Horne.*

26. *I therefore so run,* &c.] The Apostle here strengthens his precept by proposing his own example. "I therefore so run, not as uncertainly;" not as one unprepared to distinguish himself in publick, as one exercising himself only in private, not yet trained and fitted for the conflict; (or, not as one ignorant of my course, and uncertain of my reward, provided I regularly perform the race and overcome; *Dr. Hammond:*) "so fight I, not as one that beateth the air," in a previous fictitious combat with mine own shadow: "but I keep under my body," I deal blows in earnest, that do execution; "and bring it into subjection," lead it captive with all its appetites, obedient to my better part, my mind: and all this I do, "lest that by any means, when I have preached to others," proclaimed to others the laws and the rewards, like the herald at the Olympick or Isthmian games, "I myself should be a castaway," disapproved; be rejected as unworthy; come off without honour and approbation. *Bp. Horne.*

Excellent upon this passage is the note of the ancient commentators: If St. Paul, so great a man, one who had preached and toiled so much, dreaded this termination of his labours, what cause have not we to fear, lest the like event should befal us? *Dr. Whitby.* And what care and diligence can be too great in endeavouring to make good our progress in the race that is set before us, to secure our success in the warfare of the spirit against the flesh? *Dean Stanhope.* See the notes from Bp. Bull and Abp. Cranmer, on 2 Tim. iv. 6.

Chap. X. The Apostle's scope in this chapter is the same as in the two last; namely, to dissuade Christians from eating things offered unto idols, either publickly, in the idol's temple, which was absolutely sinful; or privately, in the houses of any, to the offence and scandal of their weak brethren; which, had there been no scandal in the case, would have been lawful, but otherwise ought to be forborne. He treats the first subject, ver. 1—23; and the other, to the end of the chapter. *Burkitt.*

Ver. 1. *Moreover, brethren, I would not that ye should be ignorant,* &c.] To make the Corinthians more diligent in running their Christian race, and in avoiding the sins which would cause them to fail of the prize, the Apostle here lays before them the case of the Israelites, their forerunners, shewing what privileges and what advantages they had, and by what means most of them so unhappily miscarried. *Dr. Whitby.*

This chapter is closely connected with the preceding: for St. Paul here gives the Jews an instance of what he had hinted in the last verse of the former chapter; namely, that a man, who is in covenant with God, may yet fall into sin, and provoke God to punish him, unless he uses diligence to persevere faithfully in his duty. *Bp. Pearce.*

—— *our fathers*] The Israelites are so called as ancestors, from whom Christians are descended; of the same race and stock in a spiritual sense, and differing in point of priority in time. *Dean Stanhope.*

—— *were under the cloud, — passed through the sea;*] They were conducted out of Egypt under the protection of a bright cloud, denoting God's presence and favour with them. And they passed through the Red sea, miraculously dried up to give them way. *Dean Stanhope.*

2. *And were all baptized unto Moses* &c.] This covering of the cloud and safe conduct through the sea, as they resembled the ceremonies of the Christian baptism, the being put under and rising out of the water, so did they answer the same end too. For upon

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3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that ‖ followed them: and that Rock was Christ.

‖ Or, *went with them.*

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

† Gr. *our figures.*

6 Now these things were † our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some [a] of them; as it is written, [a] The people sat down to eat and drink, and rose up to play.

[a] Exod. 32. 6. Ps. 106. 14.

8 Neither let us commit fornication, as some of them committed, and [b] fell in one day three and twenty thousand.

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9 Neither let us tempt Christ, as some of them also tempted, and [c] were destroyed of serpents.

[b] Numb. 25. 9. [c] Numb. 21. 6.

10 Neither murmur ye, as some of them also murmured, and [d] were destroyed of the destroyer.

[d] Numb. 14. 37.

11 Now all these things happened unto them for ‖ ensamples: and they are written for our admonition, upon whom the ends of the world are come.

‖ Or, *types.*

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but ‖ such as is common to man: but God

‖ Or, *moderate.*

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this miraculous deliverance they entered into covenant with, and professed their faith in, God. *Dean Stanhope.* The being "baptized unto Moses" signifies their being baptized into the doctrine taught by Moses. They believed him, and followed his conduct through the sea, and were confirmed in their belief of him, the typical mediator, as a person employed by God; and were obliged under his ministry and guidance to follow God whithersoever he led them. *Burkitt.*

The Jews did not in fact call themselves by the name of Moses, as the several sects of philosophers did by the names of their several leaders. For the doctrine, which Moses taught, was not his own: and the obedience, which he required, was not to himself; but to God, the Maker of heaven and earth. And therefore, when the Jews were thus baptized into Moses, they were at the same time, in a much higher sense, baptized into the name of God: taking that upon them, as an acknowledgment of their being His; for servants are known by the name of their lord. See 2 Chron. vii. 14; Jer. xiv. 9; and the note on Numb. xxi. 29. *Abp. Secker.*

3, 4. *And did all eat the same spiritual meat;* &c.] They also were fed with manna, and drank of water out of the rock, which were not a bodily sustenance only, but of a sacramental nature, and types of Christ. The manna, by which the Israelites were sustained in the wilderness, we have our blessed Lord's authority for applying to Himself, "the true bread which came down from heaven," John vi. And the rock, pierced to furnish water for their thirst, St. Paul expressly calls a representation of Christ. *Dean Stanhope.* The argument of the Apostle is, that they had the like spiritual advantages and privileges with us, so that their spiritual meat and drink must have signified or typified to them Christ, as ours doth to us. *Dr. Whitby.*

4. — *Rock that followed them:*] That is, of the water that came out of the rock. *Dr. Wells.*

—— *and that Rock was Christ.*] That is, the water was a type of Christ. See the notes on ver. 3, 4.

6. — *were our examples,*] Were examples to us who succeed them in the like privileges and favours. *Dr. Whitby.* That we avoid their crimes, lest we resemble them in their punishments. *Dean Stanhope.*

Concerning these crimes and punishments, alluded to in this and the four following verses, see the passages referred to in the margin, and the notes upon them.

10. — *were destroyed of the destroyer.*] That is, of the destroying angel, executing the just wrath of God. *Bp. Hall.*

11. *Now all these things happened unto them for ensamples:* &c.] The mention of these provocations, and of the dreadful judgments consequent upon them, were in a particular manner seasonable to the church of Corinth; among whom St. Paul's two epistles sufficiently discover several abuses and errours, of great affinity with the crimes of those Israelites. Such was their profane contempt and publick dishonour of the body and blood of Christ, in the sacrament of the Lord's supper, (chap. xi.) of which true bread from heaven, thus disdainfully used, the manna, treated of old with so much contumely, was in that respect also a type. The scandalous liberties of partaking in idol-feasts and temples (chap. viii. 10) were an approach to the Israelites eating and drinking before their molten calf. The indulgence given to lust and sensuality appears, not only from the care taken to insist on these vices, and the danger of them, at large, chap. v, vi, vii; but especially from their conniving at a crime so flagitious and unnatural, as open incest with a father's wife, chap. v. 2. And lastly the murmurers, who despaired of Canaan and discontentedly wished to return to Egypt, had but too near a parallel at Corinth in many, whom dread of persecution and trials affrighted from their duty; but in none so much as in them, whose staggering in the faith rendered necessary the discourse in the 15th chapter, in proof of Christ's resurrection and our own. These admonitions and examples however are highly seasonable to the Christians of every place and time. And whilst there are, even among the professors of this religion, so many bold contemners of its mysteries; so many hypocritical receivers of its sacraments; so many indulgers of those sensual lusts, which every baptized believer hath solemnly renounced; so many murmurers against the dispensations of Providence; so many hearts entirely set on the present world; and so little belief, desire, and pursuit of the everlasting bliss of a life to come; they, who are thus faulty, betray the same spirit of perverseness, infidelity, and discontent with the Israelites of old; and may perceive their own danger in the events that befell the persons, after the example of whose sins they copy. *Dean Stanhope.*

—— *upon whom the ends of the world are come.*] Literally, 'the ends of the ages,' that is, the last age. The Jews counted three ages of the world; the first was before the law was given to Moses; the second was under the law; and the third was under the Messiah. St. Paul speaks here of the last of these ages, without undertaking to teach how long it was to continue. Phrases to the same sense occur in Heb. i. 2; ix. 26. *Bp. Pearce.*

12. *Wherefore let him that thinketh he standeth* &c.] This is the Apostle's inference from the foregoing discourse. Seeing that so many, who enjoyed great privileges among the Jews, were yet punished greatly for their sins; seeing that sacraments are no privilege for sin, no exemption from punishment, therefore "let him that thinketh he standeth, take heed lest he fall." How many thousands have fallen by a presumptuous confidence of their own strength in standing! The only security of a Christian under the Divine grace is to be wary and watchful. *Burkitt.*

There is no man so perfect, but that he ought to carry this fear about him; and where his fear points, there must his care and diligence be applied, that is, to himself still: he must watch his passions and affections, lest any of them break out into open enmity against God: his rebel heart must be guarded, lest it quench the holy flame which God has kindled in it; lest it do despite to the Spirit of God, which comes to dwell and inhabit in it. *Bp. Sherlock.*

13. *There hath no temptation taken you* &c.] The Apostle here

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is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

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18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles [c] sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

[c] Deut. 32. 17. Ps. 106. 37.

21 Ye cannot drink the cup of the Lord,

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cautions the Corinthians against being tempted by persecution to join with the heathens in their idolatries: and encourages them, first, by telling them that such temptations are only ordinary and to be expected: secondly, by assuring them that God according to His promise will enable His servants to overcome temptation, if they continue faithful and constant. *Dr. Hammond.* God engages to all who enter into covenant with Him, to enable them to perform the condition of that covenant. The exhortation is addressed to all the members of the church of Corinth. *Dr. Whitby.*

This is the doctrine we are to learn from the history of the Israelites. He that standeth may now fall through unbelief, as they did: he that has been brought out of Egypt, may fall in the wilderness; therefore let us "pass the time of our sojourning here in fear." But then, as God is still with us, we are never to be discouraged in the time of trial, nor doubt of His protection. If there is a sea on one side, and a host of Egyptians on the other, and there seems no way to escape, the waters shall be divided and the Egyptians overthrown. If there is neither bread nor water in appearance, some improbable causes shall give us a supply of both; some flinty stone shall become a springing well, and the heavens above shall give us meat enough. Then for the sickness of the soul we have the remedy of the cross; and against the gigantick race of Anak, a Defender who will never leave us nor forsake us: howsoever great and formidable the enemies of the Christian may appear, "greater is He that is in us than he that is in the world," 1 John iv. 3. *Jones of Nayland.*

14. — *flee from idolatry.*] Committed by the participation of things offered to idols in the idol-temple. *Dr. Whitby.*

15. — *judge ye what I say.*] Judge of the reasonableness of the following argument concerning the ill consequence or sinfulness of eating things offered to idols. *Dr. Wells.*

16. *The cup of blessing*] The Jews used to conclude the feast of the passover with a cup of wine, called "the cup of blessing," because they sanctified it and gave thanks for it by blessing God. Hence the receiving of the wine in the Sacrament, which was instituted by Christ after His paschal supper, is called by the same name, being sanctified or consecrated by thanksgiving to God. *Drs. Hammond* and *Whitby.*

—— *which we bless,*] The solemn blessing and breaking was performed by the Apostles afterwards, according to the pattern, as our Saviour did it first, Matt. xxvi. 26: who, besides the blessing of meat, usual before the meal, (see Matt. xv. 36,) after supper made another consecration of this bread and cup, continued ever since by the clergy. *Bp. Fell.*

—— *is it not the communion of the blood of Christ?* &c.] Look to the holy elements of both kinds: that sacred cup in the Eucharist, which we consecrate and bless, is it not that, wherein we have a joint communion with Christ, in partaking of His blood? The bread, which we break in that holy supper, is it not that, wherein we do both profess and have communion with Christ, in a joint receiving of His body? *Bp. Hall.* The argument of the Apostle is, that the Gentiles have fellowship with the idols in their feasts, as Christians have communion with Christ at His holy table. *Burkitt.*

St. Paul here plainly teaches us, that these sacred signs make them who use them to have communion with Christ crucified. The partaking of the bread and of the cup is the means, that God hath appointed for our partaking of the benefits of Christ's body that was broken, and of His blood that was shed for us: that is to say, the forgiveness of our sins, and all the other fruits and advantages of His passion. Is not this a consideration, that should strongly oblige all Christians to a frequent participation of this sacrament? Can any thing more recommend this ordinance to us, than the thought, that it cancels all accounts between God and us, provided we come prepared as we ought to be? That it puts us into a state of His favour, and enters us into so strict a league of friendship with Him, as not all the powers of earth and hell can dissolve, unless we ourselves be traitors to ourselves? *Abp. Sharp.*

If all people were but as sensible of this as some are, they would neglect no opportunities of receiving that holy sacrament; and they, who do so, have too much cause to suspect, that they care not for any of the blessings which God hath promised, nor whether they live in heaven or hell hereafter, so they may but live in ease, and plenty, and credit, while they are in this world. This is plainly the foundation of that gross neglect of this holy sacrament, which is so visible among us. *Bp. Beveridge.*

17. *For we being many are one bread,* &c.] All we that partake of that one feast are by that supposed to be one body, of the same kind one with another, even as the bread is of many grains made up into one loaf: and so in like manner if ye join with heathens, and partake with them of their idol-feasts, ye are to be supposed of the same lump and mould with those heathens. *Dr. Hammond, Bp. Hall.*

18. *Behold Israel after the flesh:* &c.] Look to the Jewish church, and you will find that the same holds good in that also. *Dr. Wells.*

—— *partakers of the altar?*] Do they not, by partaking of the gift consecrated by the altar, and partly consumed upon it, partake with the altar, and own that they communicate with and worship that God, at whose altar or table the meat was offered in honour of Him? Mal. i. 7. For as "swearing by the altar," is swearing by Him also, whose altar it is, Matt. xxiii. 20; so having communion with the altar is having communion with Him, whose altar it is. *Dr. Whitby.*

19, 20. *What say I then? that the idol is any thing,* &c.] Not that any of those heathen deities have the least divinity in them; for it is certain they have none, being only imaginary demons, or the delusions of evil spirits; nor can any thing consecrated to them be in itself of any virtue to benefit their worshippers, or defile you. I only say, that all kind of feasting upon sacrifices supposes a fellowship and communion with him they are consecrated to. And I would not for the world have you hold communion with demons or wicked spirits, nor give occasion to others to think that you do so. *Pyle.*

20. *But I say,*] In order to complete the sense, the word 'No!' should be supplied in answer to the foregoing question. This way of asking a question and dropping the answer, and yet going on as if the question was answered, is not unusual with St. Paul. See a like instance in chap. xii. 31. *Bp. Pearce.*

21. *Ye cannot drink the cup of the Lord,* &c.] Your commu-

Anno DOMINI 59. and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

[f] Deut. 10. 14. Ps. 24. 1. 26 For [f] the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. Anno DOMINI 59.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for [g] the earth *is* the Lord's, and the fulness thereof: [g] Deut. 10. 14. Ps. 24. 1.

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by ‖grace be a partaker, why am I evil spoken of for that for which I give thanks? ‖ Or, *thanksgiving.*

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nicating with Christ in the Lord's supper is utterly inconsistent with communicating with devils in the idol-feasts. *Burkitt.*

—— *the cup of devils:*] In the heathen sacrifices the priests, before they poured the wine upon the victim, tasted it themselves, then carried it to the offerers, and to those who came with them, that they also might taste it, as joining in the sacrifice, and receiving benefit from it. "The table of devils," or of demons, means the sacrifice offered to them, which was eaten on a table in the demon's temple. *Dr. Macknight.*

22. *Do we provoke the Lord to jealousy?*] By joining devils in competition with Him? And that, notwithstanding He has expressed His jealousy in the second commandment, against those who admit any rival into their worship of Him, and has threatened to visit and punish them for it. *Dr. Hammond.*

23. *All things are lawful for me,* &c.] And whereas you plead thus for yourselves, All meats may lawfully be eaten; I answer, Be it so: but yet, &c. *Dr. Whitby.*

—— *all things edify not.*] To this edification it appears St. Paul had a great respect in all his actions and affairs. "We do all things, dearly beloved, for your edifying," 2 Cor. xii. 19. And he desireth that all other men would do so too, "Let every one of us please his neighbour for his good to edification," Rom. xv. 2: and that, in all the actions of their lives, "Let all things be done unto edifying," 1 Cor. xiv. 26. It is the very end for which Christ ordained the ministry of the Gospel, "the edifying of the body of Christ," Eph. iv. 12; and for which He endowed His servants with power and with gifts, to enable them for the work, "the power which the Lord hath given us for edification," 2 Cor. x. 8; xiii. 10. The word "edification" is metaphorical, taken from material buildings: but is often used by the Apostle in his Epistles, with application ever to the church of God, and to the spiritual building thereof. The church is "the house of the living God," 1 Tim. iii. 15. All Christians, members of this church, are so many stones of the building, whereof the house is made up. The bringing in of unbelievers into the church, by converting them to the Christian faith, is as the fetching of more stones from the quarries, to be laid in the building. The building itself, and that is "edification," is the well and orderly joining together of Christian men, as living stones, in truth and love; that they may grow together, as it were, into one entire frame of building, to make up the house strong and comely for the Master's use and honour. In these latter times, in the popular and common notion of this word, in the mouths and apprehensions of most men generally, "edification" is in a manner confined wholly to the understanding. But this is an errour. The building up of the people in the right knowledge of God, and of His most holy truth, is indeed a necessary part of the work; and no man, that wisheth well to the work, will either despise it in his heart, or speak contemptibly of it with his mouth: yet it is not the whole work, nor yet the chief part thereof. The Apostle expressly giveth charity the preeminence over it: "knowledge puffeth up, but charity edifieth," 1 Cor. viii. 1. And where he once speaketh of "edification" in his Epistles with reference to knowledge, he speaketh of it thrice with reference to peace, and brotherly charity or condescension. The truth is, that edification, which he so much urgeth, is the promoting and furthering of ourselves and others in truth, godliness, and peace, or any grace accompanying salvation, for the common good of the whole body. St. Jude speaketh of "building up ourselves," Jude 20; and St. Paul of "edifying one another," 1 Thess. v. 11. And this should be our daily and mutual study, to build up ourselves and others in the knowledge of the truth, and in the practice of godliness; but especially to the utmost of our powers, within our several spheres, and in those stations wherein God hath set us, to advance the common good, by preserving peace, and love, and unity in the church. *Bp. Sanderson.*

24. *Let no man seek his own,*] His own "wealth" or welfare only. *Dr. Wells.*

25. *Whatsoever is sold in the shambles, that eat,* &c.] Some portions of the heathen sacrifices were sold in the markets among other meat. It might be objected therefore, that if Christians might not eat what was offered to idols, they must not eat what they bought in the markets, and this would be a great retrenchment of their Christian liberty. The Apostle tells them they might lawfully eat whatever was there sold, not thinking themselves bound in conscience to inquire, whether what they there met with was a portion of an heathen sacrifice or not. *Dr. Hammond.*

26. *For the earth is the Lord's,* &c.] Such things are the creatures of God, made and sanctified for the use of man; and therefore may be eaten without scruple of conscience, when others are not scandalized at it, 1 Tim. iv. 4. *Burkitt.*

27. *If any of them that believe not bid you* &c.] Nay farther, if it be at an heathen's own table, where it is more probable that such portions of their sacrifices are to be met with, than in the shambles, yet there also ye may eat freely of all, and not think yourselves bound in conscience to inquire whether there be any portions of those sacrifices. *Dr. Hammond.*

28. — *eat not for his sake that shewed it, and for conscience sake:*] Lest you betray that man into the sin of idolatry, or confirm him in it, by your example not rightly understood by him; and so offend against a conscience. *Dr. Hammond.*

—— *the earth is the Lord's,* &c.] Who therefore can replenish thee out of other meats provided for thy food. *Dr. Whitby.*

29. — *for why is my liberty judged of another man's conscience?*] For why should I use my liberty with scandal, so that I should be condemned by another man's conscience: while I do that which he thinks damnable, though I think it lawful? *Bp. Hall.*

30. *For if I by grace be a partaker,* &c.] For, though I may lawfully eat of things sacrificed to idols, by the grace and privilege of my evangelical liberty, receiving the good creatures of God, though abused, with thanksgiving to God the author and giver of them; yet, why should I expose myself to the censures of men, and open their mouths against me, as if I were an idolater in doing it? *Bp. Hall.*

Anno DOMINI 59.

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the † Gentiles, nor to the church of God:

† Gr. *Greeks.*

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAP. XI.

1 *He reproveth them, because in holy assemblies* 4 *their men prayed with their heads covered, and* 6 *women with their heads uncovered,* 17 *and because generally their meetings were not for the better but for the worse, as* 21 *namely in profaning with their own feasts the Lord's supper.* 25 *Lastly, he calleth them to the first institution thereof.*

Anno DOMINI 59.

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ‖ ordinances, as I delivered *them* to you.

‖ Or, *traditions.*

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

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31. — *do all to the glory of God.*] By this precept the Apostle hath taught us, that our greatest duty is to promote the glory of God, by regulating all our actions according to His will; that in many particular actions we ought to have God's glory actually in view, and in all the rest habitually; and that by none of our actions we should dishonour God, either by committing sin ourselves, or by leading our weak brethren into sin. This great duty towards God, our Lord inculcated in the first petition of His prayer, "Hallowed be Thy name." *Dr. Macknight.*

If, instead of prescribing to ourselves indifferent actions as duties, we apply a good intention to all our most indifferent actions, we make our very existence one continued act of obedience, we turn our diversions and amusements to our eternal advantage, and are pleasing Him, whom we are made to please, in all the circumstances and occurrences of life. It is this excellent frame of mind, this holy officiousness, if I may be allowed to call it such, which is recommended to us by the Apostle in that uncommon precept, wherein he directs us to propose to ourselves the glory of our Creator in all our most indifferent actions, "whether we eat, or drink, or whatsoever we do." *Addison.*

33. *Even as I please all men in all things,*] That is, I endeavour to do it. By a very common way of speaking, St. Paul, in expressing the action, means only to express his design: it is certain that he did not in fact please all men, not even all the Corinthians; but he endeavoured to please them. Besides numerous other similar phrases, one occurs in Gal. v. 4. *Bp. Pearce.*

The sense of these three last verses is plainly this: That whenever Christians were invited to that sort of feasts he had been speaking of, not only as to their eating and drinking, but in all the other actions of their life, the great rule they were to walk by was this, of doing honour to God, and advancing His religion in the world. And therefore let them have a care of giving offence, or putting a stumblingblock before any: let them have a care of doing any action that might discourage the brethren in their profession of Christianity, or encourage the heathen to continue in idolatry, for all such actions were a dishonouring of God: but let them endeavour by all possible means, by their innocence and virtue, and their prudent and charitable behaviour, to adorn the doctrine of God in all things, and by that means to recommend it to all about them.

From hence now it appears pretty plain, that this precept of glorifying God in our actions, or doing our actions to the glory of God, hath this general sense and meaning; that we take care to live according to Christ's religion; and that none of our actions be contradictory to it, or cast a blemish upon it, and thereby hinder others either from continuing in it or coming over to it: but on the contrary, that we use our utmost diligence to frame our conversations in such a way as may both shew us to be sincere, conscientious Christians ourselves, and may likewise tend to the honour and advancement of Christianity in others. In a word, we then glorify God, according to St. Paul, when we are as good as we can be, and do as much good as we can do. *Abp. Sharp.*

Chap. XI. This chapter, in which St. Paul reproves the Corinthians for the disorders committed at their religious meetings, consists of two parts: in the first, he prescribes the manner in which men and women should behave in the church; he ordains, that the men should have their head uncovered when speaking of Divine things; but that the women should cover their head: and what he says is founded upon the rules of decency, which require that women should not appear in publick without being vailed, and their head covered; which was likewise the custom of the Jews, and other people at that time. In the second part, he reproves the Corinthians for their irreverence and disorder in celebrating the Lord's supper after their feasts of charity; and to induce them to correct those abuses, he relates the institution of this sacrament; he shews the use that should be made of it, tells the Corinthians that it was for the punishment of their indevotion in the participation of it that several of them were afflicted with sickness, and some were dead. *Ostervald.*

Ver. 1. *Be ye followers of me,* &c.] In a word, herein be ye followers of me, even as I am of Christ, who neglected Himself for the salvation of others. *Dr. Wells.* This verse plainly belongs to the last verse of the foregoing chapter. *Pyle.*

2. *Now I praise you, brethren,* &c.] This commendation must be restrained to the sounder part of the church of Corinth, or must be understood, as such general expressions usually are, as for the most part, or excepting those few things in which the Apostle afterwards finds reason to complain of their neglect, ver. 23, and chap. xv. 3. "The ordinances" alluded to here, and at 2 Thess. ii. 15, were rules delivered to those churches by the mouth of the Apostle concerning the publick worship of God. *Dr. Whitby, Burkitt.*

3. *But I would have you know,* &c.] St. Paul here resolves the case about the decent behaviour of men and women in church assemblies. *Burkitt.* As if he had said, It is fit for you to consider the subordination of persons in the church: namely, that as Christ, in respect of His office of Mediator, is under God, but above all men, so the man, being under Christ, is above all women, and consequently that their garb in the church must be proportionable to this. *Dr. Hammond.*

4. *Every man praying or prophesying,*] That is, performing any sacred office in the church, as prayer, and expounding the Scriptures, singing psalms, and the like. *Burkitt.*

—— *having his head covered,*] That is, with the covering of a vail, after the manner of women, which is a token of subjection. *Burkitt.*

Not only among the Jews, but among the Greeks and Romans also, it was customary for the women to be vailed when they went abroad and appeared in any publick assembly. *Bp. Pearce.*

—— *dishonoureth his head.*] Either Christ, ver. 3, who hath subjected women to men, and in particular hath authorized men to teach them, chap. xiv. 34, 35. *Dr. Macknight.* Or, his own head; that is, he disparages and dishonours himself, and acts against the liberty and dignity of his sex, by casting off that sign and semblance of superiority which he should maintain. *Bp. Hall, Dr. Hammond.*

Anno DOMINI 59.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

‖ That is, *a covering, in sign that she is under the power of her husband.*

10 For this cause ought the woman to have ‖ power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

Anno DOMINI 59.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a ‖ covering.

‖ Or, *veil.*

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come toge-

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5. *But every woman that prayeth or prophesieth*] From considering 1 Chron. xxv. 1, 2, and 1 Kings xviii. 29, many interpreters by the women's praying and prophesying understand their joining in the publick prayers and praises as a part of the congregation. Yet, as it is reasonable to think that this praying and prophesying of the women was of the same kind with that of the men, who acted as teachers, mentioned ver. 4, we may suppose the Corinthian women affected to perform these offices in the publick assemblies, on pretence of their being inspired: and though the Apostle in this place hath not condemned that practice, it does not follow that he allowed it, or that it was allowed in any church. His design here was, not to consider whether that practice was allowable, but to condemn the indecent manner in which it had been performed. For the women, when they felt or thought they felt themselves moved by the Spirit in the publick assemblies, throwing away their vails, prayed and prophesied with their heads uncovered, and perhaps with their hair dishevelled, in imitation of the heathen priestesses in their raptures. This indecency in their manner of praying and prophesying the Apostle thought proper to correct before he prohibited the practice itself, because it gave him an opportunity of inculcating upon women that subjection to the men, which is their duty, though many of them are unwilling to acknowledge it. The practice itself the Apostle afterwards condemned in the most express terms, chap. xiv. 34. We have an example of the same kind of teaching in chap. viii.; where he first points out the evil consequence of joining the heathens in their feasts in the idol temple, and thence takes occasion to inculcate the great Christian duty of taking care never to lead our brethren into sin, even by our most innocent actions, before he determines the general question of the lawfulness of joining in those feasts. *Dr. Macknight.*

—— *dishonoureth her head:*] That is, the man, by appearing in a garb that disowns her subjection to him. *Dr. Wells.* Or, dishonours herself, in doing that which is against the natural modesty, decency, and meekness of her sex. *Bp. Hall, Dr. Hammond.*

—— *as if she were shaven.*] It was highly disgraceful for the Grecian women to be shaven. The ancient Germans punished women who were guilty of adultery by shaving their heads. The Jews also punished adulteresses in the same manner. *Dr. Macknight.*

7. —*forasmuch as he is the image and glory of God:*] As having the government of the world committed to him by God. *Dr. Whitby.* The man is here said to be "the image of God," in respect of the dominion with which he is clothed. For in respect of mental qualities, the woman also is the image of God. *Dr. Macknight.*

—— *glory of God:*] That is, a beam or reflection of it. See 2 Cor. viii. 23. *Bp. Fell.*

—— *the woman is the glory of the man.*] As being taken from him, made for him, and put into subjection to him. *Dr. Whitby.*

10. *For this cause ought the woman to have power on her head* &c.] The mention of the order and end of the creation of man and woman seems to have suggested to the Apostle another reason why the woman should be covered: as if he had said, Moreover for this cause ought the woman to have "power" on her head; that is, a vail or covering, as a mark of the power the man has over her, because of her having been seduced by the prince of the evil angels, and the man by means of her; on which account she was by the express institution of God subjected to the man, Gen. iii. 16. This passage appears to be in a parenthesis: in the next verse the Apostle returns to what he was saying in the 9th. See the parallel place, 1 Tim. ii. 11—13. *Drs. Wells, Whitby,* and *Macknight.*

The word "power" in this passage is rightly explained in the margin by "a covering in sign that she is under the power of her husband." It is no unusual thing in the Bible for the signs and tokens of things to be called by the names of the things themselves; as in Gen. xvii. 10, 13. *Bp. Pearce.* See the passage, and the note on it.

11. *Nevertheless neither is the man without the woman,* &c.] Not that the man ought to insult upon the weakness of the woman, and pride himself upon his own superiority: but must consider that God hath matched them together, so that neither of them can have their being without the other. *Bp. Hall.*

12. *For as the woman is of the man,* &c.] As the woman was first made of the man, so is the man, ever since, conceived and born of the woman; and God is the Author and Maker of both. *Bp. Hall.*

14. *Doth not even nature itself teach you,* &c.] Either the general dictates of natural reason; or the particular law of nature concerning the distinction of the sexes; or usage and common custom, which is a second nature. *Burkitt.* Or the word "nature" may be taken in its strictest sense; for women have naturally longer hair than men. *Bp. Pearce.*

16. — *we have no such custom,* &c.] Neither we here in Judea, nor any of the other churches of God, whether planted by me or by any of my brethren. *Drs. Doddridge* and *Macknight.*

17. *Now in this that I declare unto you* &c.] The Apostle here enters upon a new subject; namely, to reprove the abuses which were crept in among the Corinthians, in their administration of the holy sacrament of the Lord's supper. *Burkitt.*

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THE INSTITUTION OF THE SACRAMENT OF THE LORDS SUPPER.

Corinthians ch.11.v.23.

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Anno DOMINI 59.

ther in the church, I hear that there be ‖ divisions among you; and I partly believe it.

‖ Or, *schisms.*

19 For there must be also ‖ heresies among you, that they which are approved may be made manifest among you.

‖ Or, *sects.*

20 When ye come together therefore into one place, ‖ *this* is not to eat the Lord's supper.

‖ Or, *ye cannot eat.*

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame ‖ them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

‖ Or, *them that are poor?*

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

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24 [a] And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do ‖ in remembrance of me.

[a] Matt. 26. 26. Mark 14. 22. Luke 22. 19.

‖ Or, *for a remembrance.*

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ‖ ye do shew the Lord's death till he come.

‖ Or, *shew ye.*

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18. — *that there be divisions among you;*] There are some of you, who divide from the rest, and eat separately. *Dean Stanhope.* "Divisions," literally schisms; by this word we are here to understand, not a separation from the unity of the catholick church, but sects and divisions in the church. Though we do not separate from the communion of the church, yet if we occasion groundless division and dissension in it, we justly fall under the imputation of schism. *Dr. Whitby, Burkitt.* See the note from Dr. Nott, on chap. i. 10.

—— *and I partly believe it.*] Or, I believe it to be true of some part of you. *Dr. Whitby, Dean Stanhope.*

19. *For there must be also heresies among you,* &c.] For such divisions, which are the natural effect of pride, and of other sinful dispositions, God permits to take place in the church. As for other reasons, so for this particularly, that they, who are truly good men, may hereby have opportunity of shewing it, and of distinguishing themselves from the bad. *Dean Stanhope.*

20. *When ye come together therefore into one place,* &c.] When therefore you meet in such a disorderly manner, this is not behaving yourselves like men who come to the Lord's supper: for that is a feast of love, in which every person in the congregation hath an equal right to communicate. *Dean Stanhope.*

21. *For in eating every one taketh before other his own supper:* &c.] The Apostle here reproves the Corinthians for the abuses found in their "Agapæ," or love-feasts. It was an early custom in the church, before receiving the sacrament, to have a feast, to which all the poor were invited at the charge of the rich, as an expression of their mutual love and charity. In these feasts the Corinthians did not observe due order and decency. For every one sitting down to eat what he had brought in company of his own party, without regarding others, this feast of charity was celebrated, neither at the same time by all, nor with the unanimity that it was intended to represent: but whilst the poor were excluded and sent home "hungry," the rich were feasted, and drank to excess. *Burkitt.*

22. *What? have ye not houses to eat and to drink in?* &c.] If ye have a mind to feast yourselves, and make choice of your guests, have ye not your own private houses to eat and drink in? Why do ye defile the church of God with these partial and immoderate banquets? Why do ye despise and shame the poor, who have not wherewith to feast with you? *Bp. Hall.*

23. *For I have received of the Lord*] By immediate revelation. *Dr. Macknight.* Concerning the institution of the sacrament of the Lord's supper, see the passages in the margin, and the notes upon them.

24. — *this is my body, which is broken for you:*] That is, He declared the bread to be a representation of His body, to be broken on the cross. *Dean Stanhope.*

—— *this do in remembrance of me.*] The Apostle's argument runs thus: Christ gave an equal distribution of the sacramental bread to every one at the table, in token that He died equally for all; and He appointed them all to eat together of it at one common table, in remembrance of His love to them all: can you then eat every one separately his own supper, excluding those, to whom He equally distributed the sacred bread, from any share of your's, leaving them hungry and in want of bread, and yet conceive that you worthily eat the Lord's supper, and duly participate of, and thankfully commemorate, this great feast of love? *Dr. Whitby.*

25. — *This cup is the new testament in my blood:*] That is, He declared the wine contained in it to be a memorial of His blood, shed for the ratification of the new covenant between God and man. *Dean Stanhope.*

26. *For as often* &c.] The following words are St. Paul's; who discourses from hence to the end of the chapter, upon the true manner of receiving the sacrament worthily, and the danger arising from the contrary behaviour. *Bp. Pearce.*

— *For as often as ye eat this bread,* &c.] Thus you see, that the end of this sacrament is, thereby to commemorate the death of our blessed Lord, and to keep Him in our minds, during His absence from us: in which memorials consequently every Christian, of what degree or condition soever, hath an equal right to partake; because every one is equally concerned in the mercy, remembered and represented by them. *Dean Stanhope.*

Hence it appears, that the receiving of this sacrament is a necessary and a perpetual duty, incumbent upon all Christians. For it is expressly commanded by our Saviour; and the reason of the command extends to all persons and to all ages of the world. For if it be a perpetual duty to remember Christ, if it be a perpetual duty to shew forth His death till He come, then it must of necessity be a duty to make use of those symbols and ceremonies, that He hath appointed to remember Him, and to shew forth His death by; and it must be a duty thus to do, to the world's end, because Christ is not to come till then. *Abp. Sharp.*

—— *ye eat this bread,*] That therefore, which is eaten in the Eucharist, is still bread. This text of itself may be considered as decisive against the doctrine of transubstantiation, which thus appears to be, as the 28th article of our Church states, "repugnant to the plain words of Scripture:" besides, the expression which follows, "Ye do shew the Lord's death till He come," is another proof that the institution was figurative of the death of Christ. *Bp. Tomline.*

—— *ye do shew the Lord's death till he come.*] That is, ye do significantly express it, ye do solemnly publish and declare it. Indeed both the sacraments, that of baptism, and this of the Lord's-supper, as they derive their efficacy from the cross of Christ, so do they carry in them some resemblance of His death; baptism, of His death and resurrection jointly; the Eucharist, of His death only; being instituted for this very end and purpose, to imprint on our minds, by the symbols of bread broken, and wine poured out, a lively image of the great sacrifice of the cross, and to inspire us by that means with such holy thoughts and affections, as a good Christian would have, if he were really an eyewitness of the passion of Christ. Often therefore ought we

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27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ‖ damnation to himself, not discerning the Lord's body.

‖ Or, *judgment.*

30 For this cause many *are* weak and sickly among you, and many sleep. Anno DOMINI 59.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

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to resort to this mysterious repast, even as often as we have occasion, (and when have we not occasion?) to raise our gratitude, and improve our devotion, and inflame our love towards God, for the abundant mercies bestowed on us, in the sufferings and death of our Saviour. Nor can we abstain from this table of the Lord without forgetting, indeed without so far renouncing, our relation to Christ crucified, and thereby declaring ourselves utterly unworthy of that holy name whereby we are called. "Verily, verily, except we eat the flesh of the Son of man, and drink His blood, we have no life in us," John vi. 53. *Bp. Atterbury.*

27. *Wherefore whosoever shall eat this bread,* &c.] So that to offend in this kind against this institution of this feast, by doing contrary to the universal charity designed therein, is to sin against the body and blood of Christ. *Dr. Hammond.* Is to be guilty of a dreadful profanation of that sacred body and blood of Christ, which is in this sacrament exhibited and tendered unto him. *Bp. Hall.*

It is clear from the whole of the Apostle's argument, that the particular unworthiness charged upon the Corinthians neither is, nor possibly can be, ours. Still a man may be under the danger of receiving the sacrament unworthily upon other accounts as well as this. Every notorious offence against, every wilful failure in, those habits and dispositions, which belong to a good Christian, does without doubt render him unworthy. But how does St. Paul proceed on this occasion? By his expressions in the 25th and 26th verses he abundantly intimates, that this is a duty which ought frequently to be performed. Again, after mentioning the danger of unworthy communicants, he does not exhort them to consult their own safety by abstaining altogether from this so clear a duty; but, as it follows in the next verse, by "examining themselves," and so eating of that bread and drinking of that cup. *Dean Stanhope.*

The danger of the unworthy performing of this so sacred an action is no otherwise a reason to any man to abstain from the sacrament, than it is an argument to him to cast off all religion. He, that unworthily useth or performeth any part of religion, is in an evil and dangerous condition: but he, that casteth off all religion, plungeth himself into a most desperate state, and does certainly damn himself to avoid the danger of damnation; because he that casts off all religion throws off all the means whereby he should be reclaimed and brought into a better state. I cannot more fitly illustrate this matter than by this plain similitude. He, that eats and drinks intemperately, endangers his health and life: but he, that to avoid this danger will not eat at all, I need not say what will certainly become of him in a very short space. *Abp. Tillotson.*

28. *But let a man examine himself,* &c.] As if he had said, Before every approach to this sacrament, it is fit that a man see into, and be satisfied with, the disposition of his own mind; that he come with due reverence for so holy an ordinance, and with charity to all those, for whom the death commemorated in it was undergone. By so doing he will partake of this sacrament worthily. *Dean Stanhope.*

29. — *eateth and drinketh damnation to himself,*] Rather, 'judgment to himself:' meaning hereby, that he who thus affronted our Lord's institution, by "not discerning the Lord's body," that is, by making no distinction between the bread of the sacrament and common food, did by this his profaneness draw down severe judgments from God upon his own head: as it follows, "for this cause many are weak and sickly among you, and many sleep;" that is, they have been visited by diseases, of which some still languish, and others are dead. These words manifestly restrain the "damnation" spoken of before to bodily distempers and temporal punishments: and the same appears from the 32d verse, where this is called "a chastening of the Lord," to prevent some worse condemnation. *Abp. Sharp, Dean Stanhope.*

There is so great danger of the word "damnation" being understood here in too strong a sense, that it would be much safer and exacter to translate it (as it is often translated elsewhere, and once in a few verses after this passage, and from what follows ought undeniably to be translated here) 'judgment,' or 'condemnation;' not to certain punishment in another life, but to such marks of God's displeasure as He sees fit; which will be confined to this world, or extended to the next, as the case requires. For receiving unworthily may, according to the kind and degree of it, be either a very great sin, or comparatively a small one. But all dangerous kinds and degrees may with ease be avoided, if we only take care to come to the sacrament with proper dispositions, and, which will follow of course, to behave at it in a proper manner. *Abp. Secker.*

It is material to observe, that the word "damnation," when the Bible was translated, meant no more than condemnation; any sentence of punishment whatever, without a particular reference to the eternal torments, to which the impenitently wicked will be consigned at the last day. *Bp. Tomline.*

—— *not discerning the Lord's body.*] To "discern" or distinguish "the Lord's body" means to look on the action of receiving this holy sacrament as one of no common nature, but as the religious memorial of our blessed Saviour's dying for us, and by His death establishing with us a covenant of pardon, grace, and everlasting felicity on God's part, and of faith and holiness on ours. *Abp. Secker.*

31. *For if we would judge ourselves,* &c.] If we would look carefully into our own hearts, we should prevent these punishments from God. *Bp. Hall, Dean Stanhope.*

32. *But when we are judged,* &c.] But when God thus chastises us with temporal affliction, weakness, sickness, and the like, He intends that these should be warnings to us; that so, repenting of the faults which have provoked Him to send them upon us, we may escape the eternal punishments, which await the wicked, and profane, and impenitent hereafter. *Dean Stanhope.* This passage is a demonstration that the word, rendered "damnation" in the 29th verse, does not signify eternal and certain damnation. *Pyle.*

33, 34. *Wherefore, my brethren,* &c.] The Apostle concludes his discourse with exhorting them to let his foregoing arguments persuade them all to eat this solemn feast in a sober, unanimous, and charitable manner; and to eat for hunger or for pleasure at home, but not in the assemblies of the church, for fear of incurring a just judgment from God. *Pyle.*

The latter part of this chapter is perverted to a very wrong use, when made the pretence of keeping men from the holy communion of Christ's body and blood. Those, who are alarmed by the judgments of God denounced against unworthy communicants, have no other security than by examining and judging themselves, and so communicating worthily. This is the direction of the Apostle, ver. 28. And in the same manner our Church argues; 'If any man say, I am a grievous sinner, and therefore

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34 And if any man hunger, let him eat at home; that ye come not together unto ‖ condemnation. And the rest will I set in order when I come.

‖ Or, *judgment.*

CHAP. XII.

1 *Spiritual gifts* 4 *are divers,* 7 *yet all to profit withal.* 8 *And to that end are diversely bestowed:* 12 *that by the like proportion, as the members of a natural body tend all to the* 16 *mutual decency,* 22 *service, and* 26 *succour of the same body;* 27 *so we should do one for another, to make up the mystical body of Christ.*

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NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus ‖ accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

‖ Or, *anathema.*

4 Now there are diversities of gifts, but the same Spirit.

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am afraid to come; wherefore then do ye not repent and amend?' In short, he that comes not, and he that comes unworthily, are both of them in a dangerous state. The former, because he will not use his best remedy; the latter, because he profanes and abuses it. And there is but one way for both to be safe; which is by coming as often and as well prepared as they can; and then God will not fail to forgive, and kindly to accept them. *Dean Stanhope.*

Chap. XII. The design of St. Paul in this chapter is to instruct the Corinthians about the gifts of the Holy Ghost, and the use that is to be made of them, and to prevent divisions in the church on that account; for which purpose he does two things. First, he takes notice, that as they had renounced heathen idolatry, God had poured on them the gift of the Holy Spirit; that God granted to the ministers of His Church, and even to several of the believers of that time, divers extraordinary gifts; such as the gift of instructing others, of speaking and interpreting divers languages, of healing the sick, of prophecy, and the like; that all these gifts proceeded from the same Author; but that they were different, and that all those who had received the Spirit of God did not possess the same gifts, nor in the same degree.

Secondly, he shews that these gifts proceeded all from the same Spirit; and since believers compose together but one body, they ought to be employed to the common advantage and edification of the church. This St. Paul illustrates by the comparison of a human body; and observes, that although all the members have not the same functions nor the same dignity, they are all notwithstanding necessary, and do all contribute to the good of the body. By this St. Paul would convince the Corinthians, that these gifts of the Holy Ghost, which were given them for the publick good, and to unite them to each other, should not be the occasion of divisions amongst them. *Ostervald.*

Ver. 1. — *concerning spiritual gifts, — I would not have you ignorant.*] The Apostle begins this chapter with the resolution of another case concerning the nature and right use of spiritual gifts. *Burkitt.*

2. *Ye know that ye were Gentiles,* &c.] These gifts of the Spirit are advantages, of which the religion you have now embraced, when compared with the idolatry you have left, should give you a very high esteem. The object of their former worship was senseless and dumb idols; such as were falsely pretended to give out their dark oracles, but were in truth altogether incapable, either of uttering any themselves, or of dictating any to others. Whereas now they had embraced the doctrine of a God indeed; One, who had not only taught the truth Himself, but had enabled His servants to reveal and propagate it in the most astonishing manner, and with powers altogether supernatural. *Dean Stanhope.*

—— *even as ye were led.*] By education, or custom, or the artifices of your priests. *Dr. Macknight.*

3. *Wherefore I give you to understand,* &c.] The Apostle's object here seems to have been, to fortify the Corinthians against the seductions of some, who boasted that they were actuated by the Spirit. Such were the Jewish exorcists in particular. Against them, and all impostors whatsoever, he gives one general rule, namely, that of observing their doctrines with respect to our blessed Saviour's own person and authority. If any spoke in derogation of Him, insinuating that He was a deceiver, and as such to be shunned and abhorred, even supposing that preacher to work wonders, yet were they to be looked upon as lying wonders, and not operations of the Holy Ghost. On the other hand, if any person made it his business to inculcate the truth as it is in Jesus; if he taught men to believe, to obey, and to serve, and to submit to Him, and entirely to depend upon Him for their salvation; whatever miracles should be wrought in confirmation of such an one's authority, these, they might be assured, were wrought by God's own Spirit, and the preacher working them might be safely adhered to. *Dean Stanhope.*

4. — *the same Spirit.*] The word "Spirit" is in this passage to be understood directly of the Holy Ghost, the third Person in the ever-blessed Trinity. For first, in ver. 3, that which is called "the Spirit of God" in the former part, is in the latter part called "the Holy Ghost." Again, that variety of gifts, which, in ver. 4, is said to proceed from "the same Spirit," is said likewise in ver. 5, to proceed from "the same Lord," and in ver. 6, to proceed from "the same God:" and therefore such a Spirit is meant, as is also Lord and God; and that is only the Holy Ghost. And again in ver. 11, the Apostle ascribeth to this Spirit the collation and distribution of such gifts according to the free power of His own will and pleasure: which free power belongeth to none but God alone, "who hath set the members every one in the body, as it hath pleased Him," ver. 18. Yet this ought not to be understood of the Person of the Spirit, as if the Father or the Son had no part or fellowship in this business. For all the actions and operations of the Divine Persons, those only excepted which are of intrinsecal and mutual relation, are the joint and undivided works of the whole three Persons, according to the common judgment, constantly and uniformly received in the catholick church. And as to this particular, concerning gifts, the Scriptures are clear. Wherein, as they are ascribed to God the Holy Ghost in this chapter, so are they elsewhere ascribed to God the Father, Jam. i. 17; and elsewhere to God the Son, Eph. iv. 7. Yea and it may be, that for this very reason in these three verses these three words are used, "Spirit" in ver. 4, "Lord" in ver. 5, and "God" in ver. 6, to give us intimation that these spiritual gifts proceed equally and undividedly from the whole three Persons: from God the Father, and from His Son Jesus Christ our Lord, and from the eternal Spirit of them both, the Holy Ghost, as from one entire, indivisible, and coessential agent. *Bp. Sanderson.*

4, 5, 6. — *gifts, — administrations, — operations,*] That is to say, the miraculous gifts of the Spirit; offices in the church, to which this diversity of gifts belongs; works performed by these officers in the church, by virtue of these gifts. *Dr. Whitby, Dean Stanhope, Parkhurst.*

The Apostle does not content himself with affirming in general terms, that God is the Author of these endowments, but he diversifies his expression in such a manner, as may be reasonably thought done with design to intimate the personality and divinity of the Holy Ghost, the Trinity of Persons in unity of the Godhead, and the joint acting and equal concern of Father, Son, and Spirit, in matters of this nature: an operation, common to all Three Persons, however the Scriptures, in condescension to our capacities, do sometimes, as here in particular, appropriate some

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5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

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11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized

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actions and effects to one or other Person in the Deity, in more special manner, or more frequently, than to the rest. *Dean Stanhope.* These "gifts," being in the nature of spiritual faculties or habits, are very properly ascribed to that Spirit, who animates the Christian, and by whom he lives the new life: these 'ministries' or "administrations," as properly to the Lord Christ, whose ministers and servants the Apostles, Prophets, teachers, and others, are in the propagation of the Gospel: and these "operations," being miraculous, and far exceeding the power of any creature, are as fitly ascribed to the Creator of all things. *Dr. Whitby.*

The mighty works, wrought within a Christian, are so many proofs of the divinity of the power by whom they are wrought, and not only justify, but require worship from him to the Divine Author. It is certainly our duty to look up to the hand from which we receive such benefits, and begin our grateful and devout acknowledgments, as St. Paul does, by mentioning first the immediate Giver, "there are diversities of gifts but the same Spirit." Let us beseech Him that He would continue and make His abode with us, beautify our souls with every virtue, enlighten them with every grace, cleanse them from all filthiness and corruption, and strengthen them to immortality! Yet let us not rest here, since the same Spirit teaches us for whose sake and by whose purchase, and according to whose will, as the economy of salvation requires, these gifts and graces are administered: "there are differences of administrations, but the same Lord." And as "through Him by the Spirit we have access unto the Father," from whom originally comes "every good and perfect gift," all Divine power and efficacy, "there are diversities of operations, but it is the same God which worketh all in all:" therefore with a due sense of this great honour and privilege, as sons of God, let us address ourselves to Him for pardon, and admission to our heavenly inheritance, "O God the Father of heaven, have mercy upon us miserable sinners!" But as we have no deserts of our own, no works of righteousness to claim His favour by, and are entitled only through the sufferings and satisfaction of Christ, let us beseech Him to intercede for us, and plead His merits with the Father, "O God the Son, Redeemer of the world, have mercy upon us miserable sinners!" And since the benefits of His merits are applied, and our pardon sealed, and ourselves enabled to render an acceptable service, only by the operations and assistance of the Holy Spirit, let us implore His aid also, "O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners!" Yet remembering that, how various soever the economy may be, salvation is the one sole undivided end and work of all, therefore, to them, as the one sole undivided cause of all, let us address our earnest prayers and invocations, as to the great Power to whom we have consecrated ourselves and services, "O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners!" *Dr. Glocester Ridley.*

7. *But the manifestation of the Spirit* &c.] The exercise of these spiritual gifts, whereby the Spirit manifests Himself to be in any man, is designed still for some benefit of the church, and therefore those powers, that tend to no advantage in the church, are to be suspected not to come from the Spirit of God. *Dr. Hammond.*

8, 9, 10. *For to one is given by the Spirit* &c.] It is difficult to fix the true import of all these spiritual gifts: their meaning is probably as follows. "The word of wisdom," may mean the wisdom given to the Apostles to reveal the Gospel to the world: "the word of knowledge," the gift of understanding mysteries, or things concealed, more especially the mystical sense of the Scriptures of the Old Testament: by "faith" we may understand a miraculous faith, enabling them to do things most difficult, but chiefly a peculiar impulse that came upon them when any difficult matter was to be performed, which inwardly assured them God's power would assist them in the performance of it: "the gifts of healing" appear to denote a general power of curing diseases, both of body and of mind; and "the working of miracles" that of silencing and casting out devils, of inflicting diseases and death on incorrigible sinners; or more especially the wonderful power of raising the dead: "prophecy" may signify teaching and the interpretation of Scripture, when done by particular inspiration, but rather the prediction of things future, in order to the exhortation to some duty, exercised also by foretelling who would be fit persons to do good service in the church: "the discerning of spirits" not only imports the faculty of discerning betwixt false and true prophets, and betwixt the lying wonders of evil spirits and the power of the Holy Ghost, but also a power of discerning the spirits of other men, whether they were qualified for particular offices in the church, and accordingly choosing them out for such works; as also a power of discovering the inward purposes of men's thoughts and hearts: "divers kinds of tongues" denote the ability of speaking languages without having learned them: and "the interpretation of tongues" signifies the power of interpreting strange languages to such in the congregation as had not understood the language that was spoken. These extraordinary and miraculous gifts of the Holy Spirit were bestowed upon the church in her infant state, but withdrawn as she grew up, and became capable of subsisting without these extraordinary helps and supplies. *Dr. Whitby, Burkitt.*

To allege the Apostles as instances of illiterate preachers, is of all fallacies the grossest. Originally perhaps they were men of little learning; fishermen, tent-makers, publicans: but when they began to preach, they no longer were illiterate; they were rendered learned in an instant, without previous study of their own, by miracle. The gifts which we find placed by an Apostle himself at the head of their qualifications were evidently analogous to the advantages of education. Whatever their previous characters had been, the Apostles, when they became preachers, became learned: they were of all preachers the most learned. It is therefore by proficiency in learning, accompanied with an unreserved submission of the understanding to the revealed word, but it is by learning, not by the want or neglect of it, that any modern teacher may attain to some distant resemblance of those inspired messengers of God. *Bp. Horsley.*

11. — *severally as he will.*] Here seems to be a plain argument for the personality of the Holy Ghost, because a will is here ascribed to Him. *Dr. Whitby.*

12. — *so also is Christ.*] That is, saith St. Chrysostom, the body of Christ, or the church; all the members of which, though they be many, and adorned with different gifts, make but one mystical body, united to their head Jesus Christ. *Dr. Whitby.*

13. *For by one Spirit are we all baptized* &c.] By one and the

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into one body, whether *we be* Jews or † Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

† Gr. *Greeks.*

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

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22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we ‖ bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

‖ Or, *put on.*

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no ‖ schism in the body; but *that* the members should have the same care one for another.

‖ Or, *division.*

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the

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same Spirit of God, working with and by the outward elements, are we baptized into the communion of one and the same church; and are all made partakers of the same sacramental cup, and therein of the same blood of Christ, by the working of the same Spirit. *Bp. Hall.*

As proselytes among the Jews by baptism were admitted into the communion and privileges of the Jewish, so thereby are we received into the like communion and privileges of the Christian, far more excellent society. *Dr. Isaac Barrow.*

14—17. *For the body is not one member,* &c.] As the body is made up of several members for several uses, so is the church of Christ; each of them profitable for some end: and therefore though one be inferiour to some others, yet hath that no reason to envy them. *Dr. Hammond.*

18. *But now hath God set the members* &c.] It hath therefore seemed best to God, to give several men several offices in the church, which they are to be content with, not repining that they are not more honourably employed. *Dr. Hammond.*

21. *And the eye cannot say unto the hand,* &c.] The rulers, pastors, and wisest members of the church, need even those weak and inferiour Christians, whom the world makes small account of. *Burkitt.*

23. *And those members of the body, which we think to be less honourable,* &c.] It seems as if he had said, The face, on which the image of God is particularly stamped, we leave uncovered: but as for those parts, which decency or custom teaches us to conceal, we contrive not only to cover them, but also as far as we conveniently can to adorn by covering. *Dr. Doddridge.*

24. — *but God hath tempered the body together,* &c.] God hath so disposed of the several parts of the body, that some shall have a natural beauty, others that want that, shall be supplied by clothes which are an artificial beauty. *Dr. Hammond.*

25. *That there should be no schism in the body;* &c.] That there may be no separation of interests or desires in the body, and so likewise in the church; but that the several members may be as solicitous, every one for another member, as for itself. Whence it follows, ver. 26, that as in the body all the members have a fellow feeling with each other, so all true members of the church have the same common interests and concernments, whether of suffering or of rejoicing. *Dr. Hammond.*

How great a lover of agreement and harmony the Holy Spirit is, what an enemy to dividing and separating, we may learn from His making the congregation the seat where He delights to dwell. His most extraordinary effusion was, when the whole Christian church was met together on the day of Pentecost, when the disciples "were all with one accord in one place," Acts ii. 1. He accompanies the sacrament of water, to "baptize us into one body," ver. 13. He blesses the sacramental bread, that "we being many may" by partaking of it "be one bread (one loaf) and one body," chap. x. 17. *Dr. Glocester Ridley.*

Since, as the Apostle argues, "by one Spirit we are all baptized into one body;" as, in the natural body, "the eye cannot say unto the hand, I have no need of thee," nor any one member to the rest, "I have no need of you," but even "the more feeble and less honourable members are necessary;" so, in the spiritual body, they who, in any respect may seem to excel others, ought by no means to despise them; since every good Christian is, in his proper degree and place, both a valuable and an useful "member of Christ." And again, as in the natural body there is a connexion and sympathy of the several parts, by which the good state of one preserves the others in health and ease, or its bad state gives them pain and disorder; so should there be in the spiritual body, and there is in all true members of it, a mutual caution not to do harm to each other, and a mutual desire of each other's benefit. "If one member suffer, all the (other) members" should by a compassionate temper "suffer with it;" and "if one member be honoured, all" the rest should sincerely "rejoice with it." We should think then, whether we feel in our hearts this good disposition, as a mark of being members of Christ? If not, we should study to form ourselves to it without delay. *Abp. Secker.*

27. *Now ye are the body of Christ,* &c.] The Apostle, having finished his elegant and excellent comparison between the members of the natural and those of the mystical body, comes now to make a particular application of it to the Corinthian believers; who are, being considered altogether, the church, though not the church universal, yet a special part thereof, the church of Corinth, and so the mystical body of Christ; and the several persons among them members of that body, that particular church. *Burkitt, Dr. Hammond.*

28. *And God hath set some in the church,* &c.] And the chief officers constituted by God in the church are as follows. *Dr. Hammond.* "Apostles," persons sent forth immediately by Christ to lay the foundation of Christian churches, and on whom the care of all the churches lay. "Prophets," or persons immediately

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church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, ‖ diversities of tongues.

‖ Or, *kinds.*

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all ‖ workers of miracles?

‖ Or, *powers.*

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

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CHAP. XIII.

1 *All gifts, 2, 3 how excellent soever, are nothing worth without charity.* 4 *The praises thereof, and* 13 *prelation before hope and faith.*

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

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inspired with the knowledge of future things. "Teachers," who having received the doctrine of faith from the Apostles, preached it for the conversion of others, and so "laboured in the word and doctrine," 1 Tim. v. 17. "Miracles," that is, persons endued with the power of working them. "Gifts of healings," that is, persons endued with an extraordinary power of healing diseases. "Helps," or deacons, who assisted in ministering to the poor, and in holy things also, particularly in baptizing and distributing the Eucharist. "Governments," the rulers of the church and spiritual guides. "Diversities of tongues," or persons enabled to speak divers languages without the help of study. *Burkitt, Dr. Whitby.*

We find the Apostle in this epistle blaming the Corinthians for some faults which they had committed, amongst which this is particularly mentioned, that they had not always made the best and most discreet use of spiritual and miraculous gifts: he directs them how to exercise these gifts: and he tells them that charity, that is, the love of our fellow-creatures, and a study to promote peace, happiness, and virtue amongst men, is a more excellent thing than any miraculous power whatsoever: which, by the way, is not the language of an enthusiast. In his next epistle, he commends the respect and obedience which they had paid to him; and to convince some of them still further that he deserved such regard, he reminds them of the miracles, which he had wrought amongst them: "I ought to have been commended of you, &c." see 2 Cor. xii. 11, 12. Now if the Corinthians had no such supernatural gifts, and if St. Paul had never wrought any miracles amongst them, it is impossible to think that they would have retained any regard to him and to his doctrine. If we think so, we must suppose them to have been persons, who lived in a polite country, and had not the sense of savages; men, who had nothing of men besides the outward shape and resemblance; men, of a different kind from any that the world ever saw before or since: for the most enthusiastick sect would forsake their founder and teacher, if he should write them long and grave epistles, full of matters of fact, which they all knew to be false; appealing to miracles, which he had never wrought; and directing them to a discreet use of powers, which themselves never had. *Dr. Jortin.*

If indeed the Apostle had told the Corinthians, that they were inspired by the Spirit of God in some ineffable manner, which they alone could understand, but which did not discover itself by any outward distinct operations, they might mistake the impulse of enthusiasm for the inspiration of the Holy Ghost: but they could not believe against the conviction of their own minds, that they spoke languages they did not speak, or healed distempers they did not heal, or worked other miracles when they worked none: undoubtedly if the Corinthians were not fully assured, that such miraculous powers had been and were still exercised amongst them, they must have regarded the author of this Epistle as a wild and frantick visionary, instead of revering him as an Apostle of God. *Lord Lyttleton.*

29. *Are all apostles?* &c.] As if he had said, Thus do the several offices and gifts in the church belong to several persons, and not one to all; and each is to be content with his lot, and use it to the benefit of the church. *Dr. Hammond.*

31. *But covet earnestly the best gifts:* &c.] The Apostle concludes the chapter with this advice, that they desire the best, that is, the most beneficial and edifying gifts, such as are most advantageous to the church: yet withal intimating to them, that there is still a more excellent way of ministering to the welfare of the church, and of edifying their own souls, even the grace of true Christian love one towards another. *Burkitt.*

Chap. XIII. The Apostle, having treated of miraculous and supernatural gifts, teaches, that how great and excellent soever these are, they are of no value without charity. He then proceeds to set forth the excellent acts and properties of charity, which render it the true end and life of all spiritual endowments; and he shews it to be in itself preferable to them; and even to excel the graces of faith and hope. *Ostervald, Pyle.*

Ver. 1. *Though I speak with the tongues of men and of angels,*] Though I could speak the languages of all nations, or knew how to converse with angels. *Dr. Whitby.*

As if he had said, You may beg of God that He would confer upon you those gifts which are most useful: for to serve Him in this manner is an honourable employment, and to desire it is a laudable ambition: but remember, that there is a grace of more value in the sight of God, and more beneficial to men; more glorious therefore, and more desirable than all these extraordinary gifts, than all abilities of the mind; and that is, charity. Hence we may learn not to regret the withdrawing of those gifts, nor to think ourselves on that account less regarded of God, in these latter ages. If any one amongst us hath charity in its due extent, he will surpass some of the earliest Christians who seem to have been deficient in this most excellent virtue. We are apt to think highly of them because of the miraculous powers which they possessed: but a judicious examiner will judge that nothing is more to be admired in the primitive Christians, than the charity, the zeal, the patience, and the perseverance which so eminently appeared in so many of them. *Dr. Jortin.*

—— *charity,*] Charity, properly so called, is that affection of the mind, whereby we love God for His own sake, and our neighbour for God's sake. This is the principle, which distinguishes it from such a love, as either the tenderness of nature, or nearness of blood, or friendship and acquaintance, or convenience and interest, are apt to dispose us to. And how essential this principle is, the Apostle here informs us, when he supposes that a man may "give" even "all his goods to feed the poor," without any true Christian love to his brethren; and his "body to be burned," without any true love of God. Hence it follows, that the grace, here so highly recommended, consists, not in any outward acts, but in the inward disposition of the heart: and that those acts are no farther of any value, than as they proceed from, and are sanctified by, this disposition. *Dean Stanhope.*

Charity, in common speech at present, almost constantly signifies, either judging favourably of the actions and intentions of others, or relieving their distresses: whereas, in the New Testament, it never signifies these particularly, and scarce ever any single virtue, but that general benevolence of disposition, which prompts us on all occasions to mild thoughts, and beneficent deeds; and on which, wrought in us by the grace of our Redeemer, depends their true worth and acceptance with God. The seeds of this inward principle of universal kind affection, are sown in that constitutional goodness of nature, of which, notwithstanding our lamentable degeneracy by the fall, every man hath some remaining degree; the larger the happier, if we manage it with due care. *Abp. Secker.* See the second note from Bp. Sherlock on 1 Pet. iv. 8.

—— *as sounding brass, or a tinkling cymbal.*] Which fills the ear to little purpose. *Bp. Hall.*

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2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity ‖ vaunteth not itself, is not puffed up,

‖ Or, *is not rash.*

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

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6 Rejoiceth not in iniquity, but rejoiceth ‖ in the truth;

‖ Or, *with the truth.*

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

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2. — *I am nothing.*] That is, nothing worth in the sight of God. *Burkitt, Dr. Whitby.*

3. — *though I bestow all my goods to feed the poor,*] Alms, being but one branch of love or charity, without the rest mentioned below, profits us not. We may give plentiful alms out of vain-glory, not charity. We may do good to some poor, and oppress others. We may do good to all the poor; and yet be full of envy, debate, detraction, pride, against others. For there are many things that are matter of contention, besides wealth; and much almsgiving is done without charity. *Bp. Fell.*

Still, relieving the bodily wants of our fellow creatures is both by our Saviour and by His Apostles represented as a considerable part of charity; and such it plainly is, as not only the spirit of Christianity, but the social nature and inclinations of man, the unequal distribution of things, the uncertainty of worldly possessions, and the publick welfare evidently prove. *Dr. Jortin.*

—— *give my body to be burned,*] Or become a martyr for my religion. *Pyle.*

—— *it profiteth me nothing.*] It is not necessary to suppose, that St. Paul here puts a case which ever yet happened; that any Christian ever had so many supernatural gifts, so much faith, so much liberality, so much religious knowledge, and such a persevering zeal, as to die for the Gospel; and yet was void of charity. But it is no uncommon thing to make extraordinary or even impossible suppositions or conceptions, with a view to strengthen the argument: as when it is said by our Saviour, "If a man should gain the whole world, and lose his own soul," he would make but a bad exchange. St. Paul hath an impetuous kind of eloquence, he is vehement and lively in his style, and expresses himself with warmth and energy. His meaning in the passage before us, and the doctrine delivered by him, is plain enough. It is this: If a man have not charity, whatsoever he may do that appears great and commendable, and whatsoever gifts of the Holy Spirit he may possess, he cannot deserve the name of a good man. Thus St. Paul, in few words, but those the most striking and expressive that could be chosen, declares the necessity of performing this great duty. *Dr. Jortin.*

4—7. *Charity suffereth long,* &c.] St. Paul having hinted in the foregoing verse, that the connexion between those outward instances, which appear to be most perfect in their kind, and that grace which they so nearly resemble, is not so close and necessary as will warrant us from the former certainly to infer the latter, here proceeds to assign some characters, which may prevent any dangerous mistakes in judging of this matter. So that where these are found, we may be confident the face of religion, which such behaviour carries, is genuine; and where these are not, how specious soever the appearance may be, we may assure ourselves it is but counterfeit. This is the use to be made of the properties specified in these four verses; not so much for the judging of other people and the state of their souls, as for the prevention of any false confidences, and setting us right in the notions of our own. *Dean Stanhope.*

5. — *seeketh not her own,*] That is, her own praise, profit, or pleasure, to the hurt of others, but inclines men to seek the good of others, 1 Cor. x. 24. *Dr. Whitby.* Is not self-interested. *Dr. Wells.*

—— *thinketh no evil;*] Either meditates no mischief to others, or suspects no ill of them. *Dean Stanhope.*

6. *Rejoiceth not in iniquity,* &c.] That the word rendered "iniquity" signifies falshood, appears from "the truth" to which it is opposed. Now "falshood" and a "lye," both in the Old and in the New Testament, often signify a false religion, or a religion containing a false object of worship. See Hab. ii. 18; Is. xliv. 20; Jer. xxiii. 14; Rom. i. 25; 2 Thess. ii. 10, 11. And "the truth" in the New Testament, is emphatically put to signify the Gospel, or the Christian faith. See 2 John ver. 3, 4; 3 John ver. 3, 4. So that the import of these words may be, Charity will not permit us to rejoice, but rather cause us to be troubled, to find men still continue in their false worship, as the Gentiles, or in opposition to the Gospel delivered to them, as the Jews do; but it rejoiceth to see men walking according to the truth of the Gospel. *Dr. Whitby.* Or the sense may be, Charity rejoices with others when they do well; and, when any thing is amiss, is troubled. *Locke.*

7. *Beareth all things,*] As this is the meaning of the phrase "endureth all things," at the end of the verse, the former may be better rendered 'covereth,' or 'concealeth all things,' that is, all the ill of another, unless when it is greater charity to reveal it: so Prov. x. 12, "Love covereth all sins." The sentence then goes on, "believeth all things," that is, all things that are said for the excuse or mitigation of a fault; and when nothing is said in defence or excuse, yet "hopeth" the best that the matter is capable of. *Dr. Hammond.*

—— *endureth all things.*] By "all things," in this as well as in the former instances, are meant, not simply all, but all such as are agreeable to the measures and end of charity. For there are times and circumstances, which render the covering or the suffering of men's faults an injury to themselves, or to others, or to both. And therefore these are terms to be restrained according to the exigencies of the case; and so to be applied to the benefit of the party concerned, as not to interfere with his own greater good, or with the good of the publick. *Dean Stanhope.*

8. *Charity never faileth:*] It was the design of the Apostle to shew how justly he gave the superiority to this virtue, when he declared it "more excellent" than all those boasted gifts of the Spirit, which the Corinthians were tempted to covet so much rather. To this purpose he proceeds to observe the perpetual use and necessity of charity, whereas the rest were bestowed only upon certain occasions and emergencies: and the continuance and use of this, even in our future and perfect state, whereas all else were only helps and reliefs to our present imperfections. *Dean Stanhope.*

9, 10. *For we know in part,* &c.] For the utmost we know, even when enlightened by these extraordinary gifts of prophecy, &c. is very imperfect and short of that which we shall know hereafter. And therefore when that imperfection, and those occasions, to which such assistances of the Spirit are vouchsafed, shall be at an end, there shall be an end of them too. So that they are plainly temporary, and never meant, as charity is, to continue always. *Dean Stanhope.*

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10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I ‖ thought as a child: but when I became a man, I put away childish things.

‖ Or, *reasoned.*

12 For now we see through a glass, † darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

† Gr. *in a riddle.*

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAP. XIV.

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy. Anno DOMINI 59.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man † understandeth *him*; howbeit in the spirit he speaketh mysteries.

† Gr. *heareth.*

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by

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11. *When I was a child, I spake as a child,* &c.] That is, whilst we are children, our thoughts are low and trifling, our manner of expressing them suitable to such thoughts, our reasoning weak and inconclusive; but as we advance in years, we advance in understanding. Such, and far greater, is the difference between our knowledge here in this life, and that which we shall attain hereafter. This is our state of childhood, and we now reason of Divine things imperfectly, and suitably to our obscure apprehensions of them: but in the next world all the difficulties will vanish, and these things will be clear to us. *Dr. Jortin.*

—— *I put away childish things.*] And the like difference will there be between our present and our future state. *Dr. Wells.*

12. — *through a glass,*] The original word probably signifies any of those transparent substances which the ancients used in their windows, such as thin plates of horn, transparent stone, and the like, through which they saw external objects obscurely. The word "glass" may be used as a generick name for such substances. *Bp. Pearce, Dr. Macknight.*

—— *but then face to face:*] Then we shall see with the greatest clearness and perspicuity, which now we cannot. *Dr. Whitby.*

—— *even as also I am known.*] That is, fully, according to the capacity of a finite creature, and clearly. *Bp. Hall.*

Divine truths are at present seen by us but obscurely and imperfectly. Our knowledge of God, of His nature and properties, of the scheme of His providence and the method of His government, is short and incomplete. But in heaven we shall not be less wise than happy; we shall then know many things which are now in a great measure hidden from us; we shall know them as we ourselves are known of God, that is, clearly and perfectly. *Dr. Jortin.*

13. *And now abideth faith, hope, charity,*] All great and excellent virtues, and superiour to the spiritual gifts, which you so highly value: but "the greatest of these is charity," both for duration, as continuing when faith shall end in vision, 2 Cor. v. 7, and hope in enjoyment, Rom. viii. 23, 24; and for perfection, as rendering us more like to God, and more beneficial to man. *Dr. Whitby.*

Whatever degree of religion any persons may pretend to, unless they have this grace of charity, so highly commended by the Apostle, it shall profit them nothing. For nothing we are, if we have not charity; and charity we have not, if we have not these apostolical marks to shew for it. The most specious professions, the most austere practices, of religion, will not avail, when destitute of this comprehensive grace, this indispensable condition of salvation. Wisely therefore doth our Church instruct us to pray to God, and zealously ought we to pray, and never to leave off praying, till our petition be granted, that He "would send His Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues," lest living "without this," we be at last "counted dead before Him." Hear us, O Lord, and, whatever thou deniest us, deny us not this one thing so necessary for us, for Jesus Christ's sake. Amen. *Dean Stanhope.*

Chap. XIV. The Apostle continues his advice to the gifted persons in the Corinthian church, particularly with respect to their inspired performances in the publick assemblies of Divine worship. *Pyle.* He tells them, that of all spiritual gifts, that of prophecy, that is to say, the gift of teaching, exhorting, and explaining Scripture, was of most service in the edification of the church. This he confirms, by observing how useless, and even absurd it was, to speak strange languages, if those who heard did not understand them. 2dly, He orders next, that those who spoke those languages, or who had any revelation, should proceed in order, and after one another, and that there should always be somebody to interpret what they said; he directs farther, that women should keep silence in the church; and that all should be done with decency and order. *Ostervald.*

Ver. 1. *Follow after charity,* &c.] Follow then principally after charity, but yet also desire other spiritual gifts: but of all the rest let it be your chief desire, that ye may be enabled by the Spirit of God to teach and declare those things, which may be to the edification of the church. *Bp. Hall.* To "prophesy" signifies to declare truths through the inspiration of God's Holy Spirit, whether by prediction or not. The word "prophet" has the like double signification. It is used, ver. 29, 32, 37. *Parkhurst.*

2. — *in an unknown tongue*] In a foreign or strange language. *Parkhurst.*

—— *speaketh not unto men, but unto God:*] That is, to the understanding of none but God. *Dr. Hammond.*

—— *howbeit in the spirit he speaketh mysteries.*] Although perhaps in his own sense and understanding he speaks of deep and high matters, and such as might be well worthy to be understood by others. *Bp. Hall.*

5. — *greater is he that prophesieth*] That is, more beneficial. *Dr. Whitby.*

—— *except he interpret,*] Unless he afterwards tell them in plain words what he meant. *Dr. Hammond.*

6. — *except I shall speak to you*] That is, in a language with which you are acquainted? Else all is absolutely lost, whatever my message may be, whether I speak by the "revelation" of some Gospel-doctrine and mystery; or by "knowledge" in the

revelation, or by knowledge, or by prophesying, or by doctrine? Anno DOMINI 59.

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the ‖sounds, how shall it be known what is piped or harped?

‖ Or, *tunes.*

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words † easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

† Gr. *significant.*

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous † of spiritual *gifts*, seek that ye may excel to the edifying of the church.

† Gr. *of spirits.*

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

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explication of some controverted text in the Old Testament; or by "prophecy" in the prediction of some future event; or by "doctrine" for the regulation of life and manners. It is not certain how far different ideas are to be affixed to each of these four words; or, supposing that to be the case, how far these are the appropriate ideas intended by each. *Dr. Doddridge.*

7. — *except they give a distinction in the sounds,* &c.] Unless those sounds are set to some tune, no man can tell what to make of them. *Dr. Hammond.* Instruction, conveyed in unintelligible language, would signify no more, than a confused noise of musical instruments would direct a dancer, or the trumpet a soldier, when it sounded no point of war. *Pyle.*

9. — *for ye shall speak into the air.*] Your words shall be vain and unprofitable, lost in the speaking, as the voice is in the air. *Dr. Whitby.*

10. *There are, it may be, so many kinds of voices*] Or languages in the world, as there are nations. *Dr. Wells.* Which languages are significant to those who are acquainted with them, but to others seem strange and useless sounds. *Bp. Hall.*

11. — *a barbarian,*] The Greeks, after the custom of the Egyptians, called all those 'barbarians,' who did not speak their language. In process of time the Romans joined the Greeks in calling all 'barbarians,' who did not speak either the Greek or the Latin language. Afterwards, 'barbarian' signified any one who spake a language which another did not understand. Thus the Scythian philosopher Anacharsis said, that among the Athenians the Scythians were 'barbarians,' and among the Scythians the Athenians were 'barbarians.' The Apostle here uses the word in this sense. *Dr. Macknight.* Compare Acts xxviii. 1, and see the note there.

13. — *pray that he may interpret.*] Instead of amazing people with strange languages, which they understand not, let him pray to God for the gift of expounding strange languages, that he may help others to understand them that speak thus. *Dr. Hammond.*

It is observable how strongly the Apostle here pleads the necessity of all the publick offices of religion being performed in a language known and understood by all the congregation. We hence see the impiety and absurdity of the church of Rome in appointing their publick offices to be performed in Latin, a language, which is not understood by the common people of any Roman Catholick countries, nor is it now the mother-tongue of any nation under heaven. *Burkitt.*

14. — *my spirit prayeth,*] I make use of my gift of tongues, which I myself understand, but I make no use of that understanding of mine to make others do so too. *Dr. Hammond.*

It is true my spirit accompanies my words which I understand; but my understanding myself what I speak, or my meaning is unfruitful, or of no benefit to others who understand not my words. *Dr. Wells.*

15. — *with the spirit,*] With the general good intention and devotion of my will. *Bp. Hall.* Or, with my spiritual gifts. *Dr. Whitby.*

— *with the understanding also.*] So using my spiritual gifts that I may be understood by others. *Dr. Whitby.*

The meaning is, that every person endowed with supernatural abilities, of this or any other sort, was to think himself bound to employ them in so discreet a manner, that all around him might be instructed and benefited, as much as possible. *Abp. Secker.*

Some persons apprehend, that there is such a gift or spirit of prayer, bestowed by the Holy Ghost on true Christians, and peculiarly on all that are worthy to be ministers of God's word, as enables them to address themselves to heaven on all occasions copiously, and suitably, in unpremeditated words of their own; which they think ought not to be restrained by appointing forms, even for the publick use of congregations. And sometimes this text is quoted in support of this opinion. But plainly, so far as it relates to words, it relates to words inspired; to which, in the strict sense, but few of these persons themselves lay any claim: for indeed it would be equalling their own compositions to the holy Scriptures. And excepting this miraculous gift of inspired prayer, the word of God mentions no gift of ready expression in prayer: nor have we the least ground to consider it as coming from above, any otherwise than as "every good gift," every natural ability, which God hath conferred upon us, and every improvement, which He qualifies us to make by our own industry, "is from above," Jam. i. 17. For evidently this talent is one of that sort; depending, partly on the fluency of speech, to which people are born; partly on the art and diligence, which they use to increase it; and varying, as their health and spirits vary. Nor therefore is there any more harm in restraining this faculty, if good reasons require it, than in restraining any other. Even the extraordinary gifts of the Spirit were frequently put under some restraints; much more then may one of our ordinary powers. And they who call it limiting and stinting the Spirit, have no Scripture warrant, either for the phrase, or the thing which they understand by it. Nay, supposing the Holy Ghost did ever so peculiarly assist in directing the words of prayers, why should we not think Him as likely to have assisted in the drawing up of the established forms, as in the extemporary performances of those who reject forms, and trust to the sudden dictates of their own fancy?

"The spirit of prayer," and "praying in" or "by the Spirit," are indeed Scripture terms; but, so far as they belong to the present age, they signify, not being furnished with variety of phrases in prayer, but a much more valuable blessing, having religious affections breathed into us by the Holy Ghost for the exercise of this duty. And "quenching the Spirit," 1 Thess. v. 19, in the only sense which can be applied to us, means extinguishing such affections by indulging sin, or suffering them to die away through negligence. God is no more delighted with change of expres-

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16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be † men.

† Gr. *perfect*, or, *of a ripe age.*

21 In the law it is [a] written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

[a] Is. 28. 11.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

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23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let

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sions, than with a repetition of the same; nor will be ever weary of a devout soul, for want of new language. Common reason pronounces this, and the Bible confirms it. We find several forms of prayer, prescribed on several occasions in the law of Moses, Numb. vi. 22, 23, &c.; x. 35, 36; Deut. xxi. 7, 8; xxvi. 13—15. We find afterwards a whole book of forms, the Psalms of David. We find our Saviour frequenting the Jewish synagogue, which constantly used a form, and, generally speaking, a very mean one. We find Him enjoining His disciples a form of His own composing for them; "When ye pray, say, Our Father," and so on. Nay, at the very time, when the gift of inspired prayer was common, there is a strong appearance in the fourth chapter of the Acts, that the Apostles and their followers used a form, there set down. For how else could they "lift up their voice, and say it with one accord," as ver. 24 assures us they did? Probably the very next age after them practised this method of publick worship, at least in a good measure: and for more than 1400 years it hath been without question almost universally the only one. There is not at this day any body of Christians in the world, but what uses in part of their service, if not throughout it, forms of human composition; unless it be the Scotch presbyterians, who had one immediately upon the reformation, though it afterwards fell into disuse; and the dissenters from our own church, many of whom, notwithstanding, sing in their assemblies hymns, that are forms of human composition, without scruple. Yet if extemporary prayers are required, extemporary praises are too. For it is equally said, "I will pray with the spirit," and, "I will sing with the spirit." *Abp. Secker.*

16. — *say Amen*] The Apostle's question implies, that it was the custom in the Christian church from the beginning, for all the people, in imitation of the ancient worship, to signify their assent to the publick prayers by saying Amen at the conclusion of them. Of this custom in the Jewish church we have many examples. See Deut. xxvii. 15; Neh. viii. 6; 1 Esdr. ix. 47. *Dr. Macknight.* See the note on Deut. xxvii. 15. Agreeably to the practice of the Jewish church, and of the Christian in the Apostles' days, the subsequent ecclesiastical writers shew, that it used to be pronounced audibly and fervently; each person expressing his own faith or desire, and animating that of his fellow-worshippers. We should therefore by no means neglect to give this proof, amongst others, that we not only hear the service with attention, but join in it with earnestness. *Abp. Secker.*

19. — *with my understanding,*] That is, with my understanding so employed that I may teach others also. *Dr. Whitby.*

20. *Brethren, be not children in understanding:*] That you should childishly make ostentation of the gift of those tongues, which others understand not. *Bp. Hall.*

—— *in malice*] By this term is probably to be understood every sort of ill temper of mind, contrary to the gentleness and innocence of childhood; and, in particular, their emulation and strife about the exercise of their gifts in their assemblies. *Locke.*

—— *but in understanding be men.*] Act as persons of mature judgment, who know what is fitting to be done. *Dr. Whitby.*

21, 22. *In the law it is written,* &c.] The Apostle here tells the Corinthians, that "in the law," that is, in the writings of the Old Testament, particularly Is. xxviii. 11, it is declared, that because the people of Judah would not be instructed by the plain preaching of the Lord's Prophets, therefore He would cause them to be spoken to in an unknown language, namely, by foreign enemies and armies, whose language they should not understand. Whence he infers, that this strange tongue being threatened as a plague to God's people, there was no reason that they should glory in that, which was menaced as a judgment upon their forefathers: adding, that the strange tongues now given were intended for another use, even to be for a sign of the marvellous power of God's Spirit, for the conviction of those that believe not the Gospel, and not so much for the benefit of those that do believe already: whereas prophesying, or interpreting the Scriptures, serves not for infidels who believe not, but for Christians who are already converted to the faith. *Burkitt, Bp. Hall.*

23. — *the whole church*] A society of Christians and none else. *Dr. Hammond.*

24. *But if all prophesy,*] And interpret the Scriptures, by course. *Bp. Hall.* One after another, ver. 31. *Dr. Whitby.*

—— *he is convinced of all, he is judged of all:*] He is made to judge or discern aright his own state and condition. *Dr. Wells.*

26. *How is it then, brethren?* &c.] What then is to be done? When ye come together, let every one of you, who is endued with any special gift, make use of it to the benefit of the church. *Bp. Hall.*

27. — *let it be by two, or at the most by three,*] That is, let this gift be exercised by no more than two or three at one meeting; "and that by course," or severally, one after another. *Dr. Wells.*

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him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

† Gr. *tumult*, or, *unquietness.*

33 For God is not *the author* of †confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the [b] law.

[b] Gen. 3. 16.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

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37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAP. XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them, that shall be found alive at the last day.

MOREOVER, brethren, I declare unto you the gospel which I preached

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28. — *let him speak to himself, and to God.*] Mentally "to himself," and "to God" in prayer and thanksgiving. *Dr. Whitby.*

29. — *two or three,*] Only two, or at most three, at one meeting; "and let the others," that have the same gift, "judge," that is, examine and discuss what is delivered by the former. *Dr. Wells.*

30. — *let the first hold his peace.*] Or cease, before the other utter his revelation. *Dr. Whitby.*

32. *And the spirits of the prophets are subject to the prophets.*] "The spirits of the Prophets," that is, their spiritual gifts, "are subject to the Prophets," or, it is in their power to restrain them, and consequently they may prophesy the one after the other. *Dr. Whitby.*

It was in their choice, when they would use the power of speaking with divers tongues; and on what occasions they would produce the prayers and hymns, with which they were inspired. *Abp. Secker.*

33. *For God is not the author of confusion,* &c.] For the Spirit of God is not a violent, extatical, impetuous, but a quiet, gentle Spirit, as appears by the effects in all well-tempered, constituted churches. *Dr. Hammond.*

The word, here and commonly rendered "confusion," and sometimes "tumult," not unfitly for the sense, literally importeth a kind of unstableness rather, or unsettledness, when a thing doth not stand fast, but shaketh, and tottereth, and is in danger of falling. And this St. Paul here opposeth to "peace;" "God is not the author of confusion," or unstableness, "but of peace:" by that very opposition intimating, that it is mostly for want of peace that things do not stand fast, but are ready to fall into disorder and confusion. St. James speaketh out what St. Paul but intimateth; and telleth us plainly, that this unstableness is the effect of discord, and that contention is the mother of confusion. "For where envying and strife is," saith he, "there is" inconstancy, unsettledness, "confusion and every evil work." The builders make very ill work, where the building is not like to stand, but threateneth ruin, and is ready to drop down again by the time it is well up. And yet such ill work doth "envying and strife" ever make: it is concord only and unity that maketh good work, and buildeth strong. Let Jerusalem be built "as a city that is at unity in itself;" and Jerusalem will be like to stand the faster, and to stand up the longer. *Bp. Sanderson.*

34. *Let your women keep silence in the churches:* &c.] In that of Corinth women not only prophesied in the church, but they did it with the head uncovered, chap. xi. 5. The latter indecency the Apostle corrects there; and the former here. See 1 Tim. ii. 12. *Dr. Whitby.*

——*for it is not permitted unto them to speak;*] By way of teaching or prophesying, but only by joining with the church in prayer and psalmody. *Dr. Whitby.*

36. *What? came the word of God out from you?* &c.] The Apostle means, that the Corinthians were not to pretend to act in a manner contrary to his injunctions, or to the methods of other churches, as if they had been planters of the Gospel, or as if the Apostles had given directions to none but them. *Dr. Hammond.*

37. — *let him acknowledge* &c.] He cannot but acknowledge that my precepts are the commandments of the Lord, and necessary to be observed. *Bp. Hall.*

38. — *let him be ignorant.*] He that will not, I have no more to say to him: let him take the effects of his obstinate and wilful ignorance. *Pyle.*

39. — *covet to prophesy, and forbid not to speak with tongues.*] The Apostle concludes the whole by exhorting them to endeavour earnestly after the gift of prophesying, and not to forbid the use of the gift of tongues, provided the foregoing rules and directions were observed; that so in their publick assemblies all things relating to religious worship might be performed with that becoming gravity, decency, and regularity, which conduce most to the glory of God, and the edification of the church. *Burkitt.*

Chap. XV. The Apostle here replies to the next question of the Corinthians concerning the absolute certainty of the future state and of the resurrection of the body. Some Jewish converts were perplexed with objections against the former by their teachers, that had been of the Sadducaical part. The Gentile converts were attacked with difficulties about the latter, by the speculations of their philosophical teachers. The Apostle establishes the truth of both these points, upon the fact of Christ's resurrection, laying down the evidences that prove it. The disbelief of a future state is utterly inconsistent with the belief of Christ's resurrection, and with the nature and design of our baptismal profession, and disannuls the faith, and frustrates all the sufferings of Christian people. This is alleged against the Sadducaical Christians, to ver. 35. Then he answers the philosophical objections against the resurrection of the body, to ver. 45, where he turns to the Jewish objectors again, shewing the necessity of believing this point, from the analogy of the first and second Adam, to ver. 51. Then he declares the glorious change which the bodies of good Christians shall undergo at the resurrection, in order to qualify them for the heavenly and immortal state. *Pyle.*

Ver. 1. — *the gospel which I preached unto you,*] Particularly the doctrine of the resurrection of the body, which was a great point of that Gospel. *Burkitt.*

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unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye ‖keep in memory † what I preached unto you, unless ye have believed in vain.

‖ Or, *hold fast.* † Gr. *by what speech.*

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

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7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of ‖ one born out of due time.

‖ Or, *an abortive.*

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet

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—— *wherein ye stand;*] That is, the best and greatest part of you are firm to your former profession, though some are fallen away. *Burkitt.*

2. *By which also ye are saved,* &c.] They, who by embracing the Christian faith, were brought into that way, which leadeth to salvation, and in which if they persevered, they would assuredly be saved, are styled in Scripture, "the saved," according to the original of Acts ii. 47; 1 Cor. i. 18; and are said "to be saved," Rom. viii. 24; 2 Tim. i. 9; 1 Pet. iii. 21. See the notes on Acts ii. 47; Eph. ii. 5, 8; and on Tit. iii. 5. So here the phrase signifies, You are at present in a state of salvation, and will assuredly enjoy it, if you retain and live suitably to the faith delivered to you. *Dr. Whitby.*

3, 4. *For I delivered unto you first of all* &c.] Or among the principal doctrines of faith. *Dr. Whitby.* As if he had said, Now the foundation, on which that faith was built, I laid in the death of Christ, the end and purpose of that death, and the certainty of His resurrection: all of them exactly agreeable to the prophecies relating to that matter, and confirmed by unquestionable evidence. *Dean Stanhope.*

3. — *died for our sins according to the scriptures;*] Namely, all the Scriptures of the Old Testament which relate to the sufferings of Christ; all the sacrifices and institutions of the law, which are applied to Christ; particularly that remarkable chapter, the 53d of Isaiah, where it is said, that He was "wounded for our transgressions, &c." *Leslie.*

4. — *and that he rose again the third day according to the scriptures:*] The Scriptures, which foretold the resurrection of Christ on the third day, and to which St. Paul refers, are Ps. xvi. 10, which St. Peter, Acts ii. 31, expressly affirmed to be a prediction of that event. Also Jonah i. 17, which our Lord Himself hath told us, is a typical prophecy of His continuing "three days and three nights in the heart of the earth," and of His subsequent resurrection. The Apostle makes this reference to the prophecies concerning the Messiah, because by the circumstance of their accomplishment, as well as by His resurrection, our Lord was demonstrated to be the Messiah. *Dr. Macknight.*

5. — *then of the twelve:*] That is, the whole society of Apostles, consisting formerly of twelve persons, and again afterwards of the same number; and therefore so called still, John xx. 24; though in strictness of speech they were but eleven, when St. Thomas was with them, and ten in his absence, Matt. xxviii. 16; Luke xxiv. 33. *Drs. Hammond* and *Whitby.*

6. — *of above five hundred brethren at once;*] St. Matthew seems to hint at this appearance, where he informs us, that Jesus after His resurrection said to the women, "Go, tell My brethren, that they go into Galilee, and there shall they see Me;" and that, in obedience to His order, "the eleven went away to a mountain in Galilee, where Jesus had appointed them," Matt. xxviii. 10, 16. Having therefore appointed a particular mountain for shewing Himself to His disciples, and having previously fixed the time of His appearing, it is reasonable to suppose that the joyful tidings would be quickly spread among the brethren, and that a great number of them would assemble at the time and place appointed. The greatest part of our Lord's disciples lived in Galilee. Thus, besides His Apostles, numbers, who had often attended Him during His ministry there, and who were well acquainted with His person, could satisfy themselves by the testimony of their own senses concerning the truth of His resurrection, and attest it to others on the surest evidence. These may have been "the five hundred brethren," of whom the Apostle speaks. *Dr. Macknight.*

See the notes from Bp. Horsley at the end of St. Mark's Gospel, and from Bp. Porteus at the end of St. John's Gospel.

—— *are fallen asleep.*] Are dead. It was doubtless with a view to the joyful hope of a resurrection both of body (see Matt. xxvii. 52) and of soul, that the departed saints in the Old Testament, as well as in the New, are said to fall asleep, to sleep, to sleep with their fathers, &c. *Parkhurst.*

7. — *James;*] Surnamed the Just, the brother, that is, kinsman of our Lord, according to the tradition of the church. *Drs. Hammond* and *Whitby.*

8. — *last of all he was seen of me also,*] About two years after His ascension, and several times after that. *Pyle.*

—— *as of one born out of due time.*] He thus speaks of himself as one wholly unworthy of the name of an Apostle. The Hebrews were wont to compare vile and mean persons to abortions; the Romans too had a similar expression of reproach. *Schleusner.*

9, 10. *For I am the least of the apostles,* &c.] In these two verses St. Paul hath left us an example of the following virtues. 1. Of humility and a mean opinion of our own performances, even when highly useful and commendable, in allowing to others their just praises, and esteeming them better than ourselves: "I am the least of the Apostles." 2. Of a frequent recollection even of those faults, from which it is our happiness to be perfectly reclaimed, which is an admirable expedient for correcting spiritual pride, and exciting caution and vigilance: "I am not meet to be called an Apostle, because I persecuted the church of God." 3. Of a very extraordinary diligence and zeal, to make reparation by the following part of our lives for former omissions, neglects, or notorious crimes: "I laboured more abundantly than they all." 4. Even when this change and reparation shall be made, of arrogating no merit to ourselves, but ascribing the whole to God's goodness, and the operations of His blessed Spirit: "By the grace of God I am what I am;" and again, "Yet not I, but the grace of God which was with me." *Dean Stanhope.*

10. — *I laboured more abundantly than they all:*] The other Apostles confined their preaching for the most part to the Jews, Gal. ii. 9. But St. Paul preached the Gospel to all the Gentile nations "from Jerusalem round about unto Illyricum," Rom. xv. 19; and also to the Jews who lived in those countries; and by his labours he converted great numbers both of the Jews and Greeks. Moreover as his success in spreading the Gospel exceeded the success of the other Apostles, so probably his labours greatly exceeded theirs likewise. See 2 Cor. xi. 23—28. *Dr. Macknight.*

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not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised: Anno DOMINI 59.

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order:

—— *not I, but the grace of God which was with me.*] That is, not I by my own strength, but by the grace of God: it is by that I laboured more abundantly than others; it is by that I am what I am, and do what I do: but still it is I that am and do so. He ascribes the glory of all he did to the grace of God, yet nevertheless he was the person who did it by that grace: as, although it be the heat and influence of the sun, which by God's blessing upon it causeth the earth to fructify, yet it is "the earth itself that bringeth forth herbs meet for them by whom it is dressed," as the Apostle speaks, Heb. vi. 7. *Bp. Beveridge.*

St. Paul drops in this commendation of himself, to keep up his credit in the church of Corinth, where there was a faction labouring to discredit him. *Locke.*

11. *Therefore whether it were I or they,* &c.] But, whether it were my labour or theirs, all comes to the same thing. Christ hath been by us preached, so to have died and so to have risen; and accordingly by you believed. *Bp. Hall.*

12. — *how say some among you that there is no resurrection of the dead?*] St. Paul probably refers to the philosophers among them. For Corinth abounding in such persons, who looked upon the resurrection of the flesh as a thing both impossible and absurd, see the note on ver. 35, they might put a new construction on the doctrine of the resurrection, saying that it imported only a renovation of manners, or a resurrection from the death of sin unto a life of righteousness, and so was performed already in that baptism in which we are raised with Christ from the dead, Col. ii. 12. *Dr. Whitby.*

13. *But if there be no resurrection of the dead,*] That is, if that doctrine be in the general altogether incredible, "then is Christ not risen." *Dr. Doddridge.* To say that there can be no resurrection, and yet to hold that Christ is actually risen, is a contradiction. *Pyle.* See the note on ver. 20.

17. — *ye are yet in your sins.*] Your faith is in vain settled upon a dead and perished Redeemer; and so ye are yet under that woful condemnation which is due to your sins, from which only the resurrection of Christ can acquit and discharge you. *Bp. Hall.*

18. — *which are fallen asleep in Christ*] Who have died in or for this faith in Christ. *Dr. Wells.*

19. — *we are of all men most miserable.*] "We," that is, the same persons denoted by the word the last time he used it, but a few lines before: namely, the witnesses of Christ's resurrection, and the preachers of His Gospel; who then suffered many afflictions on account of it in this life; and were wretched indeed if they had no prospect of being the better for it in another; as were certainly in proportion also their first followers. For in that age, all that lived godly in Christ Jesus suffered persecution, 2 Tim. iii. 12; and even as the Apostle reminds them, that they were appointed thereunto, 1 Thess. iii. 3. *Abp. Secker.*

20. *But now is Christ risen from the dead,*] The proof of the resurrection of the dead lies chiefly in verses 12—19; the rest of the chapter is taken up in illustrating, vindicating, and applying it. The proof is indeed very short, but most solid and convincing: that which arose from Christ's resurrection. For that not only proved a resurrection to be in fact not impossible, but, which was much more, as it proved Him to be a Divine teacher, it proved the doctrine of a general resurrection, which He so expressly taught. *Dr. Doddridge.*

—— *and become the firstfruits of them that slept.*] So that our resurrection is a certain consequence of His. St. Paul alludes here to the nature and design of the firstfruits under the law, Lev. xix. 24; Deut. xxvi. 12, &c. All the harvest was consecrated and sanctified by the firstfruits being offered. *Pyle, Dr. Wells.*

Christ is said to be "risen from the dead, and become the firstfruits of them that slept;" not that He was the first that was raised from the dead; for Elijah and Elisha raised some, and so did our Saviour Himself in His lifetime: but the Apostle here alludes to the firstfruits among the Jews, which were a pledge and an earnest of a future harvest. In like manner the resurrection of Christ is called "the firstfruits of them that slept," because it is an earnest of that general harvest, which shall be at the end of the world, when "the angels, the reapers, shall come to gather the elect from the four winds." But the resurrection of others before Christ was no earnest of this, because they were raised, but Christ is said to "rise from the dead by His own power." And in this sense He is truly said by St. John, Rev. i. 5, to be "the firstbegotten from the dead." And this secures our resurrection to eternal life, because He, who hath promised to raise us up, did "raise Himself from the dead," John ii. 18, 19. *Abp. Tillotson.*

21. — *by man came also* &c.] The wisdom of God so ordering it, that the same nature which had lost life and immortality, should regain them. *Dr. Whitby.*

22. *For as in Adam all die,* &c.] As the death of all mankind came by Adam, so the resurrection of all mankind comes by Christ. The wicked shall be raised by His power, as their Lord and Judge; the righteous shall be raised by virtue of their union with Him as their head. *Burkitt.*

The coming of Christ, when He did, was no hardship to those, who lived before it. For though His personal appearance was late, yet that doth not hinder, but the earliest ages may have been greatly the happier for it: we learn indeed from Scripture, that "there is no salvation in any other." But we learn also, that the salvation procured by Him extends from the beginning of time to the end of it: that "as in Adam all die, even so in Christ shall all be made alive:" that good persons in the first ages, as well as in the following, were redeemed by His blood, who being fore-ordained from eternity to be "manifested in due time," is therefore in the efficacy of His death, "the Lamb slain from the foundation of the world." *Abp. Secker.*

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Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, all things are put under *him, it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

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29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by ‖ your rejoicing which I have in Christ Jesus our Lord, I die daily.

‖ Some read, *our.*

32 If ‖ after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

‖ Or, *to speak after the manner of men.*

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24. *Then cometh the end,* &c.] That is, the end of the world, when Christ will deliver up His kingdom to God the Father; namely, His mediatorial kingdom, which, as Mediator, He received from His Father; not His natural and essential kingdom, which, as God, He had with His Father from eternity; this shall never be delivered up, for of this His kingdom there shall be no end: but at the end of the world, Christ having subdued all His and His church's enemies, and put down all rule, authority, and power both in the world and in the church, He shall deliver up His mediatorial kingdom to His Father, and reign no longer as Mediator, and as deputed by His Father; but He shall still reign, eternally reign, as God equal with the Father; for His kingdom is an everlasting kingdom, and His dominion endureth to eternal ages. *Burkitt.* The full manifestation of that dominion, which Christ in His human nature acquired, by dying, and rising, and living again, (for which manifestation every other act of His regal authority is opening the way,) will be in that hour when He shall "come with the holy angels to sit upon the throne of His glory, and all nations being gathered before Him," shall sentence the wicked, both men and devils, to everlasting punishment, but bestow on the righteous life eternal. After which, the ends of this whole dispensation being now accomplished, He shall "deliver up His kingdom" of grace "to God, even the Father," in whose kingdom of glory He "shall" still "reign," with Him and the Holy Spirit, over His saints and angels, "for ever and ever," Rev. xi. 15. *Abp. Secker.*

Lest we should imagine that Christ should ever cease to be King, the ancient Fathers at Constantinople, in the year 381, added those words to the Nicene Creed "whose kingdom shall have no end," against the heresy which then newly arose, denying the eternity of the kingdom of Christ. *Bp. Pearson.*

25. *For he must reign, till he hath put all enemies under his feet.*] To this purpose was the promise made to Christ, Ps. cx, that His spiritual kingdom on earth should last so long, till God had brought all the world to be subject to Him. *Dr. Hammond.*

26. *The last enemy — is death.*] Which accordingly shall at this time be universally destroyed by the universal resurrection, as of the just, so also of the wicked. *Dr. Wells.*

27. *For he hath put all things* &c.] See Ps. viii. 6; and the introductory note from Poole upon that psalm.

—— *But when he saith,*] That is, when the Psalmist saith. *Dr. Wells.*

28. — *then shall the Son also himself*] Lay down His kingly office in governing His church; and as man "be subject unto Him that put all things under Him, that God," the Father, Son, and Holy Ghost, "may be," without the intervention of a Mediator, "all in all," by a full communication of Himself to all His saints, and an intimate union with them. *Drs. Whitby* and *Hammond.*

29. *Else what shall they do*] The Apostle reverts to the subject of the 23d verse, all the intermediate passage being in a parenthesis. *Dr. Hammond.*

—— *why are they then baptized for the dead?*] That is, who are baptized in the faith and profession, as of other articles of the Creed, so of this in particular of the resurrection of the dead, and consequently in hope of the resurrection. As if the Apostle had said, As for those among you in the church of Corinth, who are baptized persons, and yet deny the resurrection of the dead, I would demand of them, why they have in their baptism made a profession of believing the article of the resurrection? why were they baptized in this faith, if they now renounce it? To be a baptized Christian, and yet to deny the resurrection, is a flat and plain contradiction. *Dr. Hammond, Burkitt.* This appears to be the undoubted sense and design of the phrase, though there is a difficulty in the precise construction of the original. *Pyle.*

30. *And why stand we in jeopardy every hour?*] Why do we Christians expose our very lives to continual danger for the sake of the Gospel, if there be no resurrection to a future state of retribution? *Dr. Wells.*

31. *I protest by your rejoicing* &c.] Either I protest by all that joy which I have in your conversion to Christianity; or I protest by all that rejoicing which I have in common with you and all Christians under the heaviest sufferings, for the sake of Christ Jesus our Lord. *Burkitt, Dr. Whitby.*

—— *I die daily.*] I hardly pass a day but I am in danger of death, for the sake of my Christian profession. *Pyle.*

32. *If after the manner of men I have fought with beasts at Ephesus,*] Slaves and the greatest malefactors were sometimes condemned to fight with wild beasts in the amphitheatres, as a punishment for the most heinous crimes. Grotius and others interpret these words metaphorically, as if St. Paul spoke of his contests with impious and ferocious men, who are often compared to wild beasts on account of their savage and brutish manners: the reason of this interpretation is, that there is no mention found, in the Acts of the Apostles or elsewhere, of this combat of the Apostle with beasts. However, since there is express notice here taken of the place, which was the scene of this combat; since in other places there were not wanting very bitter enemies, to oppose the Apostle; and since it was not unusual for the professors of the Christian faith to be cast by tyrants to wild beasts; it seems most correct to interpret this passage of a combat, properly so called, wherein the Apostle fought with beasts in the theatre at Ephesus. *Schleusner.* That this was a real, not a metaphorical, combat with beasts, may be collected from what the Apostle tells the Corinthians, 2 Cor. i. 8; and from the phrase, "manner of men," which means the barbarous custom of the men of that age. The fighting, here alluded to, in all probability happened in some tumult, of which there is no mention in the history of the Acts, previous to the riot of Demetrius, related in Acts xix. *Dr. Macknight.*

—— *let us eat and drink; for to morrow we die.*] This, which

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33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

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41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

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may be called the Epicurean's manual or creed, hath been the favourite maxim of the sensual and profane in all ages. Accordingly Isaiah tells us, that the wicked, in derision of his prophecy concerning the destruction of Jerusalem by the Chaldeans, said to one another, "Let us eat and drink; for to morrow we shall die," Is. xxii. 13. The author of the book of Wisdom likewise hath very well expressed the sentiments of the wicked in his time, chap. ii. 1—9; from which it appears that by dying they meant their own utter annihilation. *Dr. Macknight.*

33. *Be not deceived:*] By such speeches and discourses as these; such atheistical temptations to sensuality upon pretence of there being no future state. *Dr. Hammond.*

34. — *for some have not the knowledge of God:*] Such of the Corinthians as denied the resurrection and a future state, shewed great ignorance both of God's character as moral Governour of the world, and of His perfections, especially His power and goodness set forth in the works of creation. *Dr. Macknight.*

35. — *How are the dead raised up? and with what body do they come?*] The Apostle, having proved the doctrine of the resurrection in the former part of the chapter, proceeds in this place to answer two objections to it. The first, that it seems impossible the dead should rise; the second, relating to the sort of bodies with which they should rise. *Burkitt.*

36. *Thou fool, that which thou sowest* &c.] He answers the first objection by observing, that it is as possible for the dead to rise, as it is for corn sown in the earth to be quickened after it dies in the earth: and the second, ver. 37, 38, by saying that our bodies shall arise the same in substance, though not in quality, as corn sown rises, not in the same figure, but in the same nature, in which it was sown. *Burkitt.* The philosophers judged it a thing unworthy of God to raise the body and unite it again to the soul, whose happiness consisted in being delivered from it: the Apostle gives a full and satisfactory answer to the objection by shewing the happy change which shall pass upon the raised body. *Dr. Whitby, Burkitt.*

—— *except it die:*] To illustrate the possibility of the resurrection, the Apostle appeals to a thing which men every day behold, and which is little less wonderful than the resurrection itself: the reproduction of grain from seed sown, which does not grow unless it be rotted in the ground. But after its body is destroyed, something springs out of it, which, by a wonderful process, the effect of the power of God, acts in the reproduction of the same kind of grain, not bare as it was sown, but richly adorned with blades, stalk, and ear. *Dr. Macknight.*

39—41. *All flesh is not the same* &c.] The Apostle here by several illustrations, drawn from the animal creation, and from earthly and heavenly bodies, further sets forth the great difference there will be, as to their glory and excellency, between our animal bodies here, and our spiritual bodies hereafter. *Burkitt, Dr. Wells.*

41. *There is one glory of the sun,* &c.] The Apostle here represents the different degrees of glory, which good men shall be invested with at the resurrection, by the different glory and splendour of the heavenly bodies. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." So that the more any man suffers for God, and the more patiently he suffers, the more holily and virtuously, the more charitably and usefully he lives in this world; the more good works will accompany him into the next, and the greater and more glorious reward he may hope to receive there: which, as the Apostle reasons in the conclusion of the chapter, ought to be a mighty encouragement to every one of us, not only to be "steadfast and unmoveable," that is, fixed and resolute in the profession and practice of our religion; but "abounding likewise in the work of the Lord; forasmuch as we know that our labour is not in vain in the Lord." *Abp. Tillotson.*

42. *So also is the resurrection of the dead.*] This is evidently to be understood of the resurrection of the righteous, since their bodies alone will undergo the happy change here described; although the arguments produced to prove that there shall be a resurrection of the dead, apply both to the righteous and to the wicked. *Burkitt, Dr. Macknight.*

—— *It is sown in corruption;* &c.] St. Paul here contrasts the qualities of the body in its present and future state, in four particulars: in its present state, it is subject to death and dissolution, to disgrace and deformity, to infirmity, decay, and impotence; and it is "a natural," or an animal "body," suited to the wants of this lower, sensible, animal state, in which we now live: in its future state it will be incorruptible, glorious, vigorous, and spiritualized by an exemption from its present imperfections, and by the acquisition of numerous perfections, which it will continually employ in subjection to the soul. *Burkitt.*

45. *And so it is written,* &c.] And as we read in Gen. ii. 7, that Adam, the first man, from whom we all received our weak and animal bodies, was made "a living soul;" so is it as true, that Christ, the second Adam, has not only life, but life in Himself, and a power to raise others to life; (*Pyle;*) and to make their bodies spiritual like His. *Dr. Whitby.* See John i. 4; v. 21, 26.

46. — *but that which is natural;*] So that we must first receive

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47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

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53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 [a] O death, where *is* thy sting? O ‖ grave, where *is* thy victory?

[a] Hos. 13. 14.

‖ Or, *hell.*

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be

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our elementary and natural body, ere we can receive our spiritual and incorruptible. *Bp. Hall.*

47—49. *The first man is of the earth, earthy:* &c.] The sense of these three verses may be thus given: Weak and mortal we must needs be here, being extracted from one that was himself so. But when we shall be begotten again from the dead by Christ, the second Adam, our heavenly Saviour, our bodies shall also partake of the heavenly and immortal qualities of His, and live eternally without sickness, decay, or death. *Pyle.*

The first man, in whom all the rest were contained, and therefore fell with him and in him; he was formed out of the dust of the ground, and so was a mere man, and no more. But the second man came down from heaven, and was the Lord, the Lord of Hosts, the Almighty God there, before He came from thence, yea, from all eternity. He was "the Lord from heaven," and came from thence in a way suitable to His own divine glory, by being conceived of the Holy Ghost, and born of a pure virgin, so as to become man, and yet be God too in the same person. And being thus God as well as man, He was every way qualified to repair the loss that mankind sustained by the fall of the first Adam, and to restore them to their first estate as perfectly as if they had never fallen from it. *Bp. Beveridge.*

50. *Now this I say, brethren,* &c.] The Apostle sums up his reply to those who ask, "with what bodies the dead shall come," ver. 35, by affirming that at the resurrection we shall not have such bodies as we now have, for "flesh and blood," that is, our bodies in their present natural, decaying, mortal state, are not adapted to taste or enjoy the spiritual pleasures of heaven. *Dr. Wells, Burkitt.*

—— *neither doth corruption inherit incorruption.*] Our present corruptible bodies are not fitted to that state of incorruptibility. *Dr. Wells.*

51. *Behold, I shew you a mystery;*] A secret not yet discovered to you: that, with respect to those who are found alive at the day of judgment, though they do not die at all, yet must they all be changed before they go to heaven. *Dr. Hammond.*

52. — *the dead shall be raised incorruptible, and we shall be changed.*] At that instant the dead bodies of the saints shall be raised up to a glorious and immortal constitution, and those that are then alive shall be transformed into the same brightness and immortality. *Pyle.*

54. — *Death is swallowed up in victory.*] Or, is so perfectly conquered, that there shall be no death any more. *Dr. Wells.* See Is. xxv. 8, and the note there.

56. *The sting of death is sin;* &c.] Sin was the first and baneful cause, and is the only terrour of death; and the malignancy of sin is from this, that it is the transgression of a just and righteous law of God. *Pyle.*

58. *Therefore, my beloved brethren, be ye stedfast,* &c.] The Apostle concludes his discourse on this great subject, the doctrine of the resurrection of the body, with an exhortation to Christian duty. "Be ye stedfast," that is, in the faith of the Gospel in general, and in the belief of this particular article of our Christian faith: "unmoveable," by any temptations or tribulations, either from the faith and hope of the Gospel, or from obedience to its precepts: "always abounding in the work of the Lord," with a zeal and activity in God's service proportioned to the steadfastness and firmness of your faith: "forasmuch as ye know that your labour is not in vain in the Lord," but shall be plentifully recompensed by Him at the resurrection of the just. *Burkitt.*

It ought to be no objection to the doctrine of the resurrection that several particulars relating to it exceed our comprehension. "How the dead are raised," it is sufficient that God knows; and by no means wonderful that we do not: for we scarce know how any one part of the course of nature is carried on. And as to the inquiry that follows this in St. Paul, "with what bodies do they come?" we are taught they shall be so far the same bodies, that every one shall have properly his own, and be truly the same person he was before: but so far different, that those of good persons will be subject to none of the sufferings, none of the infirmities, none of the necessities of this life. For to use the same Apostle's words, "What is sown in corruption, shall be raised in incorruption: what is sown in dishonour, shall be raised in glory: what is sown in weakness, shall be raised in power: what is sown a natural body, shall be raised a spiritual body." But the particular nature of spiritual bodies, or the distinction that shall be made in them, between the more eminent in goodness and their inferiours, "as one star differeth from another star in glory;" these things we are not qualified in our present state to understand. And it is some degree of weakness even to ask questions about them: but would be much greater to attempt to give answers. I shall therefore only add, that such of the good as are found "alive at the coming of the Lord, shall not sleep," or die, and therefore cannot rise again; "but shall be changed" into the same likeness with those who do: as the Scripture hath plainly taught us. But what the appearance and condition of the bodies of wicked persons will be at the resurrection, it hath not, I think, afforded us the least knowledge, further than is implied in the description of their punishment: and let us be so wise as to dread the terrours that are thus concealed from us. *Abp. Secker.*

If with St. Paul we believe that there shall be a resurrection, both of the just and of the unjust, we must like him apply ourselves to preserve a conscience void of offence towards God and towards man. St. Paul says, that, without the hope of another life, Christians would be most miserable. But there is a state more miserable than this, and far worse than the prospect of annihilation; and that is the state of one, who thinks that he shall rise again to the resurrection of condemnation. Therefore he, who

Anno DOMINI 59. ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAP. XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem.* 10 *Commendeth Timothy,* 13 *and after friendly admonitions,* 16 *shutteth up his epistle with divers salutations.*

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your †liberality unto Jerusalem. Anno DOMINI 59.

4 And if it be meet that I go also, they shall go with me. † Gr. *gift.*

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he

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expects to rise again, must purify himself, that he may rise to his own profit and joy. This hope should be the regulating principle of our lives, and guide us in the paths of innocence and virtue: and then it will be our stay and support in all conditions. The first Christians experienced severer trials than usually fall to our lot: and yet this hope supported them. When we consider ourselves as mortal creatures, melancholy reflections arise: diseases within, calamities without, a body which of itself decays, sometimes swiftly, sometimes slowly, but still is decaying, and will fall to pieces, and lose its contexture, when the machine is worn out. Let us be thankful that our views are not bounded within the poor narrow circle of this perishing life. When we die, we die to this world, but not to God. He who made us will take care of us, and preserve us safe to the great day. He who redeemed us hath disarmed death of its sting, and the grave of its dominion. "Blessed" therefore "be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us!" 1 Pet. i. 3, 4. *Dr. Jortin.*

Let the consideration of that unspeakable reward, which God hath promised to good men at the resurrection, encourage us to obedience and a holy life. We serve a great Prince, who is able to promote us to honour; a most gracious Master, who will not let the least service we do for Him pass unrewarded. This is the inference which the Apostle makes from his large discourse of the doctrine of the resurrection in this chapter: "therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Nothing will make death more welcome to us, than a constant course of service and obedience to God. "Sleep," saith Solomon, "is sweet to the labouring man:" so after a great diligence and industry in "working out our own salvation," and, as it is said of David, "serving our generation according to the will of God," how pleasant will it be to fall asleep? And, as an useful and well-spent life will make our death to be sweet, so will it make our resurrection to be glorious. Whatever acts of piety we do to God, or of charity to men; whatever we lay out upon the poor, and afflicted, and necessitous; will all be considered by God for Christ's sake in the day of recompence, and most plentifully rewarded to us. *Abp. Tillotson.*

Since the faith of the resurrection is not only a principal article of a Christian's belief, but also the article which chiefly concerns us at the burial of our friends, as well to allay our sorrow for the deceased, as to prepare us freely to follow when God shall call us; therefore the Church has chosen this chapter to be read at the funeral service, as containing the fullest account of the resurrection of the dead, that the whole Scripture affords: that article being here so strongly proved, so plainly described, and so pertinently applied, that nothing could have been more suitable to that purpose; for which reason we find it always to have been used in this office of the church. *Wheatly.*

Chap. XVI. The Apostle exhorts the Corinthians to contribute to a collection that was making for the churches of Judea. He promises to come to see them in a little time. He recommends to them Timothy and some other persons. He concludes with salutations and good wishes, and by declaring, that those who did not love the Lord Jesus Christ sincerely, were exposed to the judgment of God, and ought not to be looked upon as members of the church. *Ostervald.*

Ver. 2. *Upon the first day of the week*] Which was the day of their publick assemblies, the day on which our Lord rose again from the dead. *Burkitt.* See the note on Acts xx. 7.

3. — *whomsoever ye shall approve by your letters,*] The letters, of which the Apostle speaks, seem to be from the Corinthians to the brethren in Jerusalem, informing them that the persons who presented these letters were appointed by them to attend the Apostle when he delivered the collections at Jerusalem. The meaning would be more clearly conveyed, if the clause were rendered, 'Whomsoever ye shall authorize by letters.' *Dr. Macknight.*

4. — *they shall go with me.*] To be witnesses of the distribution of your charity. *Dr. Whitby.*

5. — *when I shall pass*] Or, shall have passed through Macedonia. *Dr. Whitby.*

9. *For a great door and effectual is opened unto me,* &c.] The door of a house being the passage into it, 'the opening of a door' in the eastern phrase signified the affording of an opportunity to a person of doing a thing. The phrase occurs in other passages of Scripture. See Col. iv. 3; Hos. ii. 15. The Apostle's long abode at Ephesus was owing to his great success in converting the Ephesians and such strangers as had occasion to resort to that metropolis. But about the time this Epistle was written, his success was greater than common. For many who used "curious arts," the arts of magick and divination, were converted, and burned their books, containing the secrets of these arts, Acts xix. 17—20. This so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult described, Acts xix. 23—41. *Dr. Macknight.*

10. — *without fear:*] That is, without fear of disturbance from the factious. *Dr. Whitby.* At this time Timothy being young and extremely attached to the Apostle, there was some reason to fear that the faction would treat him ill, more especially if he reproved them for their disorderly practices. *Dr. Macknight.*

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worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth. Anno DOMINI 59.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

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11. *Let no man therefore despise him:*] This charge is not given concerning any other messenger, whom St. Paul sent; and in the different Epistles many such messengers are mentioned. In 1 Tim. iv. 12, it is found that Timothy was a young man, younger probably than those who were usually employed in the Christian mission; and that St. Paul, apprehending lest he should on that account be exposed to contempt, urges on him the caution which is there inserted, "Let no man despise thy youth." *Archdeacon Paley.*

—— *but conduct him forth in peace,*] Bring him on his journey in a kind and friendly manner. *Dr. Wells.*

—— *for I look for him with the brethren.*] Namely, Erastus, who had been sent with Timothy to Corinth, Acts xix. 22; and Titus, who carried this letter; and another brother, whose name is not mentioned; see 2 Cor. xii. 17, 18: perhaps also some of the Corinthian brethren, whom the Apostle had desired Titus to bring with him to Ephesus. *Dr. Macknight.*

12. — *his will was not at all to come at this time;*] Perhaps because he would not by his presence countenance a faction begun under his name. *Dr. Whitby, Burkitt.* St. Jerome says, Apollos actually went to Corinth after the disturbances had ceased. *Dr. Macknight.*

13, 14. *Watch ye,* &c.] The Apostle draws his advice to a conclusion with charging them, to be upon their guard against the designing heads of their factions; to stand firm to the doctrines at first delivered to them; to behave themselves with manly courage and resolution; and to let all their actions, both in publick assemblies and in private conversation, be conducted with a constant eye to the good of their brethren, and to the peace of the church. *Pyle.*

The Apostle's main design being to put an end to the faction and division among them, it is no wonder that we find unity and charity so much and so often pressed in this and the other Epistle. *Locke.*

15. — *it is the firstfruits of Achaia,* &c.] They received the Gospel at the first preaching of it in Achaia, and have ever since been very bountiful to all the poor Christians. *Dr. Hammond.*

16. *That ye submit yourselves unto such,* &c.] That you honour and reverence them, and such as they, and all that join with them in the propagation of the Gospel and faith of Christ. *Dr. Hammond.* The word, rendered "submit yourselves," is not to be understood here in its strict sense of being subject to, but only as implying an obsequious readiness to perform all offices of love. *Parkhurst.*

17. — *Fortunatus*] This worthy man survived St. Paul a considerable time; for it appears from the Epistle of Clement to the Corinthians, that he was the messenger of the church at Corinth to that of Rome, by whom Clement sent back that invaluable Epistle. *Dr. Doddridge.*

—— *for that which was lacking on your part they have supplied.*] They have given me a much fuller account of the state and disposition of your church, than I should otherwise have had. *Pyle.*

18. *For they have refreshed my spirit*] With their presence and discourse; "and yours" also, by taking upon them to come and bring me this account. *Burkitt, Dr. Wells.*

—— *acknowledge ye them that are such.*] Own their services, and honour them for the same. *Burkitt.*

19. *The churches of Asia*] Of the lesser Asia. See the note on Acts ii. 9.

Asia, throughout the Acts of the Apostles and the Epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia, but a district in the anterior part of that country, called Lydian Asia, divided from the rest much as Portugal is from Spain, and of which district Ephesus, whence St. Paul wrote this Epistle, was the capital. *Archdeacon Paley.*

—— *Aquila and Priscilla*] They had formerly made some abode at Corinth, and there St. Paul's acquaintance with them commenced, Acts xviii. 1, 2. It is therefore no wonder they were particular in their salutations. *Dr. Doddridge.*

—— *the church that is in their house.*] That is, their Christian family. The phrase seems to signify a family consisting wholly of Christian converts, as was the jailor's, Acts xvi. 31, 32; and that of Crispus, Acts xviii. 8. When the family was not entirely converted, the Apostle uses a different phrase. See Rom. xvi. 10, 11, 14, 15; Col. iv. 15. *Dr. Whitby.*

20. — *an holy kiss.*] See the note on Rom. xvi. 16.

21. — *with mine own hand.*] The rest of the Epistle being written by his amanuensis. See Rom. xvi. 22; 2 Thess. iii. 17. *Pyle.*

The Apostle, when using a person to write for him in the rest of the Epistle, subscribed something at the end thereof with his own hand; to give them more solemnly his benediction; as likewise, the more to assure them, that the Epistle came from him, and was not forged. See 2 Thess. iii. 17; Col. iv. 18. *Bp. Fell.*

22. — *let him be Anathema Maran-atha.*] That is, accursed when the Lord comes to judgment. *Dr. Whitby.* The Greek word "Anathema" signifies execrable; the Syriack word "Maran-atha," the Lord cometh. *Burkitt.* The imperative is here put for the future. *Dr. Macknight.*

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23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

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The first epistle to the Corinthians was written from Philippi] It was really written from Ephesus. The postscripts or subscriptions at the end of the Epistles make no part of the apostolical writings, and are not at all times to be depended upon. *Bp. Tomline.*

The following Chapters from The First Epistle to the Corinthians are appointed for Proper Lessons, or as Portions of Scripture for Epistles, on Sundays and Holydays:

Chap. I.	ver. 4— 8,	18th Sunday after Trinity,	Epistle.
—— IV.	— 1— 5,	3d Sunday in Advent,	Ditto.
—— IX.	— 24—27,	Septuagesima Sunday,	Ditto.
—— X.	— 1—13,	9th Sunday after Trinity,	Ditto.
—— XI.	— 17—34,	Thursday before Easter,	Ditto.
—— XII.	- - -	Whit-Monday,	Morning.
—— XII.	ver. 1—11,	10th Sunday after Trinity,	Epistle.
—— XIII.	- - -	Quinquagesima Sunday,	Ditto.
—— XIV.	ver. 1—26,	Whit-Monday,	Evening.
—— XV.	— 1—11,	11th Sunday after Trinity,	Epistle.
—— XV.	- - -	Easter-Tuesday,	Evening.
—— XV.	ver. 20—58,	Burial Service,	Lesson.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

INTRODUCTION.

IT appears from the history of St. Paul, that soon after the tumult occasioned by Demetrius, St. Paul left Ephesus, went to Troas, and thence into Macedonia, where he met Titus, who was just come from Corinth, whither he had been sent by St. Paul with his first epistle, and with directions to inquire into the state of the church in that city. From Titus St. Paul learned that his letter was well received by the Corinthian Christians; that the greater part of them had expressed much concern for their past behaviour; that they had given full proof of their attachment to him, and in particular that they had, in obedience to his commands, excommunicated the person who had been guilty of an incestuous marriage; but that some of them still adhered to the false teachers, who continued to deny St. Paul's apostolical mission, and used every other means in their power to lessen his credit with the Corinthians. St. Paul's former letter having produced these good effects among the Corinthians, he thought it expedient to write to them again, for the purpose of confirming them in their right conduct, and to give them some farther advice and instruction, especially with reference to the attempts which were still making to pervert their faith, and of which he had lately received a circumstantial account from Titus.

This second epistle to the Corinthians was written from Macedonia, within twelve months after the first, and probably in the beginning of the year 57; and it was sent to Corinth by Titus, who with other persons was returning thither to forward the collections in Achaia for the poor Christians of Judea.

St. Paul writes in his own name, and in that of Timothy, who was now with him in Macedonia; and addresses not only the Christians of Corinth, but of all Achaia: he begins with speaking of the consolations which he had experienced under his sufferings, and of the sincerity and zeal with which he had preached the Gospel; he explains the reason of his not having performed his promise of visiting the Corinthians, and assures them the delay had proceeded, not from levity or fickleness, as perhaps his enemies had represented, but from tenderness towards his converts at Corinth, to give them time to reform, and that there might be no occasion for treating them with severity when he saw them; he notices the case of the incestuous person, and on account of his repentance desires that he may be forgiven, and restored to communion with the church; he mentions the success with which he had preached; he enlarges upon the importance of the ministerial office, the zeal and faithfulness with which he had discharged his duty, and the excellence of the Gospel doctrines; he cautions them against connexions with unbelievers; he expresses great regard for the Corinthians; declares that he had felt much anxiety and concern, on account of the irregularities which had prevailed among them; and that he rejoiced very much upon being informed of their penitence and amendment; and he exhorts them to contribute liberally to the relief of their poor brethren in Judea. In the latter part of the epistle he again vindicates his character as an Apostle, and enumerates the various species of distress and persecutions which he had undergone in the cause of Christianity. He concludes with general exhortations, and the well known benediction in the name of the Father, the Son, and the Holy Ghost. *Bp. Tomline.*

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CHAP. I.

3 *The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions,* 8 *so particularly in his late danger in Asia.* 12 *And calling both his own conscience and their's to witness of his sincere manner of preaching the immutable truth of the gospel,* 15 *he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.*

Anno DOMINI 60.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother,

Chap. I. The Apostle presents himself to the Corinthians as a despised and suffering Apostle. He blesseth God for His support under, and deliverance from, his afflictions, as being of great benefit both to himself and them: comforts himself under the Divine protection, and his own sincerity: returns upon their factious teachers for misinterpreting his not coming to Corinth so soon as he proposed: shews himself consistent in what he said and taught, and gives the true reason of his not seeing them at the time appointed. *Pyle.*

1. — *Timothy our brother,*] "Brother," that is, either in the common faith, and so he frequently calls all the converted, as Rom. i. 13, and in other places; or "brother" in the work of the ministry, see Rom. xvi. 21; 1 Cor. xvi. 12. To which we may add, that St. Paul may be supposed to have given Timothy the title of brother here, for dignity's sake, to give him a reputation above his age amongst the Corinthians, to whom he had before sent him, with some kind of authority, to rectify their disorders. *Locke.*

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unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which ‖ is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

‖ Or, *is wrought.*

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

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9 But we had the ‖ sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

‖ Or, *answer.*

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in

—— *unto the church of God* &c.] See the note on 1 Cor. i. 2.

—— *in all Achaia:*] The province, of which Corinth was the metropolis or chief town. *Dr. Wells.*

5. — *the sufferings of Christ*] That is, our sufferings for, or on account of, Christ. *Drs. Hammond* and *Wells.*

6. — *which is effectual*] That is, which is effectually wrought. *Bp. Hall.* The Apostle says, that his sufferings and afflictions have had upon the Corinthians the good effect of encouraging them to suffer patiently after his example: and that his blessings and comforts are so many arguments to them, for depending steadily and joyfully upon the same infinite wisdom and power as he did. *Pyle.*

8. — *our trouble which came to us in Asia,*] Many interpreters here refer to the commotion raised against St. Paul by Demetrius at Ephesus, Acts xix. 26, to the end. But we do not read that in that commotion any hands were laid upon the Apostle, or that he suffered any thing. He therefore had no occasion for the strong expressions, which he uses in these three verses, and which seem rather to signify, that he was in danger of being torn in pieces by the wild beasts with which he fought at Ephesus on another occasion, mentioned 1 Cor. xv. 32. See the note there. *Drs. Whitby* and *Macknight.*

9. *But we had the sentence of death in ourselves,*] I made full reckoning of my present death, as utterly inevitable. *Bp. Hall.* "The sentence of death" is that, which the Apostle, when ordered to fight with wild beasts, pronounced on himself in his own mind. *Dr. Macknight.*

11. — *that for the gift bestowed upon us* &c.] That is, the gracious deliverance. *Dr. Wells.* The sense is, Then as you all contribute towards my safety and protection, you may all have the pleasure of rejoicing and giving thanks for it along with me. *Pyle.*

12. *For our rejoicing is this,* &c.] The connexion of this with the former verse seems to be, And there is good reason why you should thus pray for us, who have acted with such sincerity towards you, and so much to your advantage. *Dr. Whitby.*

—— *the testimony of our conscience,* &c.] The judgment of a man's own heart is of greater regard than the censures of all the men in the world besides. Better the world should condemn us, if our own hearts acquit us; than that our hearts should condemn us, and all the world acquit us. "This is our rejoicing," saith St. Paul, "the testimony of our conscience." The approbation of men may give some accession to the rejoicing, the other being supposed; but the main of it lieth in "the testimony of the conscience." This is the highest tribunal under heaven: but not absolutely the highest: there is one in heaven above it. St. Paul, who thought it safe for him to appeal thither from the unjust censures of men, yet durst not think it safe for him to rest here, but appealeth from it to a higher court, to the judgment of the great God. It was "a very small thing with him to be judged of man's judgment," 1 Cor. iv. 3; so long as he "knew nothing by himself," so long as his own heart condemned him not, he regarded not much the censures of men. Yet durst he not justify himself in the acquittal of his own heart. He knew there was much blindness and deceitfulness in the heart of every sinful man; and it were no wisdom to trust to that which might fail. He would have recourse therefore to a higher and an unerring Judge, who neither could deceive, nor could be deceived: and that was the Lord. "I judge not mine own self," saith he, "but He that judgeth me is the Lord." *Bp. Sanderson.*

—— *by the grace of God,*] Influencing me to despise such fleshly wisdom, and enabling me to perform miracles for the propagation of the Gospel. *Dr. Wells.*

—— *and more abundantly to you-ward.*] The powerful operations and gifts of the Holy Ghost seem to have been more abundantly exercised by the Apostle in the Corinthian church. *Dr. Whitby.* Also, his working with his own hands for his maintenance among the Corinthians, Acts xviii. 3; 1 Cor. ix. 15, which he did not do every where, must be a convincing proof of what he here says. *Dr. Doddridge.*

13. *For we write none other things unto you,* &c.] That is, we have no other design or meaning in what we write unto you, than what lies open and is legible in "what you read, or" than what ye even "acknowledge" to be so: "and I trust" I shall always so behave myself that "you shall acknowledge" the same simplicity and sincerity in me "even to the end." *Dr. Wells.*

14. *As also ye have acknowledged us in part,*] That is, some of you have acknowledged. *Dr. Wells.*

Anno DOMINI 60. part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might
‖ Or, *grace.* have a second ‖ benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

‖ Or, *preaching.* 18 But *as* God *is* true, our ‖ word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. Anno DOMINI 60.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAP. II.

1 *Having shewed the reason why he came not to them,*
6 *he requireth them to forgive and to comfort that ex-*

—— *even as ye also are our's*] Are at present, and much more will be ours, in the day when Christ shall come to reward his faithful servants. *Drs. Whitby* and *Hammond.*

15. *And in this confidence*] Of your love and esteem for me. *Dr. Wells.*

—— *that ye might have a second benefit;*] That, as ye received one main benefit by my first coming, which was your conversion, so ye might receive a second benefit by my coming again, even your confirmation in the Gospel. *Bp. Hall.*

17. *When I therefore was thus minded,*] And yet did not accordingly perform it, was it out of any levity, or inconstancy and unsteadiness to my own resolutions? or do I contrive my purposes and determinations out of carnal respects, that according to the occasion of more profit or ease I should alter them? and that I should say and unsay at pleasure, promising and retracting as advantage served? *Bp. Hall.*

18. *But as God is true, our word toward you was not yea and nay.*] No surely: but I call the only true God to witness, that neither this purpose and engagement of mine, nor any word of my preaching among you, hath been false, double, variable, deceitful. *Bp. Hall.* "Yea" is as much as to affirm, "nay" to deny. For a man to have his yea yea, and his nay nay, is to be true and faithful: but to be yea and nay at the same time is to be false and contradictory. *Pyle.*

19. *For the Son of God, Jesus Christ,* &c.] For, as to the doctrine of the Gospel, which is of the greatest concern, &c. *Dr. Wells.* "Christ preached" is here put instead of preaching concerning Christ: the sense of the passage is, The word concerning the Son of God preached by me, Timothy, and Silvanus, was still the same without any variance: we did not one while affirm of Him that which another while we denied; but we ever continued immovable and unchangeable in the same doctrines. *Dr. Whitby, Bp. Hall.*

20. *For all the promises of God in him are yea,* &c.] Otherwise we should not have faithfully delivered this holy errand that is committed to us; for certainly all the promises of God in the Gospel, which are the matter of our message, are in Him fully and immutably performed; and so are proclaimed and justified to the world by us, to the glory and praise of God. *Bp. Hall.*

To the glory, both of His mercy and truth, which no where shines forth so gloriously as in making and performing such gracious and wonderful promises to mankind. *Bp. Beveridge.*

"Yea" was the word used by the Greeks for affirming any thing: "Amen" was the word used by the Hebrews for the same purpose. *Dr. Macknight.*

21. — *in Christ,*] That is, in the doctrine of Christ. *Dr. Whitby.*

—— *and hath anointed us,*] With the Holy Ghost. *Dr. Whitby.*

22. *Who hath also sealed us,* &c.] As if he had said, Who has also sealed the truth of what is preached by us, by the miraculous gifts of the Holy Ghost, vouchsafed not only to myself, but to you also upon your receiving my doctrine; "and given the earnest of the Spirit in our hearts," that is, given not only to me, but also to you on receiving my doctrine, His Spirit as the earnest of eternal life. The argument of the Apostle appears to be, that these things being so, as the Corinthians could not but acknowledge, they afforded a sufficient evidence that he, being thus approved by God, could not possibly be such a deceitful self-interested person as his adversaries represented him, and could not reasonably be suspected of dealing fraudulently with them in any thing relating to his ministry. *Dr. Wells.*

An earnest is part of a sum, given in assurance of receiving the whole afterwards. So the Spirit of God within us is given us by way of "earnest," to assure us that in due time we shall receive from God all those other good things, and that full glory and bliss, which He hath promised us; always provided we keep our earnest, and do not throw it back to the Giver, or by resisting the motions of the Spirit provoke Him to take it again from us. *Bp. Bull.*

23. *Moreover I call God for a record* &c.] St. Paul, having argued against the charge of fickleness, now proceeds to state the true cause of his not having come to Corinth. *Dr. Wells.* The words are a solemn imprecation of the vengeance of God upon himself, if he departed from the truth in what he was about to write. With this imprecation he begins his apology for altering his resolution. And as he continues it to the 5th verse of the next chapter, either that chapter ought to have begun here, or this should have ended there. *Dr. Macknight.*

—— *to spare you*] Lest, finding matters amiss and yet unreformed, I should have been forced to use my Apostolical authority amongst you in such severity, as would have seemed very harsh unto you. *Bp. Hall.*

24. *Not for that we have dominion over your faith,* &c.] Not as if we would be imperious and overrule you in matter of faith and religion at our pleasure, but only that we would endeavour your reformation, and therein be helpers forward of your joy. *Bp. Hall.*

—— *for by faith ye stand.*] Or, 'for ye have stood in the faith.' The Apostle acknowledges, that they had generally stood firm in the profession of the Christian faith; and accordingly declares it to be the design of his threat to excite them to cure their divisions and contentions, and reform their gross miscarriages, chap. xii. 20, 21; that so he might not be found towards them "such as they would not," nor create them any farther trouble, but might be a promoter of that joy, which they would find in such a reformation of themselves. *Dr. Whitby.*

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communicated person, 10 *even as himself also upon his true repentance had forgiven him,* 12 *declaring withal why he departed from Troas to Macedonia,* 14 *and the happy success which God gave to his preaching in all places.*

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this ‖ punishment, which *was inflicted* of many.

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7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

‖ Or, *censure.*

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* ‖ in the person of Christ;

‖ Or, *in the sight.*

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking

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Chap. II. The Apostle proceeds to shew the reason of his not coming to Corinth, so soon as he intended, to be his real clemency toward the scandalous offenders. He expresseth his tenderness towards them all, desires that even the incestuous person should be received into the church again upon his repentance, and declares his own sincerity, and the difficult charge of the Apostolical office; with a reflection upon their new teachers that oppose him. *Pyle.*

Ver. 1. — *in heaviness.*] That is, so as to make you sad, if I could possibly avoid it. *Dr. Whitby.*

2. — *who is he then that maketh me glad,*] St. Paul's chief joy in his sufferings were his converts, for whose salvation's sake he suffered. *Bp. Fell.*

—— *but the same which is made sorry by me?*] The Apostle, knowing that the sincere part of the church would be made sorry by his punishing their disobedient brethren, wished not to distress his friends by punishing his enemies. *Dr. Macknight.*

3. *And I wrote this same unto you,* &c.] I have therefore written you my mind beforehand, that, by a timely reformation of the disorders of your church, I might not have the trouble and vexation of punishing instead of congratulating, when I come to visit you. *Pyle.*

—— *my joy is the joy of you all.*] Either the Apostle is speaking of the sincere part of the Corinthian church, or the word "all" must be taken in a qualified sense. *Dr. Macknight.*

4. — *not that ye should be grieved,*] Not out of any pleasure that I take to censure or afflict you. *Dr. Hammond.*

5. *But if any have caused grief,* &c.] The Apostle here alludes to the incestuous person, the author of all this sadness and severity. *Dr. Hammond.* Mr. Locke very well observes the great tenderness, which the Apostle uses to this offender; he never once mentions his name, nor does he here so much as mention his crime; but speaks of him in the most indefinite manner, that was consistent with giving such directions as his case required. *Dr. Doddridge.*

—— *he hath not grieved me, but in part:*] Namely, in respect only of those that defended what he had done. *Dr. Wells.* As if St. Paul had said, The sorrow, which I have had for the sin and scandal of this notorious offender, I am very far from charging upon the whole church: I dare not load you all with that imputation, as if you were involved in the guilt of it. *Burkitt.*

6. *Sufficient to such a man is this punishment,* &c.] Since he hath been censured according to my order, and hath professed his serious repentance, let this punishment be sufficient, which was inflicted upon him publickly in the congregation. *Bp. Hall.*

A very striking instance of St. Paul's mildness and tenderness presents itself in the Apostle's language to the Corinthians, amongst whom the most atrocious incest had been committed, and allowed to continue with impunity. On such an occasion a violent enthusiast would have instantly thundered forth a ban of eternal condemnation, certainly against the individual offender, probably against the whole society; no expressions would have seemed too bitter, no violence too great. Not so the Apostle; he exposes in strong, but calm and dignified language, the enormity of the crime, the contagion of the example, and the danger of impunity. He commands them "to put away from among themselves that wicked person, and to deliver him unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." But when his exhortation had produced the desired effect, when the sinner had been punished and reduced to a due sense of shame and sorrow for his enormous crime, and when the authority of virtue, and the sacredness of religion had been thus restored, with what inimitable tenderness does the Apostle speak pardon and peace to the penitent offender, and consolation to the humbled church! *Dr. Graves.*

9. — *whether ye be obedient in all things.*] Whether you are as ready upon my appointment to restore penitents, as to inflict punishment upon offenders. *Dr. Hammond.*

10. — *in the person of Christ;*] As St. Paul delivered the incestuous person to Satan "in the name of the Lord Christ," 1 Cor. v. 4; so in His person and by His authority he relaxes the sentence. *Dr. Whitby.*

11. *Lest Satan should get an advantage of us:*] By hurrying him into despair; or representing the church discipline as that which tendeth to men's ruin, and so tempting him to apostasy. *Dr. Whitby.*

12. *Furthermore,* &c.] The Apostle proceeds to give the Corinthians a further instance of his real concern for them, and a proof that his not coming to them at the time appointed was not occasioned by fickleness or disrespect towards them. *Pyle.*

—— *Troas*] See the note on Acts xvi. 8.

—— *a door was opened*] See the note on 1 Cor. xvi. 9.

13. — *because I found not Titus my brother:*] Whom I had sent to know the state of your affairs. *Dr. Whitby.*

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my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

‖ Or, *deal deceitfully with.*

17 For we are not as many, which ‖ corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAP. III.

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1 Lest their false teachers should charge him with vainglory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in

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—— *into Macedonia.*] Hoping to find him there, where he arrived, and gave me a very comfortable account of you. *Dr. Whitby.*

14. *Now thanks be unto God,* &c.] The Apostle takes occasion, from the happy success of his former Epistle, reported to him by Titus, to bless God, who had prospered him in the propagation of the Gospel, and by him had made piety and the Christian faith well reputed of in every place. *Dr. Hammond.*

—— *maketh manifest the savour* &c.] Causes the knowledge of His religion by means of us to spread in every place, like the odour of a grateful perfume. *Schleusner.*

—— *the savour of his knowledge*] Dr. Whitby remarks, that these expressions are agreeable to the phraseology of the Jews, who say of the law, that 'it is to Israel a savour of life, but to the nations of the world a savour of death,' of which the Apostle seems here to give the reverse, in speaking of the Gospel; namely, that it was to them, as being the rejecters of it, "the savour of death;" but to the Gentiles, who embraced it, "the savour of life." Considering St. Paul's rapid transitions, it may seem, that in the 14th verse he had in his view the incense fumed at the Roman triumphs; and that having there mentioned "a savour," he was reminded of the Jewish phrases, "a savour of death," and "a savour of life," which he applies at ver. 16. *Parkhurst.*

15. *For we are unto God a sweet savour of Christ,* &c.] He means that, whatever be the success of his ministry, though some men refuse the evidences of the Christian religion, and perish by their wilful obstinacy, whilst others embrace and are saved by it, yet are his sincere endeavours acceptable to God in respect to all. *Pyle.*

The Gospel is "the savour of life or of death" to all that hear it. Those who are careful to improve by it God will bless with further improvements; those who are not he will leave in His just judgment to grow worse and worse: or, to speak the language of our Saviour, "Whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which he seemeth to have." *Abp. Secker.*

16. — *And who is sufficient for these things?*] This is a weighty employment, and unless God did particularly enable us, we could never be fit for it. *Dr. Hammond.*

17. — *which corrupt the word of God:*] Here is an allusion to those hucksters of whom the Prophet Isaiah speaks, saying, according to the Greek version, 'Thy vintners mix wine with water,' Is. i. 22: and so the meaning of the words is this, We do not adulterate the sincerity of the word, as your false apostles do; but as men "of sincerity," as persons inspired and commissioned "of God," and as "in the sight" and more immediate presence "of God," do we preach the Gospel of Christ. This verse is connected with the 15th, and expresses the reason why the service of the Apostle in the Gospel was well pleasing to God. *Drs. Whitby* and *Wells.*

Chap. III. St. Paul represents to the Corinthians, that their conversion to the Christian religion was a sufficient proof of his calling, and that he stood in need of no other recommendation to them, than the testimony of their conscience, and the gifts of the Holy Spirit, which had been bestowed on them abundantly; but he acknowledges at the same time, that the efficacy of his ministry proceeded only from God. He shews in the next place, that the ministry of the Gospel is much more excellent than that of the law, forasmuch as this last was imperfect, incapable of giving life, and was not to continue always; whereas that of the Gospel was spiritual and eternal, giving life. From whence St. Paul concludes, that those, who adhered to the ceremonies and law of Moses, remained in ignorance and misery; and that none but those who cleave to the Gospel are truly enlightened, and enjoy the glorious liberty of the sons of God. The Apostle says all this to defend himself against certain teachers that opposed him, and made a shew of great zeal for the law of Moses. *Osterwald.*

Ver. 1. *Do we begin again to commend ourselves?* &c.] By thus insisting upon my own sincerity, chap. ii. 17, I would not have any of you imagine I wanted any recommendations to your church, or needed your good word to set me off to any other Christian churches; as I find some of your new teachers get themselves recommended to you. *Pyle.* The "epistles of commendation" here mentioned allude to an ancient custom in the Apostolical primitive church, which commonly gave their testimonies to all Christians travelling from one place to another, and recommended them to an hospitable reception. *Dr. Hammond.*

2. *Ye are our epistle* &c.] We need no letters of commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your conversion; see 1 Cor. ix. 2; 2 Cor. xii. 12: so that you are our best letters commendatory to yourselves. Nor need we letters of commendation from you to others; the fame of your conversion by us, and of the gifts, which we with the Gospel imparted to you, being spread throughout the world. *Dr. Whitby.*

3. — *the epistle of Christ*] His commendatory epistle, declaring and commending His power in your conversion, by such signs and gifts of the Holy Ghost imparted to you and exercised by us among you, as He enabled us to do: and this epistle is written in the fleshly tables of your hearts; that is, in your hearts made soft, pliable, and ready to obey the word by the operation of the Holy Spirit, according to the promise, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh," Ezek. xi. 19; xxxvi. 26. *Dr. Whitby.*

—— *not in tables of stone,*] As were the Ten Commandments. *Dr. Whitby.* By the comparison between the legal and Gospel dispensations, it appears that the Apostle's argument for vindicating his apostolical ministry in this chapter was levelled at their teachers of the Judaizing faction, and is continued on through the fourth and fifth chapters. *Pyle.*

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tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit ‖ giveth life.

‖ Or, *quickeneth.*

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

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10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great ‖ plainness of speech:

‖ Or, *boldness.*

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

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4. *And such trust have we through Christ to God-ward:*] That He will still thus efficaciously assist our ministry. From the experience of former success in his ministry, the Apostle encourages himself with the hope of God's blessing for his future success. *Dr. Whitby, Burkitt.*

5. *Not that we are sufficient of ourselves* &c.] This insufficiency, acknowledged by the Apostle in his own name and that of his fellow-workers in the propagation of the Gospel, manifestly relates to bringing men over to the faith by the force of human art and reasoning. An attempt, which, generally speaking, they of all men living were farthest from being qualified for; because visibly destitute both of those natural and acquired accomplishments, which are fittest to work such an effect. The defects therefore both of parts and study were to them abundantly supplied and compensated by such miraculous inspirations and powers, as are called with great propriety of speech "the demonstration of the Spirit," 1 Cor. ii. 4. These were operations accommodated to the circumstances of a religion as yet unsettled. But, though the condition of it, as now received and established, have rendered the continuance of them needless to succeeding ages; yet, wheresoever we see the same effect, it certainly proceeds from the same cause, though working in a manner less apparent and surprising. *Dean Stanhope.*

6. *Who also hath made us able ministers* &c.] It is He that animates and blesses our labours in propagating this new covenant, which does not only declare men's duty, but assist them in it. For the law, which did the former only, left men obnoxious to death; but the Gospel, which entitles them to the graces of God's good Spirit, does thereby entitle them to life eternal. *Dean Stanhope.*

It is evident from the whole of this chapter, that by "the letter" the Apostle understands the law "engraven in stones," ver. 3, 7; the law, as delivered by Moses, and as at first administered with an appearance of the glory of the Lord; and by "the Spirit," the Spirit of Christ, ver. 17, or the Holy Spirit, given to the Apostles, to enable them to preach the Gospel, and conferred on those who believed it. *Dr. Whitby, Burkitt.*

7. — *the ministration of death,*] This is an elliptical expression, which must be supplied by adding the words "of the testament" or 'covenant' from ver. 6, so as to make this sentence 'if the administration of the covenant of death, &c.' This ministration consisted in Moses' bringing down from the mount the tables, on which was written the covenant of the law, called here the covenant of death, because it subjected every sinner to death without mercy by its curse. *Dr. Macknight.*

—— *which glory was to be done away:*] The glory of Moses' countenance ceasing after a while, or at his death; and the glory of the law ceasing also at the coming of Christ and the Gospel. *Bp. Fell.*

8. — *the ministration of the spirit*] That is, the office of preaching the Christian religion, called below, chap. v. 18, "the ministry of reconciliation," or the office, the purpose of which is, that men be reconciled. *Schleusner.* This ministry of the covenant of the Spirit consisted in the Apostles' publishing that covenant, and building the Christian church thereon, by the miracles which they wrought in confirmation of their preaching. *Dr. Macknight.*

The Apostle's argument is, that the perfect and unchangeable dispensation of the Christian religion being much more excellent than the imperfect and temporary dispensation of the law delivered by Moses, so the Christian ministry must be proportionably more honourable than the Mosaical. *Pyle.*

9. — *the ministration of condemnation — the ministration of righteousness*] That is, the ministry of the covenant, which brought condemnation on sinners; and the ministry of the covenant, which bringeth righteousness to believers. *Dr. Macknight.*

10. *For even that which was made glorious* &c.] That is, was made glorious at the first administration of it. *Dr. Whitby.* St. Paul here contends, that the glory and excellency of the law was so inferiour to that of the Gospel, as that the former was perfectly eclipsed by the surpassing brightness of this subsequent dispensation. The glory of the latter, he says, must needs exceed the glory of the former; both on account of its effects, which are more beneficial, and, ver. 11, on account of its duration: for "that is done away," but "this remaineth." *Dean Stanhope.*

12. *Seeing then that we have such hope,* &c.] The Apostle here draws an inference from the foregoing discourse: that seeing himself and the other Apostles had such hope that their ministry was thus glorious, they used great plainness, freedom, and boldness of speech in preaching and publishing the Gospel; and (ver. 13) did not imitate Moses, the minister of the law, who put a vail over his face, which was a sign of the obscurity of the legal dispensation, and of the blindness of the Jews, who could not see the end and accomplishment of that ceremonial and typical administration, which was to be abolished by Christ and His Gospel. *Burkitt.*

14, 15. *But their minds were blinded:* &c.] As if he had said, Nor indeed do their posterity yet understand those types and prophecies of the Old Testament, which are no way to be perfectly apprehended and fulfilled, but as they relate to Jesus Christ. And by their obstinate disbelief of Him as their true Messiah, the vail is, as it were, still upon their minds; and they can no more understand the true intent of their law and Prophets, that are read to them every sabbath day, than they could see the face of Moses when he gave them the law. *Pyle.*

Anno DOMINI 60.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as ‖ by the Spirit of the Lord.

‖ Or, *of the Lord the Spirit.*

CHAP. IV.

1 *He declareth how he hath used all sincerity and faithful diligence in preaching the gospel,* 7 *and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power,* 12 *to the benefit of the church,* 16 *and to the apostle's own eternal glory.*

Anno DOMINI 60.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of † dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

† Gr. *shame.*

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of

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16. *Nevertheless when it shall turn to the Lord,* &c.] When Moses turned from the people to go into the tabernacle before the Lord, he took the vail from off his face, Exod. xxxiv. 34; whereby he received a new irradiation from the glory of the Lord. In allusion to that part of the history, and perhaps to shew its emblematical meaning, the Apostle told the Corinthians, that when the vailed heart of the Jews shall turn to the Lord Christ, when they shall believe the Gospel, the vail shall be taken from their heart; their prejudices shall be dispelled by the light which they shall receive from the Lord. *Dr. Macknight.* The word "it" means the Jewish nation; concerning which, the Apostle here plainly takes for granted that a time will come when it shall turn to the Lord, or be converted to the Christian faith; and so looking on Christ as the end of the law, and being enlightened by His Spirit, shall clearly discern the spiritual sense of the law, and the true meaning of their own prophecies concerning the Messiah. *Dr. Whitby.*

17. *Now the Lord is that Spirit:*] That is, Christ is that quickening and life-giving Spirit, who takes away the vail from off our hearts. *Burkitt.* The possessor, fountain, donor of that Spirit. *Bp. Fell.* "The Lord" is here said to be "the Spirit," as He is "the way, the life," John xiv. 6; "the resurrection and the life," xi. 25; namely, as being the Author and Giver of them. He it is who "baptizeth with the Spirit and fire," Matt. iii. 11; who giveth this good Spirit to all believers, and sends Him to them from the Father, John vii. 38, 39; xv. 26; xvi. 7. He is "the Lord," who ministers to His church all the gifts and operations of the Spirit, 1 Cor. xii. 5; Eph. iv. 8. *Dr. Whitby.*

—— *there is liberty.*] Either the same with that freedom and "plainness of speech," mentioned ver. 12; or else freedom from the Jewish ceremonies. *Pyle.*

18. *But we all, with open face* &c.] As if he had said, And it is not with us as it was with the Jews; for they only saw the face of Moses shining through the vail, but received no impression from or derivation of His glory upon themselves: "but we all" under the Gospel "with open" and unvailed "face beholding as in a glass the glory of the Lord" Jesus, "are changed into the same image" with Him, &c. *Dr. Whitby.*

As the ancient mirrours were made of metal highly polished, it must necessarily happen that the person who looked on his image in them would have his face strongly illuminated by the reflected rays. To this circumstance the Apostle refers in the expressions, 'we are transformed into the same' resplendent 'image, from one degree of glory or splendour to another.' *Parkhurst.*

—— *the glory of the Lord,*] All His truth, last will, and design, John i. 17, 18; all His attributes, sanctity, and righteousness, justice and mercy, meekness and patience; all His benefits to mankind, as well in their redemption as in their creation, &c. See John xiv. 7. *Bp. Fell.*

—— *from glory to glory,*] An Hebraism, denoting a continued succession and increase of glory. See Ps. lxxxiv. 7. *Dr. Macknight.*

—— *even as by the Spirit of the Lord.*] The same Spirit of Christ working in us an imitation of His purity here, and leading us to eternal glory hereafter. *Dr. Hammond.*

Chap. IV. This chapter, together with a considerable part of this Epistle, is in the way of apology: the Apostle vindicates in it his office and dignity from the prejudices, which either his sufferings in the dispensation of it, or the suggestions of his enemies, might have raised against him. He compares himself with his opponents, and without vanity or vain-glory prefers himself before them in point of fidelity and sincerity in the work of the ministry, as also in point of diligence in the service, to which he was in special mercy called. *Burkitt.*

Ver. 1. — *as we have received mercy,*] Or special favours from God in committing to us this ministry. *Burkitt.*

2. *But have renounced the hidden things of dishonesty,* &c.] As if he had said, In the performance of which office I scorn to make use of those private and unwarrantable practices that some of your new teachers have recourse to, in order to exalt themselves and depress me. I desire to recommend myself by nothing but the plainness and purity of my doctrine, which will stand the test both of God and of all well-disposed men. *Pyle.* The word, which we render "renounced," does not imply that the Apostle ever had any thing to do with these things. *Dr. Doddridge.*

3. *But if our gospel be hid,* &c.] That is, be yet obscure, notwithstanding the plainness of our preaching, it is so only among obdurate obstinate unbelievers. *Dr. Hammond.*

4. — *the god of this world*] Satan is so called, not properly, but because the honour and homage of a god is challenged by him, and by a multitude of sinners given to him. He is called by our Saviour "the prince of this world," and by the Apostle "the ruler of the darkness of this world," because he ruleth over a great part of this world, and they are his subjects, or rather his slaves. *Burkitt.*

Though the devil hath no power of his own over us, we may give him as much as we will; and become slaves and vassals to him as long as we please. In this sense, his empire is very large: and on account of it the Scripture calls him the "prince of the power of the air," Eph. ii. 2; Col. i. 13; and in this passage even "the god of this world." For he was, and is still in great propriety of speech, the god of many heathen nations; who, instead of the righteous and good Maker of heaven and earth, worship deities of such vile and mischievous characters as we justly ascribe to the evil one. And even where faith in the true Deity is professed: yet pretended arts of magick, witchcraft, conjuring, fortune-telling, and such like wicked follies, approach more or less to the same crime. Indeed lies of all kind are peculiarly the works of him, who was a liar, as well as a murderer from the beginning. And other sins mentioned in Scripture, as more especially diabolical, are, pride, envy, malice, false accusations. Whosoever therefore allows himself in any of these things, "is of his father the devil, and the lusts of his father he doeth," John viii. 44. *Abp. Secker.*

—— *hath blinded the minds of them which believe not,*] Satan blinds the understandings of men by the efficacy of divers lusts, which are bred up and nourished in their hearts. *Burkitt.*

Anno DOMINI 60. Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

‖ Or, *not altogether without help*, or, *means.*

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but ‖ not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. Anno DOMINI 60.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, [a] I believed, and therefore have I spoken; we also believe, and therefore speak; [a] Ps. 116. 10.

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

—— *Christ, who is the image of God,*] He is so in two senses. 1st, His substantial and essential image, being God of God, very God of very God. Christ, considered with respect to His Divine nature, is the express image of His Father's person. 2dly, He is His image as Mediator, and with respect to the Gospel, in which He has given us glorious demonstrations of the power and wisdom, of the grace, the holiness, the mercy, and goodness of God. *Burkitt.* He seems to be styled so here in the latter sense. *Dr. Whitby.*

5. *For we preach not ourselves,*] As aiming at our own glory or profit in this work. *Dr. Whitby.* Not setting up myself for a head of a party for any private advantage, but preaching Jesus Christ, as the common Lord and head of all Christians. *Pyle.*

—— *ourselves your servants for Jesus' sake.*] Ministers under Christ, and ready to do any kind of services for your edification in His religion. *Pyle.* "Servants" to the souls of men, but not to their humours: "servants for Jesus' sake," or in order to the promoting of His honour and His church's interest. *Burkitt.*

6. — *to give the light of the knowledge of the glory of God in the face of Jesus Christ.*] Here seems to be an allusion to the shining of the face of Moses, after he had seen the glory of God. See Exod. xxxiii. 16, 19; xxxiv. 29, 30. This now, saith St. Paul, belongs to us Apostles; the glory of God shining more gloriously in the face or person of Jesus Christ, than ever it did in Moses; and we "beholding with open face the glory of the Lord," chap. iii. 20, whereas the children of Israel "could not steadfastly behold the glory of the face of Moses." *Dr. Whitby.*

7. *But we have this treasure in earthen vessels,*] That is, in bodies subject to be broken with continual pressures. *Dr. Whitby.* Here is probably an allusion to the ancient method of hiding treasures of money in earthen vessels or pots. *Dr. Macknight.*

—— *that the excellency of the power may be of God,*] That all the good success we have in our Apostleship may be imputed to Christ. *Dr. Hammond.*

8, 9. *We are troubled on every side,* &c.] The Apostle confirms his argument by a reference to that wonderful providence that attended him under all the difficulties of his ministry, not suffering him to despair or sink under the hardest calamities. *Pyle.* He appears to speak with peculiar regard to his own case, yet not so as to exclude that of his brethren, which undoubtedly very much resembled it. Compare 1 Cor. iv. 9. *Dr. Doddridge.*

The particular terms employed seem to have an allusion to the ancient customs in the Grecian games, before noticed on 1 Cor. ix. 24. *Drs. Hammond* and *Whitby.*

10. — *the dying of the Lord Jesus,*] That is, a representation of His sufferings. *Dr. Wells.* We suffer in the body the same persecution and affliction with Him. *Dr. Macknight.*

—— *that the life also of Jesus might be made manifest in our body.*] It being a certain demonstration that Christ is risen and still lives, that we, who persuade others to believe this, are enabled to do such mighty wonders in His name, and patiently and constantly to suffer such fiery trials by His grace. *Dr. Whitby.*

11. — *are alway delivered unto death for Jesus' sake,*] Dying daily, or standing in jeopardy of it every hour, whilst we are ministering the Gospel unto you, 1 Cor. xv. 30, 31. *Dr. Whitby.*

—— *in our mortal flesh.*] Which is still exposed to death by our enemies, but still preserved in life by the power of Christ. *Dr. Whitby.* The Apostle appears to be here assigning a reason why God exposed him and the rest continually to death; namely, that the power of God might be manifested in their preservation. *Dr. Macknight.*

12. *So then death worketh in us,* &c.] That is, the preaching of the Gospel exposes us to death, but unto you it brings eternal life. *Burkitt.*

13. *We having the same spirit of faith,* &c.] As if he had said, For our courage and constancy under these sufferings is founded upon the same principle with that of the Psalmist; namely, a religious and solid faith in the truth and power of God. *Pyle.* See Ps. cxvi. 3, 9, 10. The words are here applied by the Apostle in a spiritual sense to the resurrection, thus: As David, notwithstanding Saul's persecution of him, believed he should be preserved and raised to a temporal kingdom; so we Apostles believe, that, after all our sufferings for the Gospel, we shall be raised and advanced to an heavenly kingdom. *Dr. Whitby.*

15. *For all things are for your sakes,* &c.] That is, For your good we preach and suffer all this, that your faith may be more confirmed, and that so the mercy of God, extending to more persons, may by their blessing God for it abound, and tend more to the glory of God. See chap. i. 11. *Dr. Hammond.*

16. — *our outward man — the inward man*] The former term signifies the body; the latter, the mind or spirit which is in man. *Dr. Whitby.* As if the Apostle had said, Though our body decay and languish, by reason of our many pressures and afflictions, yet our spirit daily gathers more strength and resolution. *Bp. Hall.*

God proportioneth comforts suitable to our afflictions, to preserve us from drooping, and to sustain our souls in the midst of our greatest sufferings. For, as the smallest temptation would foil us, if God should withhold from us His grace; but if He vouchsafe us the asssistance of that, we are able to withstand the greatest; so the least afflictions would overwhelm our spirits, if He should withhold His comforts from us; but if He afford them to us, we are able to bear up under the greatest. The testimony of a good conscience from within, and the light of God's favourable countenance from above, put more true joy into the heart;

Anno DOMINI 60.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAP. V.

1 *That in his assured hope of immortal glory,* 9 *and in expectance of it, and of the general judgment, he laboureth to keep a good conscience,* 12 *not that he may herein boast of himself,* 14 *but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only,* 18 *and by his ministry of reconciliation to reconcile others also in Christ to God.*

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Anno DOMINI 60.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

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than any outward thing can sorrow. And by these "our inward man" is so renewed and strengthened, that "yet we faint not," whatsoever becometh of "the outward man;" no, not though it should perish. David had troubles, multitude of troubles, troubles that touched him at the very heart: but the comforts of God in his soul gave him more refreshing than all those troubles could work him vexation, Ps. xciv. 19: and St. Paul found, that still as his sufferings increased, his comforts had withal such a proportionable rise, that where those abounded, these did rather superabound, chap. i. 4. *Bp. Sanderson.*

17. — *a far more exceeding and eternal weight of glory;*] It is hardly possible in any translation to express the force of this passage as it stands in the original. The Apostle, describing the happiness of the righteous in heaven, calls it, not "glory" simply, but "a weight of glory," in opposition to "our light affliction;" and "an eternal weight of glory," in opposition to our "affliction which is but for a moment;" and "a far more exceeding and eternal weight of glory," as beyond comparison greater than all the dazzling glories of riches, fame, power, pleasure, or any thing which can be procured in the present life. And after all, it is a glory yet to be revealed; it is not yet fully known. *Dr. Macknight.*

After the example of the Apostles, it is not only lawful, but laudable, in our actions and sufferings, to have respect to this recompense of reward, which is by the wisdom of the Holy Ghost propounded as our encouragement to do and suffer these things. *Dr. Whitby.* And such meditation well digested would work in us an holy indifference towards temporal things; it would moderate our esteem for them, our delight in them, our grief for the want and loss of them: and it would sweeten all those troubles and trials, all those sufferings and afflictions, which we meet with in our passage through time unto eternity. *Burkitt.*

Chap. V. The same argument continued. The prospect of future happiness, and the full assurance of it by the gifts of the Holy Spirit, animates the Apostle in his suffering for the Gospel; and makes him earnestly, though not impatiently, wish to be dissolved from the troubles of the present life. He justifies his behaviour against the Judaizing faction; answers their prejudices against him on account of his embracing the Gentile converts as equally a part of the Christian church with themselves; and proves the reasonableness of his so doing. *Pyle.*

Ver. 1. — *our earthly house of this tabernacle*] That is, our body, which is the tabernacle wherein our soul dwells here upon earth, as in its house. *Dr. Wells.*

—— *a building of God,* &c.] That is, a celestial body provided for us by God, wherein our soul shall likewise dwell as in an house, and which shall not, like houses made with hands, come at last to decay, but shall remain eternal in the heavens. *Dr. Wells.*

2. — *desiring to be clothed upon with our house which is from heaven:*] The Apostle represents the future bodies raised incorruptible, as clothed with an immortal covering, 1 Cor. xv. 53, 54. *Dr. Whitby.*

3. *If so be that*] "Being clothed," namely, at the resurrection, "we shall not be found naked," as the wicked, but clothed with a body not subject to death. *Dr. Whitby.*

4. — *not for that we would be unclothed, but clothed upon,* &c.] Not desiring to put off these bodies, to part with them finally, how weary soever we are; but desiring another sort of body and another sort of life, an eternal immutable life instead of that mortal one, subject to afflictions and even death itself, which we now live. *Dr. Hammond.*

5. *Now he that hath wrought us for the selfsame thing* &c.] He that hath appointed and prepared us for this glorious change, and hath filled our souls with a longing for this immortal state, is God; who hath also given us by His Spirit those holy affections, fervent desires, and faithful endeavours, which are "the earnest" of heaven, before we enjoy it. *Burkitt.* See the note on chap. i. 22.

6. *Therefore we are always confident,*] Howsoever nature is ready to shrink at the thought of dissolution, yet we are confident always to undergo it cheerfully and resolutely. *Bp. Hall.*

—— *whilst we are at home in the body,* &c.] Knowing that our life is in this case a true pilgrimage, in that while we are present in this body of ours, we are absent from the Lord. We account indeed our body to be our home; but it is a short, uncertain, imperfect, and miserable home; heaven is our true home and country, as being our Father's house. *Bp. Hall.*

7. (*For we walk by faith, not by sight:*)] That is, we regulate our conduct by the hope and expectation of the invisible things of the world to come, not by the enjoyment of the visible things of this world. *Dr. Wells.*

As brute beasts live by sense, and men by reason, so a Christian, as such, lives by faith, which raiseth up his mind so far above all sensible objects, that they have little or no force or power at all over him: and this is that which distinguishes a Christian from all other men, that whilst others live by sense or sight, so as to be wholly taken up with the affairs of this life, and those sensible objects they meet with here below; he, that is a true Christian, a true disciple of the blessed Jesus, he lives by faith: as the Apostle here speaks in the name of all true Christians, "we walk," saith he, "by faith, not by sight." *Bp. Beveridge.*

8. — *to be present with the Lord.*] From this passage, in which St. Paul speaks of being "present with the Lord," as the imme-

Anno DOMINI 60.

9 Wherefore we ‖labour, that, whether present or absent, we may be accepted of him.

‖ Or, endeavour.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory †in appearance, and not in heart.

† Gr. in the face.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

Anno DOMINI 60.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, ‖*he is* a new creature: [a] old things are passed away; behold, all things are become new.

‖ Or, let him be.

[a] Is. 43. 19. Rev. 21. 5.

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diate consequence of death, and "far better" than life, as well as from some other passages of Scripture, Luke xvi. 22, 25; xxiii. 43, it appears that the state of those, "who die in the Lord," is now a state, not of insensibility, but happiness: wherein they "are blessed," in "resting from their labours," Rev. xiv. 13; and doubtless "rejoice with joy unspeakable and full of glory," 1 Pet. i. 8, in the prospect of that completer felicity, which the righteous Judge of all will hereafter give them. *Abp. Secker.*

9. — *whether present or absent,*] Whether we live or die. *Bp. Hall.*

10. — *may receive the things done in his body,*] That is, the reward of the things. *Dr. Wells.* The belief of a future judgment being the strongest of all motives to induce men to strive earnestly to behave in such a manner as to be acceptable to God, the Apostle insists upon it particularly, as what animated him, and what should animate every person, to do his duty conscientiously. *Dr. Macknight.*

11. — *we persuade men;*] To a conscientious fear and obedience: and for us, we are careful to be approved of God in our sincerity and faithfulness to Him in our ministry; and I trust also, ye yourselves, in your own consciences, cannot but allow and give testimony thereof. *Bp. Hall.*

12. *For we commend not ourselves again unto you,* &c.] As if he had said, We commend not ourselves unto you upon our own account, but only to give you occasion to vindicate us, and to glory to others on our behalf, when need requires; that you may be able to answer the calumnies of the false apostles, who gloried much in outward appearance of piety and zeal, but not in purity of heart and upright intentions. *Burkitt.*

From this place, and several others in this Epistle, it cannot be doubted, but that his speaking well of himself had been objected to him as a fault. And in this lay his great difficulty how to deal with his people. If he answered nothing to what was talked of him, his silence might be interpreted guilt and confusion: if he defended himself, he was accused of vanity, self-commendation, and folly. Hence it is that he uses so many reasons to shew that his whole carriage was upon principles far above all worldly considerations: and tells them here, once for all, that the account he gives of himself, is only to furnish them who are his friends and adhered to him, with matter to justify themselves, in their esteem of him, and to reply to the contrary faction. *Locke.*

13. *For whether we be beside ourselves,*] As our opposers pretend. *Dr. Wells.* 'Beside myself,' that is, in speaking well of myself, in my own justification. He that observes what St. Paul says, chap. xi. 1. and 16—21; chap. xii. 6 and 11, will scarce doubt but that the speaking of himself as he did was by his enemies called glorying, and imputed to him as folly and madness. *Locke.*

—— *it is to God:*] It is for our fervent love to God and His Gospel. *Bp. Hall.*

14. *For the love of Christ constraineth us;*] Thus to promote His glory and to seek your good. *Dr. Whitby.*

—— *if one died for all,*] Thus St. Paul elsewhere teaches us, that Christ "gave Himself a ransom for all," 1 Tim. ii. 6; and St. John, that He was "a propitiation for the sins of the whole world," 1 John ii. 2. And this appears from its being said, that "the Word was made flesh," John i. 14; flesh, or man in general, as the word signifies when applied to men. It does not signify any one or more particular man; but mankind in general, the whole human nature; that which all men are of, who proceed from the first man Adam, in whom it was all contained. And so it is in "the Word made flesh," who is therefore called "the last Adam," 1 Cor. xv. 45; and "the second man," ver. 47; because next to the first, who had the whole manhood in him. Hence it is, that when the Word was made flesh, and died in it, "He died for all," and "for every man," Heb. ii. 9; because He died in that nature which is common to all and every man alike. So that all men and every man may now be saved by Him whom God sent into the world to be made flesh, "that whosoever believeth in Him should not perish but have everlasting life," John iii. 16. *Bp. Beveridge.*

—— *then were all dead:*] That is, obnoxious to eternal death, and condemned to it for sin. *Drs. Whitby* and *Wells.*

15. — *that they which live*] That is, by His death attain to a state of eternal life. *Dr. Wells.*

—— *should not henceforth live unto themselves,* &c.] Seeking only their own private advantage; but "should live unto Him," by employing their lives in promoting His Gospel and kingdom. *Dr. Wells.*

16. *Wherefore henceforth know we no man after the flesh:*] We regard no man in respect of any worldly advantages: "yea, though we have known Christ after the flesh," though we formerly before our conversion expected and desired the coming of the Messiah, as a temporal king, and hoped for advancement in His kingdom, "yet now henceforth know we Him" so "no more;" that is, now we serve Him out of no temporal ends, as knowing that His kingdom is not of this world. *Drs. Wells* and *Whitby.*

17. — *be in Christ,*] Truly a Christian. *Dr. Wells.* Be ingrafted into Christ by the Spirit of Christ received in his regeneration by baptism. See this more fully expressed, Rom. vi. 3. *Bp. Fell.*

—— *old things are passed away;*] His former affection to the things of this world, and his former designs to promote his worldly interest, are ceased. *Drs. Whitby* and *Wells.*

—— *all things are become new.*] He is become a new or quite different man in all these respects, setting his affection on things above, and pursuing his spiritual advantage. *Dr. Wells.*

Anno DOMINI 60.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath † committed unto us the word of reconciliation.

† Gr. *put in us.*

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAP. VI.

Anno DOMINI 60.

1 *That he hath approved himself a faithful minister of Christ, both by his exhortations,* 3 *and by integrity of life,* 4 *and by patient enduring all kinds of affliction and disgraces for the gospel.* 10 *Of which he speaketh the more boldly amongst them, because his heart is open to them,* 13 *and he expecteth the like affection from them again,* 14 *exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.*

WE then, *as* workers together *with him,* beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, [z] I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

[z] Is. 49. 8.

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18. *And all things are of God,*] Who hath of His infinite condescension conquered our prejudice. *Dr. Doddridge.*

—— *hath given to us the ministry of reconciliation;*] Or commission to preach the Gospel to others. *Dr. Wells.*

19. — *that God was in Christ,*] United to Him, and manifesting Himself by Him. *Dr. Doddridge.*

20. *Now then we are ambassadors for Christ,*] This therefore is the nature of our present employment; to be, as our title of Apostles imports, proxies and negociators of Christ, we supplying the place of Christ on earth, and treating with men after the manner that Christ did when He was here. *Dr. Hammond.*

The character of the ministers of the Gospel is that of "ambassadours for Christ," which means "instead of Christ," as the same word is translated in the latter part of the verse. God sent His Son into the world, as the messenger of His covenant; the Person, by whom He notified His gracious promises, and the conditions of them to mankind. When He ceased to instruct them personally, His words to His Apostles were, "As the Father hath sent Me, even so send I you," John xx. 21. Nor did He send the twelve only, but gave to His church other pastors and teachers also, for "the work of the ministry, for the edifying of His body, till we all come unto the measure of the stature of the fulness of Christ," Eph. iv. 12, 13; and promised to be "with them alway even unto the end of the world," Matt. xxviii. 20. Such therefore the Apostles appointed in every city; deputed them to "work the work of the Lord as they themselves did," 1 Cor. xvi. 10; directed some of these to appoint others, as "feeders of the flock," under Christ "the chief Shepherd," 2 Tim. ii. 2, and 1 Pet. ii. 4; required them to "exhort and rebuke with all authority," Tit. ii. 15; and commanded Christians "to submit to them, as watchmen over their souls, who must give account," Heb. xiii. 17. *Abp. Secker.*

—— *we pray you in Christ's stead,* &c.] Whatever appears true to any man by his own reason, or to any Christian, by the word of God, he ought to observe, though no one reminded him of it. And whatever any one else proves to him, though absolutely unauthorized, he is bound to admit. But when God Himself, knowing man's need and yet unwillingness to be taught, hath expressly ordained a succession of persons to execute that employment: if either they neglect to give, or the people to receive instruction, it is a highly aggravated contempt of His authority, and of His mercy. "We have" indeed "this treasure in earthen vessels," 2 Cor. iv. 7: and too often add sins to our infirmities, by which we dishonour Him we represent, and shall bring down severe punishment on our own heads. But still as in temporal societies, officers, though bad and unfit men, must be duly obeyed, as far as their commission extends, in respect to the supreme power, under which they act; so in the spiritual one of the church, when you hear the truths of religion from the worst of us all, you are to receive them as the word of God, for such indeed they are, not as the word of men. And a message from Him deserves the utmost honour; let them who bring it deserve what they will. *Abp. Secker.*

—— *be ye reconciled to God.*] By due obedience to the precepts, and unfeigned belief in the truth, of the Gospel, as the terms of your reconciliation. *Dr. Wells.*

21. — *to be sin for us,*] That is, a sin-offering, or sacrifice for sin, as the word is continually used with application to the legal sacrifices: "that we might be made the righteousness of God in Him," might be justified by God, or made righteous in that manner which God hath ordained, through faith in Him. *Dr. Whitby, Parkhurst.* That, although we are not perfectly so in ourselves or actions, yet God might accept of us as righteous in Him, by virtue of that perfect obedience and righteousness which He performed in our nature and stead: who is therefore said to be our "righteousness," as well as our sanctification," 1 Cor. i. 30: our sanctification to assist us in what we do, and our righteousness to make it acceptable to God, when it is done. But for both these purposes it is necessary that we actually believe in Him: for it is to our faith in Christ that the Scriptures all along ascribe, both our sanctification, and likewise the justification both of our persons and of our actions before God, Heb. xi. 6. *Bp. Beveridge.*

Chap. VI. This chapter, to which should be added the first verse of the following, consists of two parts. 1st, The Apostle says, that he had endeavoured to discharge his ministry with integrity, zeal, charity, and patience, in the midst of the afflictions and disgraces to which he had been exposed: and he conjures the Corinthians to make suitable returns to his great zeal and fervent love towards them. 2dly, He exhorts them to imitate his zeal and sincerity, by making a pure profession of Christianity, avoiding all intercourse with idolaters, either by marriage or by being present at their worship, and partaking of their feasts; and by becoming pure both in body and soul. *Ostervald.*

Ver. 1. — *that ye receive not the grace of God in vain.*] "The grace of God" in a general sense imports His affection and goodwill to men, and all those benefits which freely proceed from thence. In a more restrained sense it signifies the Gospel of Jesus Christ, the terms and privileges of which are the effect of God's infinite and undeserved goodness; and sometimes the inward workings of His Spirit in and with the minds of men. "The grace of God is received in vain," generally, when we do not entertain our blessings with thankfulness, nor use them with prudence, nor improve them to good purposes: specially, when the persons, to whom the Gospel is preached, do not act according to its precepts, "denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world;" and when they do not attend to and comply with the suggestions and good motions, which the Spirit of God works in our minds. The Apostle is here speaking of the favour of God, dispensed by His ministers in the Gospel. *Dean Stanhope.*

2. (*For he saith,* &c.] See Is. xlix. 8; and the note there.

Anno DOMINI 60.

3 Giving no offence in any thing, that the ministry be not blamed:

† Gr. *commending.*

4 But in all *things* † approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

‖ Or, *in tossings to and fro.*

5 In stripes, in imprisonments, ‖ in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

Anno DOMINI 60.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, [b] I will dwell in them, and walk in *them;* and

[b] Lev. 26. 12.

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3. *Giving no offence in any thing,* &c.] We contribute to your salvation, not by our doctrine only, but by example too; demeaning ourselves so as to give no just prejudice against our persons or our functions. *Dean Stanhope.*

4, 5. — *in much patience, — in fastings;*] That is, in constantly enduring all sorts of sufferings, and exercising all kinds of self-denial, for the Gospel's sake. *Dr. Whitby.*

6. — *by knowledge,*] By knowledge of the mysteries of God, or, as some explain it, by prudent carriage. *Dean Stanhope.*

—— *by the Holy Ghost,*] By the diligent and proper use of the various gifts of the Holy Spirit, for the real good and benefit of mankind. *Pyle.*

7. *By the word of truth,* &c.] By preaching the Gospel pure and uncorrupted; by the success and efficacy given by God to that preaching; by arming ourselves against all the temptations both of prosperity and of adversity. *Dean Stanhope.*

—— *by the armour of righteousness on the right hand and on the left,*] "Sword," Eph. vi. 17, and "shield," ver. 16: offensive and defensive, for the spiritual conquering of others, for the spiritual preserving of ourselves against men and evil angels. *Bp. Fell.*

8. *By honour and dishonour,*] Not moved from our duty by the different treatment we experience: not exalted when others speak well, nor discouraged when they speak ill of us. *Dean Stanhope.* The Apostle shewed a remarkable example of proper behaviour under "honour" at Lystra, when the priest of Jupiter was going to offer sacrifice to him as a god; and afterwards under "dishonour," when the people of Lystra, at the instigation of the Jews, stoned him as a magician, and left him for dead in the street. *Dr. Macknight.*

8, 9. — *as deceivers, and yet true; As unknown, and yet well known;*] Counted as deceivers, when yet we are most faithful dispensers of the truth of God; esteemed and looked on by some as if they knew us not, by others owned and valued. *Dr. Hammond.*

9. — *as dying, and, behold, we live;* &c.] We seem every day at the point of death, but still God preserves us. Our persecutions exercise us, but they do not destroy us. *Dean Stanhope.*

10. — *alway rejoicing;*] In the testimony of a good conscience, and in the spiritual comforts that we feel. *Dr. Hammond, Dean Stanhope.*

—— *making many rich;*] By conferring on multitudes that which is the true, the most valuable riches. *Dr. Hammond.*

—— *possessing all things.*] In contentedness of mind, Phil. iv. 18; in the favour of that God, who giveth all things richly to enjoy, 1 Tim. vi. 17; in Christ Jesus, who is all in all, Col. iii. 11; and in whom we are blessed with all spiritual blessings, Eph. i. 3; and in the promise to inherit all things, Rev. xxi. 7. *Dr. Whitby.*

11—13. *O ye Corinthians, our mouth is opened unto you,* &c.] These words are very pathetick, and expressive of St. Paul's most affectionate and ardent love towards the Corinthians, whom he had been the happy instrument of converting to Christianity. He tells them, "his mouth was open to them," to fill them with the treasures of Gospel-knowledge, and to express the good affections that he bore towards them; and "his heart enlarged" towards them in all affectionate love and holy desires of their good. If therefore they were straitened in affection towards him, it must be through mistakes and misapprehensions on their part. He therefore conjures them, in requital of his Christian and parental affection towards them, to bestow the same love upon him their spiritual father, which he had manifested to them his beloved children. *Burkitt, Bp. Hall.*

13. — *a recompence in the same,*] That is, in the same kind: the meaning is, shewing the same affection by way of recompense. *Dr. Whitby.*

14. *Be ye not unequally yoked together with unbelievers:*] As if the Apostle had said, Out of this tender love and care of mine I do advise and charge you, that ye do not make so unequal matches for yourselves, as to be joined in marriage with infidels. *Bp. Hall.*

By the law, animals of different kinds were not joined together in one yoke; see Deut. xxii. 10. But the phrase "unequally yoked" being used here to express the marriage of a believer with an infidel, it is perhaps an allusion to Lev. xix. 19. The Apostle's precept, besides prohibiting marriages with infidels, forbids also believers to contract friendships, or to enter into any kind of connexion with infidels, which requires much familiar intercourse, lest the believer should be tempted to join with the infidel in his wicked principles and practices. *Dr. Macknight.*

14—16. — *for what fellowship — with idols?*] The Apostle's meaning in these verses is, that righteousness and wickedness, light and darkness, Christ and the devil, the portion of believers and of unbelievers, the temple of God and the temple of idols, are not more inconsistent, than Christians and heathens are in their characters, inclinations, actions, and expectations. And therefore Christians should not of choice connect themselves intimately, by marriage or otherwise, with infidels, or wicked persons of any sort. See 1 Cor. v. 11, and the note. *Dr. Macknight.* Concerning "Belial," see the note on Deut. xiii. 13.

It is a general name for all the false gods, worshipped by the idolatrous Gentiles. *Locke.*

16. — *for ye are the temple of the living God;*] See the notes on 1 Cor. iii. 16.

—— *as God hath said, I will dwell in them,* &c.] See the passages referred to in the margin, and the notes on them.

Anno DOMINI 60.

I will be their God, and they shall be my people.

[c] Is. 52. 11. 17 [c] Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

[d] Jer. 31. 1. 18 [d] And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

1 *He proceedeth in exhorting them to purity of life,* 2 *and to bear him like affection as he doth to them.* 3 *Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them,* 13 *and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.*

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

Anno DOMINI 60.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ‖ after a godly manner, that ye might receive damage by us in nothing.

‖ Or, according to God.

10 For godly sorrow worketh repent-

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17. *Wherefore come out from among them, and be ye separate,* &c.] See Isaiah, as cited in the margin. The Apostle argues, that as the privileges, conferred upon the Jews, obliged them to preserve themselves from all heathen conversation, and from the pollution of every unclean thing; much more highly must it oblige Christian people to separate from all impure and idolatrous worship. *Pyle.*

18. *And will be a Father unto you,* &c.] These words are not found exactly any where in the Old Testament. The passage which comes nearest to them, is 2 Sam. vii. 14, where speaking of David's seed, God said, "I will be His Father, and He shall be My Son." Now as that prophecy in its primary meaning related to Christ and His people, (see Heb. i. 5,) the promises contained in it were spoken to believers of all nations. *Dr. Macknight.*

What a powerful argument do these words minister to all Christians, to "cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God!" as they desire this Almighty Lord and Protector to be still present with them, and would avoid the dreadful woe which will certainly follow upon His departure, Hos. ix. 12; as they would have this God to be their God, which is a state of perfect bliss, for "blessed are the people, who have the Lord for their God;" as they would have Him stand to them in the relation of an heavenly Father, which relation secures to them the enjoyment of all blessings that they daily ask, Matt. vii. 11; lastly, as they desire to be "His sons and daughters," and by that glorious relation to be made "heirs of God, and joint-heirs with Christ," Rom. viii. 17, and to have "the Spirit of His Son in their hearts, crying, Abba, Father," Gal. iv. 6. *Dr. Whitby.*

Chap. VII. The first verse concludes the argument of the latter part of the foregoing chapter. The Apostle then desires the good opinion of their whole church: expresses his favourable thoughts and love toward them: and rejoices at their ready compliance with the orders of his former Epistle, and in the good effects it had on many of them as he understood by Titus, whose honourable reception among them gave him great satisfaction. *Pyle.*

Ver. 1. — *perfecting holiness*] Always advancing in holiness on earth, till we arrive at perfection in heaven. *Burkitt.*

2. *Receive us;*] Into your affections, as you have a large share in ours. *Dr. Wells.*

3. *I speak not this to condemn you:*] Of ingratitude or infidelity, though I have been obliged to find some fault with you. *Dr. Doddridge.*

—— *ye are in our hearts to die and live with you.*] That is, we love you so passionately, that we could even die for the promotion of your welfare. *Dr. Whitby.*

4. *Great is my boldness of speech toward you,* &c.] My freedom in mentioning your faults is great indeed, but withal I am as free in boasting of your obedience: and though I have had much grief and fear (ver. 5) through the sins that were among you, yet the joy which I take in your repentance is extremely more abundant than was the sorrow. *Dr. Hammond.*

5. — *without were fightings,*] I met with strife and opposition in preaching the Gospel. *Dr. Wells.*

—— *within were fears.*] Lest the false apostles should have perverted you from the simplicity which is in Christ, 2 Cor. xi. 3. *Dr. Whitby.*

7. — *by the consolation wherewith he was comforted in you,*] That is, by the news that he brought me, and with which he was so much comforted. *Dr. Hammond.*

— *your earnest desire,*] To be approved of us; your mourning for this just cause of scandal; your fervent affection towards me. *Bp. Hall.*

8. — *with a letter,*] My former Epistle. *Dr. Wells.*

—— *I do not repent, though I did repent:*] 'I am not sorry now, though I was sorry' when I wrote the Epistle, doing it "with many tears," chap. ii. 4. *Dr. Whitby.*

10. — *repentance to salvation not to be repented of:*] That is, a repentance, never to be repented of, yea to be joyed in; such a repentance as leads to eternal salvation. *Bp. Hall.* A change of mind, and amendment of our faults, the natural fruits of godly sorrow. *Bp. Fell.*

Anno DOMINI 60.

ance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

† Gr. bowels.

15 And his †inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

Anno DOMINI 60.

16 I rejoice therefore that I have confidence in you in all *things*.

CHAP. VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon*

—— *the sorrow of the world*] Either, the sorrow of worldly men, or sorrow for worldly things. *Burkitt.*

—— *worketh death.*] It doth but "dry up the bones" to no purpose, Prov. xvii. 22; and, if it be suffered to prevail over the heart, ends in despair and death. *Bp. Hall.*

11. *For behold this selfsame thing, that ye sorrowed after a godly sort,*] For behold this godly sorrow, that my letter occasioned, what good effects it hath wrought in you. *Bp. Hall.*

—— *what carefulness*] To conform yourselves to my orders; "yea, what clearing of yourselves" from the guilt of the miscarriages among you; "yea, what indignation" against those who had been the causes of them; "yea, what fear" to offend me; "yea, what vehement desire" to satisfy me; "yea, what zeal" for my honour; "yea, what revenge" against yourselves for having been misled. *Dr. Wells.* In describing the effects of the sorrow of the Corinthians, the Apostle speaks of the emotions of their minds, without mentioning the objects of these emotions. This he did, as Locke observes, from modesty and from respect to the Corinthians. It has been supposed that the seven particulars, mentioned in this verse, are the characters of true repentance, and that they are to be found in every real penitent. But they seem rather to describe the repentance of different persons in different circumstances, according to the part they had respectively acted in the affair in question. *Drs. Macknight* and *Doddridge.*

—— *In all things ye have approved yourselves to be clear*] From guilt "in this matter." *Dr. Whitby, Burkitt.*

12. — *not for his cause* &c.] Not so much for any particular man's cause, either the offender's or that of the party wronged. *Bp. Hall.* Or, not for any delight I took in punishing the incestuous offender, nor any partial kindness for the person injured; but from my sincere concern for the credit and good of your whole church. *Pyle.*

13. — *in your comfort:*] In those evidences and fruits of a true repentance, which you discovered, and which are matter of great comfort to you. *Burkitt.*

—— *because his spirit was refreshed by you all.*] On observing your ready compliance with the directions in my former Epistle. *Burkitt.*

15. — *how with fear and trembling ye received him.*] With what reverence and awe of his ministry. *Bp. Hall.* Lest there should be found in you any thing that might offend him, or require my rod. *Dr. Whitby.*

Chap. VIII. The Apostle's design, in this and the following chapter, is to excite the Corinthians to a liberal contribution towards the poor saints in Jerusalem and Judea: and this he does by several arguments; namely, by the example of the Macedonians; by commendations of their former forwardness; by the example of Christ; and by the special benefits which would certainly redound to themselves in consequence. *Burkitt.*

Ver. 1. — *we do you to wit of the grace of God*] We make known to you the charitable contribution given in the churches of Macedonia, namely, Philippi, Thessalonica, Berea, &c.; to which they were excited by God's rich grace towards them. Charity is here called "the grace of God," because it is a gracious disposition wrought in the heart by God. *Dr. Whitby, Burkitt.*

2. *How that in a great trial of affliction* &c.] How they being very poor, and much afflicted, (Acts xvi. 20; xvii. 5, 13,) did notwithstanding, with great cheerfulness and joy, make a rich contribution towards the relief of their poor brethren in Judea. *Dr. Whitby.* By mentioning the poverty of the Macedonians, as the circumstance which enhanced their liberality, the Apostle in a very delicate manner intimated to the Corinthians, who were an opulent people, that it was their duty to equal, if not to exceed, the Macedonians, in the greatness of their gift, see ver. 14. From 1 Thess. ii. 14, it appears that the Christians in Thessalonica had been spoiled of their goods; so it is probable the Bereans must have been, Acts xvii. 13. In places of less note the disciples may have been few in number, and not opulent. *Dr. Macknight.*

3. — *beyond their power*] An animated expression, strongly descriptive of the generosity of the Macedonians. They were willing to give more than they were well able, considering the distresses under which they themselves laboured. *Dr. Macknight.*

4. — *take upon us the fellowship of the ministering to the saints.*] Or be one of those who should undertake to convey or distribute the contribution to the Christians in Judea. *Dr. Wells.*

Anno DOMINI 60.

us the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be † forward a year ago.

† Gr, *willing.*

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

Anno DOMINI 60.

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, [a] He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

[a] Exod. 16. 18.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this ‖ grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

‖ Or, *gift.*

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

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5. *And this they did, not as we hoped,*] That is, far beyond our hope: first, giving themselves over to the Lord, and then, yielding themselves to be swayed and disposed of by our ministry, according to the will of God. *Bp. Hall.* By this surrender of themselves to the Apostle, to be employed in such services as he should think fit, it seems that the Macedonians were ready to assist the poor Christians as well with their persons as with their contributions. *Burkitt.*

6. *Insomuch that we desired Titus,* &c.] The Apostle says, that this noble example of the Macedonians put him upon ordering Titus, during his stay with the Corinthians, to use it as a proper argument for quickening and enlarging their collections for the same purpose. *Pyle.*

7. — *in every thing,*] In every other grace and virtue. *Bp. Hall.*

8. *I speak not by commandment,*] Because works of charity ought to be voluntary. *Dr. Macknight.*

—— *the sincerity of your love.*] To Christ, by imitating Him in your love to the poor brethren. *Dr. Wells.*

9. — *though he was rich, yet for your sakes he became poor,*] These words are most naturally interpreted by the language of the same Apostle, Phil. ii. 7, 8. See the passage. If Christ thus emptied Himself of His glory, that we might be spiritually rich, it becomes us, in imitation of His great example, to part with our temporals in order to supply the exigencies of His needy and afflicted members. *Dr. Whitby.*

10. — *for this is expedient for you,*] It would not be for your credit, or the reputation of your bounty, to fall short of your former purpose. *Dr. Hammond.* The Apostle had exhorted them to this contribution in his former Epistle, chap. xvi. 2; and they in obedience to his directions had begun to lay up in store willingly this charity, which he now exhorts them to consummate. *Dr. Whitby.*

14. *But by an equality,*] That is, that Christian charity be managed by an equality. This is not to be understood, as if Divine Providence had ordained the making of all men equal in their portion of the good things of this life. But so far Christianity seems to require this equality, that we should not suffer others to lack the necessaries of this life, whilst we abound in them. *Dr. Whitby, Burkitt.*

15. *As it is written,* &c.] That in this your pilgrimage it may be, as it is written of the Israelites passing through the wilderness, &c. *Dr. Wells.*

16, 17. *But thanks be to God,* &c.] As if the Apostle had said, I thank God that Titus was as forward to move you to this good work as myself: for he did not barely yield to it at my request, but of his own accord was ready to come to you about it. *Burkitt.* It seems the Apostle did not desire Titus to go before him to Corinth, nor to be the bearer of his letter; but to exert himself in urging the collection, when he accompanied the Apostle to Corinth. Nevertheless, Titus being himself very earnest in the cause, proposed of his own accord to go before with the Apostle's second letter, that he might have an opportunity of exciting the Corinthians to finish their collections before the Apostle's arrival. *Dr. Macknight.*

18. — *the brother, whose praise is in the gospel*] All ancient interpreters suppose this to have been St. Luke, worthy of praise in all churches for the Gospel that he wrote. *Dr. Whitby.*

20. *Avoiding this,* &c.] The 19th verse should be read in a parenthesis: and the continued sense of the 18th and 20th verses will be, 'We have sent that brother — to avoid blame, &c.' *Dr. Doddridge.*

21. *Providing for honest things,* &c.] Providing for a good reputation before men, as well as for a good conscience before God. *Dr. Hammond.*

In business of the world, St. Paul was careful to "provide for honest things, not only in the sight of the Lord, but also in the sight of men." Hence he thought it not sufficient that to God

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22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ‖ *I have* in you.

‖ Or, he hath.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand.* 6 *And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed,* 10 *which shall return a great increase to them,* 13 *and occasion a great sacrifice of thanksgivings unto God.*

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

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5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your † bounty, ‖ whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

† Gr, *blessing.*
‖ Or, *which hath been so much spoken of before.*

6 But this *I say,* He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for [a] God loveth a cheerful giver.

[a] Prov. 11. 25. Rom. 12. 8. Eccl[us] 35. 9.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things,* may abound to every good work:

9 (As it is written, [b] He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

[b] Ps. 112. 9

10 Now he that [c] ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

[c] Is. 55. 10.

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ,

alone should be manifest the integrity with which he would distribute the sums collected from the Gentile converts for the use of the afflicted brethren in Judea; but he was anxious also to remove from men all possibility of suspicion, that the contributions might perhaps be applied to his own use: he therefore recommended it to the churches that they should send with him Titus and Luke, who might be witnesses of his fidelity, ver. 19. The courting of popular favour by vicious compliances is indeed an act of degrading meanness; but concern for the reputation of probity, and regard for that general esteem which results from a virtuous character, are thought beneath the attention of none, but either the most profligate, or the most arrogant, of mankind. *Bp. Huntingford.*

22. — *our brother,*] This is by some thought to have been Apollos, who before was not disposed to go to them, 1 Cor. xvi. 12; but now upon St. Paul's confidence of their readiness to comply with his orders and directions, was prevailed upon to go to Corinth. *Drs. Whitby* and *Wells.*

23. — *the glory of Christ.*] The glory of the Christian profession; instruments for promoting Christ's glory; persons, who by their exemplary piety and integrity, brought honour upon Him whom they served. *Burkitt, Dr. Wells.*

24. *Wherefore shew ye to them,*] And thereby "before the churches" that sent them, that we did not without cause boast of your readiness to contribute to the poor brethren. *Dr. Wells.*

Chap. IX. A continuation of the argument of the foregoing chapter.

Ver. 5. — *and not as of covetousness.*] Not as a niggardly gift, extorted from covetous persons. *Dr. Wells.* Because riches begat covetousness, the Apostle here arms the Corinthians, who were a very opulent people, against that vice. It may be here observed, that to give alms only out of shame, or to satisfy the importunity of others, rather than out of love and goodwill, is a symptom of a covetous temper. *Dr. Whitby.*

6. — *He which soweth sparingly* &c.] "To sow," in these words signifies to do good works, particularly works of charity; "to reap," to receive the reward, the future eternal reward of such works; and the Apostle elsewhere interprets himself to this sense, Gal. vi. 8. So that he here expressly asserts, that, as our sowing is more sparing or more liberal, so shall our reaping be also: the greater charity exercised by us in this world, the greater felicity and happiness attends us in the world to come. And so, on the contrary, the thinner our seeds of charity are sown here, the lesser will be our harvest of glory hereafter. *Bp. Bull.*

8. — *to make all grace abound toward you;*] To make you the richer, not the poorer, by your liberality. *Dr. Hammond.*

9. — *his righteousness*] That is, His liberality, as the word often signifies in the Septuagint. *Dr. Whitby.* See the notes on Ps. cxii. 4, 9.

12. — *but is abundant also by many thanksgivings unto God;*] That is, it is an invitation and obligation of many men's gratitude to God, and so an occasion, if not a special act, of piety also *Dr. Hammond.*

Anno DOMINI 60. and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAP. X.

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who ‖ in presence *am* base among you, but being absent am bold toward you: Anno DOMINI 60. ‖ Or, *in outward appearance.*

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which ‖ think of us as if we walked according to the flesh. ‖ Or, *reckon.*

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty ‖ through God to the pulling down of strong holds;) ‖ Or, *to God.*

5 Casting down ‖ imaginations, and every ‖ Or, *reasonings.*

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14. *And by their prayer for you,* &c.] As if he had said, This charity of yours redounds even to the glory of God, both by occasioning many thanksgivings to God for the same, and also by occasioning their prayer for you. *Dr. Wells.*

—— *which long after you*] Or, have a great affection for you. *Dr. Wells.* In this passage the Apostle mentions four different fruits of almsgiving: the relief of the poor; thanksgivings to God from the poor for that relief; the honour done to God by good works; and the prayers of the poor for their benefactors, proceeding from gratitude and love. *Dr. Macknight.*

15. *Thanks be unto God for his unspeakable gift.*] That is, this admirable charity, by which God is so much glorified, the Gospel receives such credit, others are so much benefited, and you will be so plentifully rewarded by God. *Dr. Whitby, Burkitt.*

The exhortation to works of charity, which St. Paul addressed to the Corinthians in this and the preceding chapter, is extremely strong and affecting. The example of the Christians in Macedonia, who, notwithstanding they were themselves in very straitened circumstances, had contributed liberally towards the relief of the saints in Judea: the great love of the Lord Jesus Christ, who though He was rich, yet for their sakes became poor, that they through His poverty might be rich: God's acceptance of works of charity, not according to the greatness of what is bestowed, but according to the willingness with which it is bestowed: the reward which God will confer on beneficent men in the life to come, in proportion to the number and greatness of the good actions which they have performed in this life: His supplying them with a sufficiency of this world's goods for their own maintenance, and for enabling them to continue their good offices towards the indigent: His blessing their ordinary labour for that end: the joy which is occasioned to the poor, whose wants are relieved by the alms of the charitable: the thanksgivings which other good men will offer to God when they see works of this sort done, but especially thanksgivings to God from the poor, who are relieved in their straits by the charitable: their gratitude towards their benefactors, expressed in earnest prayers to God for their happiness: and the cordial union which is produced between the rich and the poor, by this intercourse of good offices: all these considerations are displayed in this excellent exhortation, with a tenderness and feeling, which nothing but a heart filled with goodness was capable of expressing.

With the above-mentioned affecting motives, which are suited to every ingenuous mind, the Apostle intermixed a variety of other incitements to works of charity, adapted to the particular circumstances of the Corinthian brethren, which therefore must have made a strong impression on them; so that upon the whole a benevolent disposition towards mankind will no where find so fine a model for an exhortation to works of charity, as is exhibited in these two excellent chapters. *Dr. Macknight.*

Chap. X. The remaining chapters of this Epistle are spent in confuting the suggestions of their false teachers, who yet stood out against the Apostle; and in endeavours to reduce them, both by threatenings and persuasions. He here upbraids them for undervaluing him, on account of the meanness of his personal appearance, without duly weighing the strength of his doctrine and writing: as also for their practice of running from one church to another: not for the sake of converting more people to the Christian faith, but to pervert such as were already converted by the true Apostles of Christ. *Pyle.*

Ver. 1. —*beseech you by the meekness and gentleness of Christ,*] St. Paul, thinking it fit to appear all severity, till he had by fair means reduced as many of the contrary party as he could to a full submission to his authority, begins here his discourse by conjuring them, by the meekness and gentleness of Christ, as an example, that might excuse his delay of exemplary punishment on the ringleaders and chief offenders, without giving them reason to think it was for want of power. *Locke.*

—— *who in presence am base among you,*] Whose presence, as my adversaries say, is mean and contemptible amongst you, however in my absence I take upon me to deal severely with you. *Bp. Hall.*

2. —*that I may not be bold when I am present* &c.] That at my coming I may not have occasion to exercise that severity, which I think myself obliged to exercise against some, who accuse me of weak behaviour in my Apostleship: now saying one thing, and then another, according to our carnal interests, chap. i. 17. *Drs. Hammond* and *Whitby.*

3. *For though we walk in the flesh,* &c.] Though I am but a man, and a mean one as to bodily appearance, I do not perform my Apostolical office by human policy and qualifications. *Pyle.*

4. (*For the weapons of our warfare*] That is, the means whereby we propagate and defend the Gospel, "are not carnal," as the excellency of speech or of human wisdom, &c.; but the miraculous gifts and powers of the Holy Ghost. *Dr. Wells.* The powerful weapons, of which the Apostle speaks, were the gifts of inspiration and miracles, the faculty of speaking all kinds of languages, and the ability of communicating miraculous powers and spiritual gifts to others. These mighty weapons he opposes in this verse to the fleshly or weak weapons of swords, and spears, and military engines, and cunning stratagems, and false speeches, with which the men of this world carry on their wars. *Dr. Macknight.*

—— *to the pulling down of strong holds;*)] That is, of whatever opposition is made to the Gospel. *Dr. Wells.* The original phrase denotes the beating down of fortresses by means of military engines. There is here perhaps an allusion to Josh. vi. 20. *Dr. Macknight.*

5. *Casting down imaginations,*] That is, all the disputings and reasonings of men's understandings against the Christian doctrine. *Dr. Hammond.* The Apostle does not mean the candid reasonings of those, who attentively considered the evidences of the Gospel, but the sophisms of the Greek philosophers, and the false reasonings of all who from bad dispositions opposed the Gospel by argument. These the Apostle overturned, not by forbidding men to use their reason, but by opposing to them the most con-

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high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, ‖ are not wise.

‖ Or, *understand it not.*

13 But we will not boast of things without *our* measure, but according to the measure of the ‖ rule which God hath distributed to us, a measure to reach even unto you.

‖ Or, *line.*

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be ‖ enlarged by you according to our rule abundantly,

‖ Or, *magnified in you.*

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's ‖ line of things made ready to our hand.

‖ Or, *rule.*

17 [a] But he that glorieth, let him glory in the Lord.

[a] Jer. 9. 24. 1 Cor. 1. 31.

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vincing arguments, drawn from the inspiration and miraculous powers, with which the preachers of the Gospel were endowed. *Dr. Macknight.*

—— *and every high thing*] The Apostle probably alludes to the turrets, raised on the top of a besieged city or fortress, from which the besieged annoyed their enemies. To these he compares the proud imaginations of the enemies of revelation, concerning the sufficiency of men's natural powers in all matters of religion and morality. But these imaginations the Apostles cast down by means of the spiritual weapons they made use of. *Dr. Macknight.*

—— *and bringing into captivity every thought* &c.] This likewise is a military term; but it is often applied to the mind, to represent the thraldom of the affections. See 2 Tim. iii. 6. The empty reasonings and foolish imaginations of the human mind being thrown down, every thought, which arises in it, is made as subservient to the obedience of Christ, as slaves are to the will of their lords. In this passage the Apostle with great energy describes the method, in which wicked men fortify themselves against the Gospel, raising as it were one barrier behind another, to obstruct its entrance into their minds. But when these are all thrown down, the Gospel is received, and Christ is obeyed implicitly; every thought and reasoning taking its direction from Him. *Dr. Macknight.*

6. — *to revenge all disobedience,*] To punish with severity those that remain refractory. *Dr. Hammond.* The Apostle's love for the Corinthians, whom he desired to spare, and the infirm state of their church, made him choose to defer the punishment of these offenders, till he had brought off the affections of the Corinthians from their false apostles, and made them more unanimous in their regards to him. *Dr. Whitby.*

7. — *after the outward appearance?*] Judging of me from my outward person, and the infirmities of my body. *Dr. Whitby.*

—— *let him of himself think this again,*] Let him consider; and by all those arguments, by which he will be able to conclude that he is the disciple or apostle of Christ, he will be able to conclude it of me also. *Dr. Hammond.*

8. — *of our authority,*] St. Paul seems to refer to the authority peculiar to the Apostles, of inflicting corporal punishments on refractory persons, and delivering them up to Satan: see the notes on 1 Cor. iv. 21; v. 5: which power none of these false teachers could pretend to. And this, saith he, the Lord hath given me for edification, and not for destruction, it being designed for "revenging men's disobedience," ver. 6; for the "saving of the spirit," 1 Cor. v. 5; and to teach men, by what they suffer, "not to blaspheme" the truth, 1 Tim. i. 20. *Dr. Whitby.*

10. — *his bodily presence is weak,*] This seems plainly to refer to what some of the ancients relate of St. Paul, that his stature was low, his body crooked, and his head bald. *Dr. Whitby.*

13. *But we will not boast of things without our measure,*] Or, beyond the province allotted to us. *Dr. Wells.*

—— *but according to the measure of the rule*] That is to say, the boundary of the province, in which the Apostle was sent by God to preach. *Dr. Hammond.*

—— *a measure to reach even unto you.*] The Apostle means, that, according to his Apostolical commission, he had come gradually preaching the Gospel to the several countries, till he reached Corinth. *Pyle.*

14. — *in preaching the gospel of Christ:*] In all countries as we went along. *Dr. Wells.* St. Paul, following his prescribed rule, preached in all the countries of the lesser Asia, beginning at Jerusalem. From Asia he passed into Macedonia, where he preached in many of the chief cities. Then he preached in Greece, and particularly at Athens; and at last came to Corinth in a regular course of preaching the Gospel, which had not been preached there before. *Dr. Macknight.*

15. — *that we shall be enlarged by you according to our rule abundantly,*] That your progress in Christianity will be so good as to enable me to keep my course on beyond your country, and convert still more people to the Gospel. *Pyle.*

16. — *and not to boast in another man's line* &c.] In this and the three preceding verses, the Apostle seems to advance himself above the false apostles in these things. 1st, That whereas they could shew no commission to preach to the Corinthians, no measure by which God had distributed the Corinthians to them, as their province, he could do so, ver. 13. 2dly, That whereas they only came to and perverted those churches, where the faith had been already preached, and so could only "boast of things made ready to their hands," ver. 16; he had still striven to "preach the Gospel, where Christ was not named, lest he should build upon another man's foundation," Rom. xv. 20. *Dr. Whitby, Burkitt.*

17. — *let him glory in the Lord.*] In a regular performance

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18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

1 *Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a formal commendation of himself.* 5 *of his equality with the chief apostles.* 7 *of his preaching the gospel to them freely, and without any their charge.* 10 *assuring that he was not sparing to show forth his love to any loyal corinthians.* 13 *and to the seducers of Christ, and to all kind of sufferings for his ministry for instance.*

WOULD to God ye could bear with me a little in *my* folly: and indeed ‖ bear with me.

Or, *a little bear with me.*

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him.*

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5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them,* to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself

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the Gospel ministry, and in the successes with which God has blessed him in converting men to the Christian faith. *Pyle.*

18. — *whom the Lord commendeth.*] By the gifts of the Holy Ghost vouchsafed to him, and by the power of Christ attending him in his ministry. *Drs. Wells* and *Whitby.*

As the pride and vanity of the false apostles condemned in this chapter deserve our notice, so also do the great modesty and humility of St. Paul, the true Apostle of Jesus Christ. He represents his preaching of the Gospel as his spiritual exercise, or the running of a race; in which his zeal and activity are not more to be admired, than the constancy with which he adhered to his own province, the station which God had marked out for him. Whoever pretends to go beyond that line, [and] commends himself beyond it, and "boasts without his measure." *Dr. Hammond, Pool.*

Chap. xi. To preserve the Corinthians in a good opinion of himself, and a just sense of his apostolical authority, against the suggestions of the false teachers, the Apostle enlarges upon one of those chief instructions, namely, that of not taking maintenance of those churches. He exposes their pride and subtilty, particularly of the judaizing part of them: compares himself with, and justly prefers himself to them, on all accounts; on his unwearied sufferings for Christ's religion, his unwearied labours in the church, his constant cares and fears for his compassionate tenderness to all its members. *Pyle.*

1. — *as my folly.*] Though the necessity, which lay on the Apostle thus to commend himself in vindication of his apostleship, were very far from folly in this matter, yet because self-commendation usually proceeds from vanity and folly, and they, who did not know the necessity of the case, would be apt to impute folly to him, he uses the word here, notwithstanding he was in no folly, "Let no man think me a fool in this my boasting," chap. xii. 6. Though I did glory, I should not be a fool. *Dr. Whitby, Barrow.*

2. — *for I have espoused you to one husband.*] As the Jews say that Moses espoused Israel to God in mount Sinai, when he made them enter into covenant with Him there; so the Apostle saith, by converting you to the Christian faith, I have espoused you to one husband, even Christ. *Dr. Whitby, Burton.*

3. — *from the simplicity that is in Christ.*] From that singleness of affection, which you ought to have towards Christ and the gospel, without any regard to the law, so as to mix Judaism and the doctrine of Christ together. *Dr. Wells.*

4. — *another Jesus, — another spirit;*] That is, a more true Messiah than we preach; a better and more powerful Spirit than ye have received from us. *Bp. Hall.*

—— *ye might well bear with him.*] And allow his pretensions of being a new and greater Apostle. *Dr. Wells.*

5. *For I suppose I was not a whit behind* &c.] But this you cannot say. For, not to compare myself with the deceivers, I may justly compare with the most eminent of the true Apostles, St. Peter, and St. James, and St. John. *Pyle, Dr. Hammond.*

6. — *rude in speech,*] The Apostle probably means, that his discourses were not composed with that art, which the Greeks shewed in the choice and arrangement of their words, and in the disposition of their periods. Neither were they delivered with those modulations of voice, and with that studied gestures, with which the Greeks set off their orations. *Dr. Macknight.*

That St. Paul was an eloquent and powerful speaker, see Acts xiv. 12, where he was called Mercury first. See also Acts xxii. 1; xxiv. 10; xxvi. 2; xvii. 22. But nothinking fit in his ministry to use the Grecian artificial way of ostentation of his eloquence, that so the power of the Gospel might not seem to be placed in human wisdom, 1 Cor. ii. 4, 5; he was therefore contemned by the curious Greeks. Because perhaps being liable to some solecisms and hebraisms in the Greek, being not his national language; as also being apt to make sudden transitions, as is seen in his Epistles, hereby becoming sometimes less intelligible. *Bp. Fell.*

7. *Have I committed an offence in abasing myself*] To work with my own hands for a maintenance, and neglecting the right of maintenance due to me, "that you might be exalted" in spiritual riches, &c. *Dr. Wells.* St. Chrysostom says, that his preaching the Gospel freely, or without reward, was a presumption that he knew himself to be an Apostle: for he was an Apostle, it shewed that he did not have the qualifications. The first of these objections he had answered in the former Epistle, chap. ix. 3—19; the second he answers in the present, ver. 11—15, by assuring them, that his not demanding maintenance did not proceed from his not loving them, but that those teachers, who boasted of imitating him, in not receiving maintenance, might be obliged to leave off taking presents from their disciples in private. *Dr. Macknight.*

9. — *that which was lacking to me the brethren which came from Macedonia supplied:*] As St. Paul sometimes laboured with his

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from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ *is* in me, † no man shall stop me of this boasting in the regions of Achaia.

† Or, *this boasting shall not be stopped in me.*

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

‖ Or, *suffer.*

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

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own hands, and earned his living, 1 Cor. iv. 12; ix. 6: so at others he received supplies from the Philippians, Phil. iv. 5, 16. *Dr. Hammond.*

12. — *that wherein they glory, they may be found even as we.*] It would seem that the false teachers at Corinth, in imitation of the Apostle, pretended to take nothing for their preaching, and boasted of their disinterestedness. Nevertheless, under pretences they received presents from their disciples in private, nay, extorted them; see ver. 20. Wherefore to put these apostors to shame, and to oblige them really to imitate him, the Apostle declared that he never had taken any thing, nor ever would take any thing, from the Corinthians, either in publick or in private, on any account whatsoever. *Dr. Macknight.*

13. — *transforming themselves into the apostles of Christ.*] Seeming to do as we do, or desiring to be thought equal to us in all things. *Dr. Whitby.* Counterfeiting the outward appearance of true Apostles. *Dr. Wells.*

14. — *Satan himself is transformed into an angel of light.*] Pretending to do the work of such angels, and to be a ministering spirit to them whom he intends to destroy. *Dr. Whitby.* In this manner it may be supposed that Satan transformed himself when he tempted our Lord in the wilderness; and in this manner also when he tempted Eve. *Dr. Macknight.*

15. — *according to their works.*] And not to their specious and hypocritical pretences, Phil. iii. 18. *Dr. Whitby.*

16. — *as a fool receive me,*] Or, "bear with me." *Berkhurst.* Let me for the time take the privilege and liberty of fey. *Bp. Hall.*

17. — *I speak it not after the Lord, &c.*] I am content that it appear, as spoken in a certain human, and, as ye may construe it, a vain and fond manner, and not as from the Lord: but the occasion, namely, my own defence and the vindication of my apostleship from contempt, be well considered, it will be found that this boasting is both necessary and holy. *Bp. Hall.*

It is observable, how many apologies for, or seeming exclamations of, himself the Apostle makes, in giving way so far to the provocation of those, who spoke or thought dishonourably of him. Of this kind are his several expressions in ver. 21, 23, 30; chap. xii. 1, 11, with others to the same purpose. So cautious does the Apostle behave himself in a point which he right[illegible] to be so nice: and his example teaches us how careful [illegible] to be in warding off all the uncharitable constructions [illegible] made of the most necessary and the most modest publication our own conduct and deservings. *Dean Stanhope.*

18. — *after the flesh,*] In external privileges and outward advantages, particularly in being the natural seed of Abr *Burkitt.*

19. — *ye suffer fools gladly, &c.*] As if he had said, N my seeming folly offend you, if you be indeed what you pr " for ye suffer fools gladly, seeing ye yourselves are wi your own conceits. *Dr. Whitby.* This is written in the h strain of irony, as is plain from ver. 20, where he menti mockery their abject bearing of the contumelious and inj behaviour of their false teacher, as an example of their wis bearing. *Dr. Macknight.*

20. *For ye suffer, if a man bring you into bondage, &c.*] see that your wisdom, such as it is, hath made you very pati other occasions; my emulous adversaries have wrought str upon you, and have sped well; you can be content that should make slaves of you, and pillage you, and prey up at pleasure; that they should brag of themselves causeless unjustly, that they should smite and censure you as the *Bp. Hall.*

21. *I speak as concerning reproach, &c.*] I tell you these to put you in mind how reproachfully you have been us them; as indeed I have also been set at nought and vilifi them: though whatever cause any of them hath to think v himself, I have as much cause as he. *Dr. Hammond.*

22. *Are they Hebrews?*] Speaking the Jewish languag am I. "Are they Israelites," descended from beloved J " So am I. Are they the seed of Abraham," and not prose " So am I." *Burkitt.*

23. *Are they ministers of Christ? &c.*] It is to be noticed that the Apostle proves the truth of h[illegible] apostl not, as elsewhere, from the [illegible] which accompanied his [illegible] things which these [illegible] vi. 12; and so co[illegible] them, ver[illegible] pears, th[illegible] actual[illegible] c[illegible] th[illegible]

Anno DOMINI 60.

24 Of the Jews five times received I [a] forty *stripes* save one.

[a] Deut. 25. 3.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Anno DOMINI 60.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.

1 *For commending of his apostleship, though he might glory of his wonderful revelations,* 9 *yet he rather chooseth to glory of his infirmities,* 11 *blaming them for forcing him to this vain boasting.* 14 *He promiseth to come to them again: but yet altogether in the affection of a father,* 20 *although he feareth he shall to his grief find many offenders, and publick disorders there.*

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

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24. — *forty stripes save one.*] The greatest severity that the Jewish law permitted, Deut. xxv. 3. *Dr. Hammond.* See the note on Deut. xxv. 3.

25. *Thrice was I beaten with rods,*] A bundle of which was carried before the Roman consul: so that the punishment here alluded to was probably inflicted by the Romans. *Dr. Hammond.*

—— *thrice I suffered shipwreck,*] Of these shipwrecks, nothing is mentioned in the Acts. For, as this Epistle was written before the Apostle was sent a prisoner to Rome, his shipwreck on the island of Melita was not one of the three here alluded to. *Dr. Macknight.*

—— *a night and a day I have been in the deep;*] Probably in one of his shipwrecks he was tossed to and fro in the sea for this space of time, on some broken piece of a ship. *Bp. Fell, Dr. Whitby.*

26. — *in the wilderness,*] That is, in the country, as opposed to "the city," or town: so called on account of the comparatively small number of the inhabitants. *Dr. Wells.*

28. *Beside those things that are without,* &c.] Nor are these outward and bodily inconveniences the whole of my Christian sufferings; still greater and more constant are the inward cares, the jealousies and fears I have for all the churches I have planted. *Pyle.* This is very properly mentioned among the Apostle's sufferings, because it was not one of the least of them; as we may judge from the account which he has given in these two Epistles, of the exceeding grief which the errours and irregularities of the single church of Corinth occasioned to him: "Within were fears," chap. vii. 5. Besides, the brethren of all the Gentile churches had recourse to the Apostle in their difficulties for advice and consolation, which must have been very fatiguing to him. *Dr. Macknight.*

29. *Who is weak, and I am not weak?* &c.] Among all these no person is afflicted but I sympathize with him: none is discouraged in his duty, or in danger of falling off from his principles, but I ever burn with zeal to bring him back and settle him. *Dean Stanhope.*

30. — *mine infirmities.*] That is, my sufferings for the Gospel. *Dr. Wells.*

Much instruction may be gathered from the subject which St. Paul here chooses to enlarge upon: not the greatness of his miracles; not the power of his eloquence and arguments; not the success of his labours, the number of the converts he had won, or of the churches he had planted: but only the toils and hardships, the persecutions and afflictions, in which the discharge of his ministry had engaged him. These were such privileges as his adversaries neither had, nor desired to have, to boast of. These also it was so far from vanity to glory in, that the Apostle found it requisite to subjoin his being honoured with extraordinary visions and revelations, to prevent so great a degree, so constant a succession, of sufferings from being turned into an argument of God's displeasure against one so incessantly exercised with them. And yet these afflictions were really the properest and most worthy matter of glorying to the Apostle. The properest, because it was perfectly free from all vanity or self-seeking; for his were not sufferings, either industriously courted, or magnified to be an occasion of gain: and the most worthy, because to all, who duly considered them, they were proofs of large measures of grace supporting him under them; of unparalleled sincerity and zeal, disposing him so cheerfully to persevere in encountering them; and of the truth of that doctrine, which by the ministry of one so ill-treated, could yet gain so much ground, and triumph over all opposition. *Dean Stanhope.*

31. — *which is blessed for evermore,*] A doxology, or some term of honour, usually annexed by the Jews at the naming of God, not unfrequent with the Apostle: as also this title, "Father of our Lord Jesus Christ," is often used by him in glorifying God. *Bp. Fell.*

Chap. XII. To weigh down still more the disparagement which the false teachers had cast upon him, the Apostle further prefers himself to them, on account of the special revelations that God had vouchsafed to make him; but instances chiefly in one. He is not puffed up into pride by these great favours and privileges. God had provided him a natural remedy against such an abuse of them, namely, "a thorn in the flesh," his bodily infirmities, wherewith his wicked adversaries reproached and mortified him. Yet he glories in these Divine revelations as manifest proofs of a true Apostleship; touches again upon his prudent resolution not to take maintenance from their church; confutes the groundless insinuation of his adversaries, that he made private gains of them, though he apparently refused to take any thing of them; expresses again his tenderness toward them, and wishes he may find no necessity of punishing their obstinacy at his next visit to their church. *Pyle.*

Ver. 1. *It is not expedient for me doubtless to glory.*] But since it may be so to you, "I will come to visions and revelations of the Lord," in which I shall give such an evidence of the favour of Christ to me, such a testimony of my mission from heaven, as none

Anno DOMINI 60. 2 I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot
A. D. 46. tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which
‖ Or. possible. it is not ‖ lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, Anno DOMINI 60. I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me [a] a thorn [a] See Ezek. 28. 24. in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is suf-

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of these "false apostles" or "deceitful workers" can pretend to. *Dr. Whitby, Burkitt.*

2. *I knew a man in Christ*] That is, a man transported above himself by the Spirit of Christ. *Dr. Hammond, Burkitt.* Or, a Christian. *Dr. Wells.* That the Apostle is speaking of himself here, is evident from the whole article, (*Dr. Doddridge,*) especially from verses 6, 7. *Dr. Macknight.*

—— *about fourteen years ago,*] The Apostle having never spoken of his rapture till now, though it happened fourteen years before, the Corinthians might be sensible how little he was disposed to speak vauntingly of himself, and that they themselves had constrained him to mention it on this occasion; see ver. 11. *Dr. Macknight.*

—— (*whether in the body, I cannot tell; or whether out of the body, I cannot tell:*] That is, I am not able to say, whether I were bodily removed, and carried to the third heaven, the place of God's glorious residence; or whether only in a vision such representations were made to me remaining upon the earth. *Dr. Hammond.*

—— *caught up*] Philip the Evangelist was by the Spirit caught away in the body from the Ethiopian eunuch, who saw him no more; but Philip was found in Azotus. This therefore was a rapture of a man "in the body," Acts viii. 39, 40. Ezekiel was "lift up by the Spirit between the earth and the heaven, and brought to Jerusalem:" but it was "in the visions of God," Ezek. viii. 3. The Apostle could not tell in which of these ways he was caught up. *Dr. Macknight.*

—— *to the third heaven.*] In the language of the Jews, the first heaven is the region of the air, where the birds fly: the second heaven is that part of space where the stars are: "the third heaven" is the seat of God and of the holy angels, into which Christ ascended after His resurrection, but which is not the object of men's senses, as the other heavens are. *Dr. Macknight.*

4. *How that he was caught up into paradise,*] And had a foretaste of the blessed state of faithful souls between death and the resurrection. For such is the sense of "paradise" in the New Testament. *Parkhurst.*

—— *which it is not lawful for a man to utter.*] Or, 'it is not possible,' as the word often signifies: not so much unlawful by any Divine command, as impossible to be expressed in human language, being perfectly divine and heavenly things. *Pyle.*

5. *Of such an one will I glory:* &c.] I will not, out of modesty, tell you that I was the man; but of such a man you will give me leave to glory: as for myself, when my name comes into mention, ye shall not hear me glory in any thing but in mine infirmities. *Bp. Hall.*

6. — *but now I forbear, lest any man should think of me* &c.] But I will say no more of this subject, for I desire not to put men into any other opinion of me, than what they have from those more visible evidences, my ordinary constant actions or words. *Dr. Hammond.*

Here is seen the humility of this great Apostle, both in concealing formerly such extraordinary favours, and now, not without some difficulty and disguise, mentioning them; when, for a defence of the Gospel, in a manner constrained thereto: content only with such a fame as his outward actions and deportment in serving his master Christ could no way avoid, though these were sprinkled also with several infirmities; see 1 Cor. ii. 3. *Bp. Fell.*

7. — *a thorn in the flesh, the messenger of Satan*] By this in all probability is to be understood some bodily disease, sickness, or infirmity, which was visible, and so exposed St. Paul to contempt; and which was supernatural, or not arising from a natural cause, but inflicted on him with God's permission by Satan. *Bp. Bull, Dr. Wells.*

What this "thorn in the flesh" was in particular, St. Paul having thought fit to conceal, it is not easy for those who come after to discover, nor is it very material. *Locke.*

8. — *I besought the Lord* &c.] That is, the Lord Jesus, as appears from the two next verses. Here is an instance of prayer directed to Christ, and therefore here is a proof of Christ's divinity: prayer made to Christ by all Christians, at all times, in all places, and for all things, is an evidence of His omniscience, omnipotence, and omnipresence; and consequently of His being truly and essentially God. *Burkitt, Dr. Whitby.*

9. — *My grace is sufficient for thee:*] Our Saviour, Jesus Christ, whom it appears from the context that St. Paul besought, spake to His Apostle, and gave him this kind answer, "My grace is sufficient for thee, &c." As if He had said, Be patient and contented; it is enough that I love thee, that I am always with thee to assist thee in the performance of thy office and ministry. Thy weakness and infirmities shall not hinder thee from being a successful preacher of the Gospel; and then these very imperfections will shew forth My power, and prove to the world, that by the most incompetent and unpromising means and instruments I am able to bring about the good of My church, and the establishment of My kingdom. *Dr. Jortin.* It is here to be observed, that though this "thorn in the flesh" was not removed upon the prayer of the Apostle, yet the thing, for which he desired its removal, was granted; namely, that he should preach the Gospel more effectually, and to the honour of his Lord. And therefore he not only rests satisfied under this infirmity, but even glories in it on this account, that it tended to demonstrate the power of Christ residing in him. Thus doth God truly answer our requests, when He gives us not what we would, but what He sees will be more for His glory and our good. *Dr. Whitby.*

This example of prayer rejected ought to be well attended to by all good men; because it shews, that they neither should be discouraged, when their most earnest prayers seem to be disregarded, nor discontented when they are rejected: because in both cases their good is designed and effectually promoted. *Dr. Macknight.*

Perhaps it is the case with some of us, that we labour under some painful or troublesome infirmity of body, or else are pressed with some other grievous outward affliction, which we have used all means within our power to be rid of, and often with earnestness prayed unto God to be delivered from, and yet still remain under the same calamity. If this be our case, let us not be dismayed or cast down, but remember, that the great Apostle's condition was

Anno DOMINI 60.

ficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for †you; though the more abundantly I love you, the less I be loved.

† Gr. *your souls.*

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

Anno DOMINI 60.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAP. XIII.

1 *He threateneth severity, and the power of his apostleship against obstinate sinners.* 5 *And advising them to a trial of their faith,* 7 *and to a reformation of their sins before his coming,* 11 *he concludeth his epistle with a general exhortation and a prayer.*

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much the same as ours; and, provided we be true and faithful servants of God, as St. Paul was, (though not in so eminent a degree as he was,) let us, I say, be assured that the words of God, "My grace is sufficient for thee, for My strength is made perfect in weakness," are as certainly spoken to every one of us, as ever they were to him. And indeed there is a general promise of God of the same import, delivered by the same Apostle to all true Christians, 1 Cor. x. 13; "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Wherefore let us comfort one another with these words. *Bp. Bull.*

—— *for my strength is made perfect in weakness.*] Not as if our weakness added any thing to God's power, but it renders His power more signal and conspicuous. *Burkitt.*

—— *that the power of Christ may rest upon me.*] I glory in my infirmities, as more conspicuous demonstrations of those divine endowments which Christ has conferred on me. *Pyle.*

When we consider the infirmities of St. Paul, together with his innumerable toils and sufferings, we cannot account it less than a miracle that he was able for so long a time to do what he did, and to bear what he underwent; so that his bodily weakness, instead of being an objection to his character, afforded a proof to all who knew him, that he must have been supported by a Divine power in an extraordinary manner. *Dr. Jortin.*

10. — *when I am weak, then am I strong.*] In time of afflictions the strength of Christ is more eminently visible in me: the heavier the pressures are, the greater supports I have from Him. *Dr. Hammond.*

11. — *though I be nothing.*] As my enemies account me through envy, and as I account myself in humility. *Burkitt.*

14. *Behold, the third time I am ready to come to you;*] His meaning probably is this: I have once actually been with you; I was ready to come a second time, though your disorders hindered that journey, chap. i. 23; and I am now ready the third time. *Dr. Whitby.*

—— *for the children* &c.] I look upon you as my spiritual children, and shall provide for you, without expecting any thing from you. *Pyle.*

15. — *I will very gladly spend and be spent for you;*] I am free to bestow all my instructions on you, nay, to lay out all my strength in labours for your good. *Pyle.*

16. *But be it so,* &c.] The Apostle here answers an unfounded objection, that though he was not burdensome to the Corinthians himself, he craftily sent to them others, whom he employed to procure money for him. He therefore appeals to themselves, whether any person, he ever sent to them, received any thing of them for his use. *Burkitt.*

18. — *and with him I sent a brother.*] Who that brother was is not known. *Dr. Macknight.*

19—21. *Again, think ye that we excuse ourselves unto you?* &c.] As if he had said, Think not that I excuse myself so often for deferring my promised journey, from any sinister purposes of my own. It is your benefit and reformation that I aim at. For verily I fear, whenever I come, I shall find those sins not repented of by many of you, which will be matter of humiliation, sorrow, and lamentation to me; and that I must be compelled, contrary to my inclinations, to inflict censures and corporal punishments on many of you, for the schisms, debates, and strifes of some, and for the uncleanness, fornication, and lasciviousness of others. *Burkitt.*

Chap. XIII. The Apostle threatens to punish his obstinate opposers, at his next coming amongst them. In the mean time, he exhorts them earnestly to a reformation, and professes he should be right glad to find no occasion to show the power he has to vindicate himself, and punish them. The salutations, and conclusion. *Pyle.*

Anno DOMINI 60. THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak ‖ in him, but we shall live with him by the power of God toward you.

‖ Or, *with him.*

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Anno DOMINI 60.

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be per-

Ver. 1. *This is the third time I am coming to you.*] See the note on chap. xii. 14. The Apostle seems here to resume the sentence, which he had before begun. Such interruptions are frequent in St. Paul and in many other writers, who have not a regard to an artificial style, and do not stand to correct every little inaccuracy, but abound in quickness and variety of thought, as Locke justly observes. *Dr. Doddridge.*

—— *In the mouth of two or three witnesses* &c.] Dr. Lightfoot says, that those three witnesses were Stephanus, Fortunatus, and Achaicus, sent to assure the Corinthians of his coming. Others say that he speaks of his own reiterated testimony to them by letters, that if these admonitions did not prevail on those who had sinned to reform, he would not spare them. *Dr. Whitby.* Or the words mean, that as several cases would be brought before the Apostle on his arrival, on which it would be necessary for him to give his judgment, he would proceed on that reasonable maxim in the Jewish constitution, (see Deut. xvii. 6; xix. 15;) that every word or thing, admitted for evidence in the decision, should be established by the concurrence of two or three credible witnesses. *Dr. Doddridge.*

2. — *I will not spare:*] It is a great confirmation of the veracity of the Apostles, that when factions were raised against them, they used none of the arts of flattery, however necessary they might seem; but depended on the force of a miraculous power to reduce offenders; which it would have been a most absurd thing to have pretended to, if they had not been really conscious to themselves that it was engaged in their favour. *Bp. Burnet.*

3. — *which to you-ward is not weak, but is mighty in you.*] Christ shewed His power among them, by enabling St. Paul to preach the Gospel to them "in demonstration of the Spirit and of power," so efficaciously as to convert them to the faith, 1 Cor. ii. 4: by that variety of gifts conferred on them together with the Gospel, by which their "testimony of Christ was confirmed," 1 Cor. i. 6; by His power, conspicuous in seconding St. Paul's delivery of the incestuous person up to Satan, 1 Cor. v. 4, 5: and by the chastisements they suffered for communicating in the Lord's supper unworthily. *Dr. Whitby.*

4. *For though he was crucified through weakness,*] For as Christ appeared to be a weak and frail man in being crucified. *Dr. Hammond.*

—— *For we also are weak in him,* &c.] So I also may appear weak, and a mere ordinary man, fit to be despised and contemned by you, but yet I shall shew that I am an Apostle of Christ, armed with power from God, which I have already evidenced by preaching and miracles, and shall evidence further by censures upon the contumacious among you. *Dr. Hammond.*

5. *Examine yourselves, whether ye be in the faith; prove your own selves.*] That is, consider your condition impartially and thoroughly; try it by the rules of the Gospel; satisfy yourselves once for all, whether ye be true believers, such as God will accept. If you find that you are, resolve by His grace to continue such to your lives' end; if you find you are not, resolve to make yourselves such as soon as possible: for nothing can be of more moment to you, than this knowledge and these resolutions. *Bp. Atterbury.*

—— *how that Jesus Christ is in you,*] That is, with or among you. The words seem to allude to those spoken by the rebellious Israelites, who, after all the signs and wonders that God had shewed to them, still doubtingly inquired, "Is the Lord among us or not?" Exod. xvii. 7. So saith the Apostle: Seeing after all the miracles done among you, and the miraculous gifts received by you, you still seek a proof of Christ speaking in or by me, ask your own selves; know ye not by the gifts exercised among you, except ye be disapproved and rejected of God, that His Spirit, conveyed by my ministry, is still among you? The text speaks of Christ's being in them by His miraculous presence; and of His being, not in any private person, but in the church of Corinth in general. *Drs. Whitby* and *Hammond.*

6. — *that we are not reprobates.*] That is, not disapproved of by Christ, but abundantly owned by Him. *Drs. Hammond* and *Whitby.* See the note from Parkhurst on Rom. i. 28.

7. *Now I pray to God that ye do no evil;* &c.] The Apostle implores Almighty God, that the Corinthians might be found not doing any evil, which might expose them to his censure, and force him to exercise his apostolical power in punishing offenders. And he prayed thus, because he had rather have them good, than, by punishing their evil manners, have an occasion to testify himself to be an approved Apostle. *Burkitt.*

—— *though we be as reprobates.*] That is, as destitute of the power of Christ in your eyes. *Dr. Whitby.* Whatsoever opinion you may have of me. *Dr. Hammond.*

8. *For we can do nothing against the truth, but for the truth.*] The Apostle, assuring the Corinthians that, if they "did no evil," they would be secure from his censure and chastisements, here assigns the reason for that assurance; signifying that his power was given to him "for edification (only,) and not for destruction," ver. 10. *Burkitt.*

9. — *when we are weak,*] As having no occasion to manifest our power, "and ye are strong" in faith and good works. *Dr. Whitby.*

—— *your perfection.*] Your reformation, or restoration to a perfect or right state. The word seems particularly to refer to their being reunited in mind; compare ver. 11. *Parkhurst.*

11. — *Be perfect,* &c.] Be ye careful to keep together in the united profession of the same faith; and, if there fall out any thing cross among you, support it cheerfully, be all mutually kind

Anno DOMINI 60. fect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. Anno DOMINI 60.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

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and peaceable, without any divisions or schisms among you, and that is the way to have that God, who so much values, and so strictly commands, love and peace among all, to be for ever among you with His grace. *Dr. Hammond.*

Such are the conditions, upon the performance of which we may hope for the presence of God in the midst of us. He, who "maketh men to be of one mind in a house," delighteth to dwell in the house, where they are so. The spirit of discord resides in the world, that scene of confusion, that mystick Babel. Jerusalem is a city at unity in itself; and is therefore the habitation of "the Prince of Peace." *Bp. Horne.*

14. *The grace of the Lord Jesus Christ,* &c.] We have here plainly, as in the form of baptism, Matt. xxviii. 19, the names of the sacred Trinity; and the Father and Son being mentioned in both places as distinct Persons, we have no reason to doubt of the personality of the Holy Ghost thus mentioned with them. The words contain a prayer for the highest blessings and benefits, of which the Corinthians could possibly be made partakers: all that love which doth or can flow from the Father; all that grace which was purchased by the Son; and all that fellowship and communion with the Holy Spirit, and communication from Him, which might render them meet for the service of Christ on earth, and for the full and final enjoyment of Him in heaven. *Dr. Whitby, Burkitt.*

Here three great blessings are wished to the Corinthians, as from three fountains, which imports that they are three different Persons, and yet equal; for though in order the Father is first, and is generally put first; yet here Christ is first named, which seems to be a strange reversing of things, if they are not equal as to their essence or substance. It is true, the second is not named here, "the Father," as elsewhere, but only "God;" yet since He is mentioned as distinct from Christ and the Holy Ghost, it must be understood of the Father; for when the Father is named with Christ, sometimes He is called God simply, and sometimes "God the Father." *Bp. Burnet.*

—— *the communion of the Holy Ghost,*] That is, the communication of His blessings: certainly meaning, not a benefit peculiar to a few in the primitive days, but an influence from the blessed Spirit on the soul, of which every true believer in every age might partake. *Abp. Secker.*

The meaning of the whole passage is, that the Apostle prays for the Corinthians to enjoy, 1st, the grace of God the Son; that is, all the mercy, which He, as the Redeemer of mankind, had purchased for them with His blood: 2dly, the love of God the Father; that is, all the favours, which He, as the supreme Governour of the world, could shew them: and 3dly, the communion of God the Holy Ghost; that is, all the gifts, graces, and comforts, which He could communicate unto them, both from the Father and the Son. Or, in short, that they might have all things, which God the Son, or God the Father, or God the Holy Ghost, could do for them, according to their several ways of working in the world: that is, all things which could any way contribute to make them completely happy. Hence we may learn, how necessary it is to believe in the most blessed Trinity, the Father, the Son, and the Holy Ghost, three Persons, one God; seeing they are all pleased to concern themselves so much about us, and our happiness depends upon them all. Hence we may learn to confide and trust on all and every one of these Divine Persons, for all things relating to our happiness and salvation. Hence we may learn, what infinite cause we have to praise and adore God for His infinite goodness to us poor mortals upon earth, and to sing with the choir of heaven, "Holy, Holy, Holy is the Lord of hosts, the whole earth is full of His glory," Is. vi. 3. Hence we may learn, how much we are obliged to serve, and love, and please God the Father, God the Son, and God the Holy Ghost, who is thus infinitely gracious, and loving, and bountiful unto us. Hence we may learn, what great reason our Church hath to appoint, that at the end of every Psalm, as well as upon other occasions, we should say or sing, "Glory be to the Father, and to the Son, and to the Holy Ghost." Hence lastly, we may learn wherefore our Church concludes her daily prayers, as the Apostle doth this Epistle, with these words, even because they contain in short all that we can pray for, and are in effect the same form, which God Himself prescribed, wherewith the priests should bless the people: "On this wise" saith He, "ye shall bless the children of Israel: The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace," Numb. vi. 24—26; see the note there. *Bp. Beveridge.*

The following Chapters from The Second Epistle to the Corinthians are appointed as Epistles on Sundays and Holydays.

Chap. III.	ver. 4— 9,	12th Sunday after Trinity,	Epistle.
—— IV.	— 1— 6,	Saint Matthew,	Ditto.
—— VI.	— 1—10,	1st Sunday in Lent,	Ditto.
—— XI.	— 19—31,	Sexagesima Sunday,	Ditto.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

INTRODUCTION.

THE country of Galatia was part of Asia Minor, and derived its name from the Gauls, who, about 240 years before Christ, took possession of it by force of arms, and settled there. There is a great difference of opinion among the learned concerning the date of this Epistle, some supposing that it was written as early as the year 52, and others, as late as the year 58. There is, however, an expression in the beginning, which appears to fix its date with a considerable degree of probability: "I marvel," says the Apostle, "that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel." This passage seems to prove, that the Epistle was written soon after the Galatians were converted to Christianity. From the history of St. Paul it appears, that he preached in Galatia in the year 51, in the course of his second Apostolical journey; and again in the year 53, in his third journey. No mention is made in this Epistle of St. Paul having been twice in Galatia, and therefore I conclude that it was written in the interval between his two visits, and most probably in the year 52, while he was at Corinth; or it might have been written, as Michaelis thinks, in Macedonia, before St. Paul went to Corinth.

Not long after St. Paul had converted the Galatians to the belief of the Gospel, some Judaizing Christians endeavoured, with considerable success, to persuade them of the necessity of being circumcised, and of observing the law of Moses; for this purpose they urged, without any foundation, the authority of the Apostles and elders at Jerusalem; they represented St. Paul as having an inferiour commission, derived from the church at Jerusalem, and that even he in certain cases had allowed of circumcision. The object of this Epistle, which was written in a strain of indignant complaint, was to counteract the impression made by these false teachers, and re-establish the Galatians in the true Christian faith and practice.

St. Paul begins, after a salutation in the name of himself and all the brethren who were with him, by asserting his Apostolical mission; he shews, from a brief history of his life, that he learnt the Gospel, not from man, but by immediate revelation from God; and that he entered upon his ministry by Divine appointment, without receiving any instruction or authority from those who were Apostles before him, or at first holding any communication with them; that he afterwards conferred with the heads of the church at Jerusalem, and was by them, upon the fullest conviction, acknowledged to be an Apostle through the especial grace of God. St. Paul having thus proved the independency and divine original of his mission, and that he was "not a whit behind the very chiefest Apostles," 2 Cor. xi. 5, proceeds to refute the imputation of inconsistency with which he had been charged, by shewing that he had uniformly resisted the Judaizing Christians, and in particular that he had withstood and reproved St. Peter at Antioch, who through fear of the Jewish Christians had refused to associate with heathen converts; he contends, that he had always maintained the Gospel was alone able to save those who believe it, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, chap. i. and ii.; he expostulates with the Galatians for having suffered themselves to be seduced by false teachers from the doctrines which he had taught them, and brings to their recollection that, upon their embracing the Gospel, and not the law, they had received the Holy Ghost, chap. iii. 1, 5. He then pursues the main subject of the Epistle at considerable length, and proves that the obligation of the ritual part of the Mosaick law is completely abolished, both with respect to Jews and Gentiles, chap. iii. 6, to the end of chap. iv.; and in the course of his argument he contrasts the present defection of the Galatians with their former zeal and affection towards him, and expresses a fear lest he should have preached to them in vain; he earnestly exhorts them to stand fast in the liberty with which Christ had made them free, and not to suffer themselves again to be entangled with the bondage of legal ordinances; he points out the moral and spiritual nature of the Gospel, in opposition to outward observances; and concludes with a variety of directions and precepts, all tending to the cultivation of practical virtue, chap. v. and vi.

St. Paul wrote this Epistle with his own hand, although it was his common practice to make use of a person to write for him.

It may be proper to remark, that the doctrine contained in this Epistle goes further than the decree of the council at Jerusalem, mentioned in the Acts of the Apostles. In this Epistle St. Paul maintains, that no persons, whether Jews or Gentiles, after they had embraced the Gospel, ought to consider the observance of the Mosaick law as essential to their salvation, or as contributing to a greater degree of perfection; and he says to the Galatian Christians, "Christ is become of no effect unto you, whosoever of you are justified by the law;" that is, whoever relies upon legal ordinances, as the means of his justification, will lose all the benefits of the profession of the Gospel: whereas the decree only decided, that it was not necessary for Gentile converts to Christianity to be circumcised, or to conform to the rites and ceremonies of the Mosaick institution. *Bp. Tomline.*

The subject and design of this Epistle is much the same with that of his Epistle to the Romans, but treated in somewhat a different manner. The business of it being to dehort and hinder the Galatians from bringing themselves under the bondage of the Mosaical law.

St. Paul himself had planted the churches of Galatia; and therefore referring (as he does in chap. i. 8, 9) to what he had before taught them, he does not, in this Epistle, lay down at large to them the doctrine of the Gospel, as he does in that to the Romans, who having been converted to the Christian faith by others, he did not know how far they were instructed in all those particulars, which on the occasion whereon he writ to them it might be necessary for them to understand: and therefore, writing to the Romans, he sets before them a large and comprehensive view of the chief heads of the Christian religion. He also deals more roundly with his disciples the Galatians, than, we may observe, he does with the Romans, to whom he, being a stranger, writes not in so familiar a style, nor in his reproofs and exhortations uses so much the tone of a master, as he does to the Galatians. *Locke.*

Anno DOMINI 58.

CHAP. I.

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 14 and sheweth what he was before his calling, 17 and what he did presently after it.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Chap. I. After giving himself a title, levelled against the suggestions of their false teachers of the Judaizing faction, St. Paul expresses his wonder that the Galatians should have relapsed from the true Christian doctrine of men being justified and saved by the Christian religion alone, into the Jewish principle of the necessity of the ceremonial law: to cure them of which prejudice is the main purpose of this Epistle. *Pyle.* He next tells them, that he had received this doctrine by the revelation of Jesus Christ, and not from any man; upon which occasion he puts them in mind how zealous he had been formerly for the ceremonies and traditions of the Jews: that he had even been a furious persecutor of the Christians, but that God had called him to the knowledge of the truth; and that, immediately after his conversion, he had preached the Gospel in several places, without consulting any man, not even any Apostle. St. Paul speaks thus to shew that he was called by Christ alone, and not by St. Peter or any other human being: and that he had the same authority with the rest of the Apostles, which the false teachers would not allow. *Ostervald.*

Ver. 1. — (*not of men, neither by man,*] For I received not my call or my commission to that office from man, nor was I chosen to it by man, as Matthias was. *Dr. Whitby.*

This is resumed ver. 11; "neither preach I any doctrine devised or taught me by man; nor received I authority or calling from any man to preach the Gospel, neither from the whole college of the Apostles, as Matthias; nor from some of them, as Barnabas and Silas; and as Timotheus and Titus from me." Therefore that imposition of hands upon him, Acts xiii. 3, was not an election or consecration of him to the Apostleship; but only a praying for his good success in, and recommending him to, that employment, to which he was by the Holy Ghost designed, Acts xiv. 26. *Bp. Fell.*

2. *And all the brethren which are with me,*] The word "brethren" here seems to denote those that accompanied St. Paul in his travels, and assisted him in preaching the Gospel. Thus in Phil. iv. 21, 22, "the brethren which are with me" seem to be distinguished from "all the saints," or believers in general. *Dr. Hammond.*

4. — *that he might deliver us from this present evil world,*] To redeem us from the punishment and condemnation that is justly to fall upon the vicious and obstinate unbelievers of the present age. The sense is the same with that of Acts ii. 40, "this untoward generation." *Pyle.*

—— *according to the will of God and our Father:*] Or, 'of our God and Father.' *Dr. Hammond.* Who wills our sanctification, 1 Thess. iv. 3; Heb. x. 5—9; and that it should be brought about by our Lord Jesus Christ, Heb. x. 10. *Dr. Wells.*

6. *I marvel that ye are so soon removed* &c.] Most of his Epistles he begins with thanksgiving, but being to chide these Galatians, he alters his style; not calling them saints, elect, or churches of God, but he first sets down the main proposition, that by Christ alone, and by His death, chap. ii. 21, without obeying the law, are we justified; and delivered both from the evil consequences and power of sin; not that we should sin more freely, but that we should forsake the evil customs and conversations of worldly men, and live according to the will of God. *Bp. Fell.*

—— *from him that called you*] That is, from God: for the Apostle ascribes this work, not to himself, but constantly to God the Father. See Rom. ix. 24; 1 Cor. vii. 15; Gal. i. 15; 1 Thess. ii. 12; iv. 7; v. 24; 2 Thess. ii. 14; 2 Tim. i. 9. *Dr. Whitby.*

—— *into the grace of Christ*] That is, the covenant of grace in Christ. *Dr. Wells.*

6, 7. — *unto another gospel: Which is not another;*] Unto another doctrine, concerning the conjoining of the law with Christ, which is by the teachers thereof called a gospel; but, in truth, it is no gospel at all, neither can there be any other Gospel besides that truth of God, which ye have received from us. *Bp. Hall.*

8. *But though we, or an angel from heaven, preach* &c.] St. Paul does not suppose it possible for an angel from heaven, or an Apostle upon earth, to preach any thing contrary to the true Gospel; but he supposes an impossibility only for the confirmation of what he had before affirmed. *Burkitt.*

9. — *let him be accursed.*] Though we may look upon the repetition of the anathema here, to be for the adding of force to what he says, yet we may observe, that by joining himself with an angel in the foregoing verse, he as much as tells them, that he is not guilty of what deserves it, by skilfully insinuating to the Galatians, that they might as well suspect an angel might preach to them a gospel different from his, that is a false gospel, as that he himself should: and then, in this verse lays the anathema wholly and solely upon the Judaizing seducers. *Locke.*

10. *For do I now persuade men, or God?* &c.] In order to prove his own sincerity in preaching the true Gospel of Christ, the Apostle says that he needs but to put these questions to the Galatians. "Do I now," in the execution of my Apostleship, "persuade," that is, endeavour to gain the favour of "men or God? or," to speak more plainly, "do I seek to please men?" Concerning this meaning of the word "persuade," compare Matt. xxviii. 14; Acts xii. 20. *Dr. Wells.* In the latter passage, the phrase "having made Blastus their friend," is literally 'having persuaded Blastus;' that is, to befriend them. *Dr. Macknight.*

—— *for if I yet pleased men,*] If I made this the scope and drift of my labours. *Bp. Hall.* If I did so "yet," that is, as before my conversion. *Dr. Wells.*

The words "now" and "yet" cannot be understood without a reference to something in St. Paul's past life; what that was, which he had then particularly in his mind, we may see by the account he gives of himself, in what immediately follows, namely,

Anno DOMINI 58.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my † equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

† Gr. *equals in years.*

15 But when it pleased God, who separated me from my mother's womb, and

A. D. 35. called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Anno DOMINI 58.

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I ‖ went up to Jerusalem to see Peter, and abode with him fifteen days.

A. D. 38.

‖ Or, *returned.*

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

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that before his conversion he was employed by men in their designs, and made it his business to please them, as may be seen, Acts ix. 1, 2. But when God called him he received his commission and instruction from Him alone, and set immediately about it, without consulting any man whatsoever, preaching that, and that only, which he had received from Christ. So that it would be senseless folly in him, and no less than the forsaking of his Master Jesus Christ, if he should now, as was reported of him, mix any thing of men's with the pure doctrine of the Gospel, which he had received immediately from Jesus Christ, to please the Jews, after he had so long preached only that; and had, to avoid all appearance or pretence to the contrary, so carefully shunned all communication with the churches of Judea; and had not, until a good while after, and that very sparingly, conversed with any, and those but a few, of the Apostles themselves, some of whom he openly reproved for their Judaizing. Thus the narrative, subjoined to this verse, explains the "now" and "yet" in it, and all tends to the same purpose. *Locke.*

11. *But I certify you, brethren,* &c.] The Apostle here obviates an objection, that, not being one of Christ's immediate followers, he had received the Gospel from men and not from Christ, and therefore might be thought to have made some change in it. He therefore declares, that the Gospel preached by him had a more than human authority, and was not to receive prejudice from the lateness of his calling. *Dr. Hammond.*

12. *For I neither received it of man,* &c.] The meaning of the Apostle is plainly this, that he did not receive his commission from, that is, by the mediation of, men, but immediately from God. And if Christ were not more than man, and considered as such in this passage, the Apostle's words cannot be made consonant. *Leslie.*

13. *For ye have heard of my conversation* &c.] The argument is, that it could not well be supposed that a person, so bigotted as he was to the Jewish religion, should be converted at all to the Gospel, much less turn an Apostle of it, by any but extraordinary means. *Pyle.*

14. *And profited in the Jews' religion*] Or, 'made proficiency' in it. *Dr. Wells.* This does not signify the religion originally taught by Moses, but that which was practised among the Jews at this time, being much of it built on the traditions of the elders. *Dr. Doddridge.*

—— *above many my equals in mine own nation,*] Above many Jews of the same age with myself. *Dr. Whitby.*

—— *of the traditions of my fathers.*] Those oral traditions, which the Pharisees so highly valued, even above the Law and the Prophets. See the notes on Mark vii. 3; Acts xxii. 3. *Dr. Whitby.* The Apostle mentions his zeal for these things, to convince the Galatians that his preaching of justification without the works of the law could be attributed to nothing but the force of truth communicated to him by revelation. *Dr. Macknight.*

15. — *who separated me*] As He had formerly done Jeremiah to be "a Prophet unto the nations," Jer. i. 5. *Dr. Whitby.* See the note there. Who in design separated me from my mother's womb, and in His due time actually called me by His grace. *Dr. Wells.*

16. *To reveal his Son in me,*] Rather, 'by me.' *Dr. Hammond.* Or, 'to me.' *Dr. Whitby.*

—— *immediately I conferred not with flesh and blood:*] That is, with any man, so as to receive any mission for that work, or any instructions how to perform it. *Dr. Whitby.*

This, and what he says in the following verse, is to evidence to the Galatians the full assurance he had of the truth and perfection of the Gospel, which he had received from Christ by immediate revelation; and how little he was disposed to have any regard to the pleasing of men in preaching it, that he did not so much as communicate or advise with any of the Apostles about it, to see whether they approved of it. *Locke.*

17. — *I went into Arabia,*] Of this journey into Arabia, St. Luke not being with him says nothing in the Acts of the Apostles. *Dr. Whitby.*

His departure into Arabia, presently upon his conversion, before he had consulted with any body, is made use of, to shew that the Gospel, which he had received by immediate revelation from Jesus Christ, was complete, and sufficiently instructed and enabled him to be a preacher and an Apostle to the Gentiles, without borrowing any thing from any man, in order thereunto; no not from any of the Apostles, no one of whom he saw until three years after. *Locke.*

19. — *James the Lord's brother.*] The kinsman or cousin-german of Christ. *Bp. Hall.* See the Introduction to the Epistle of St. James.

20. — *behold, before God, I lie not.*] A revelation of the facts and doctrines of Christianity immediately from Jesus Christ Himself, without the assistance of any human teacher, so wonderfully agreeing in all its branches with that which Christ had taught on earth both before and after His resurrection, was so extraordinary an event, and of so great importance to those whom St. Paul visited, and to whom he wrote, that one cannot wonder he should think proper to assert it in so solemn a manner. We have great reason, while we read the attestation he has given to the truth of what he says, to acknowledge that it is of a piece with the many signs and wonders attending both his conversion and his ministry. *Dr. Doddridge.*

From this passage it is evident, that, when it was necessary to confirm the truth of the Gospel, or of his commission to preach it, or of his sincerity in preaching it; that is, when the benefit of souls required him thus to attest to men what otherwise they could not be assured of, the Apostle refused not to swear, and so esteemed not our Saviour's prohibition of an oath to be absolute. See Rom. i. 9; ix. 1; 2 Cor. i. 23; xi. 31; 1 Thess. ii. 5. *Dr. Whitby.*

Anno DOMINI 58.

22 And was unknown by face unto the churches of Judea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAP. II.

1 *He sheweth when he went up again to Jerusalem, and for what purpose:* 3 *and that Titus was not circumcised:* 11 *and that he resisted Peter, and told him the reason,* 14 *why he and other, being Jews, do believe in Christ to be justified by faith, and not by works:* 20 *and that they live not in sin, who are so justified.*

A. D. 52. THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but ‖ privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Anno DOMINI 58.

‖ Or, *severally.*

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be some-

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24. *And they glorified God in me.*] The Apostle mentions the thanksgiving of the churches of Judea for his now preaching the faith, which formerly he destroyed; because it implied, that they believed him a sincere convert, and were persuaded that his conversion would be an addition to the proofs of the divine original of the Gospel. *Dr. Macknight.* Besides, this testimony of the Jewish Christians was a confirmation of his doctrine; for if they could have found any just exception against it, they would not have glorified God for his preaching it. *Dr. Whitby.*

Chap. II. The Apostle proceeds farther to clear himself of the imputation of ever having preached up the necessity of circumcision and the ceremonial law; and to vindicate his Apostolical commission: proving both those points from his next journey to Jerusalem, his management of Titus, his reception from the Apostles, his behaviour there, and at Antioch with St. Peter, and from the inconsistency of supposing he should preach such a doctrine. *Pyle.*

Ver. 1. — *and took Titus with me also.*] Titus being a Gentile by birth, and an uncircumcised person, this was an instance of the Apostle's not being ashamed to assert even at Jerusalem, that circumcision was not now necessary to the believing Gentiles. *Dr. Wells.*

This is the earliest mention that we meet with of Titus; for he is no where mentioned by St. Luke in the Acts; and what we read of him in 2 Cor. ii. 13; vii. 6, 14; viii. 6; as well as in 2 Tim. iv. 10; was later by some years. He is here said to have been a Greek, ver. 3; and being born of Gentile parents was not circumcised: but where or when he was converted is uncertain: only we may conclude he was converted by St. Paul, who calls him "his own son after the common faith," Tit. i. 4: and as he now took Titus with him from Antioch to Jerusalem, so he employed him afterwards on several occasions, and appears to have regarded him with great affection. *Dr. Doddridge.*

2. — *privately to them which were of reputation,*] Or the chief men there. Not that his doctrine might be confirmed by the concurrence of St. Peter or others with him in it; for surely that doctrine, which he received by immediate revelation from Jesus Christ and God the Father, needed no confirmation from the authority of man; but only to obviate the cavils of those who laboured to hinder the effect of his Gospel, by suggesting that it was contrary to, or disowned by, those Apostles, who were called before him. *Dr. Whitby.*

If St. Paul had not communicated, as he did, with the leading men at Jerusalem, and satisfied them of his doctrine and mission, his opposers might unsettle the churches he had planted, or should plant, by urging, that the Apostles knew not what he preached, nor had ever owned it for the Gospel, or him for an Apostle. Of the readiness of the Judaizing seducers to take any such an advantage against him, he had lately an example in the church of Corinth. *Locke.*

—— *run, in vain.*] This is an allusion to the race. For he who loses the prize is said to "run in vain." *Dr. Macknight.*

3. *But neither Titus,* &c.] Hereby it appeared that the other Apostles assented to St. Paul's doctrine, that Gentile Christians were not bound to the Jewish observances. *Dr. Hammond.*

4. *And that because of false brethren* &c.] The Apostle says that he kept Titus uncircumcised, and carried him so to the other Apostles, on purpose to shew that his sentiments were quite opposite to those of the false Jewish zealots, who came to Antioch, Acts xv, and insinuated themselves into the assemblies there, with a design to catch at and oppose St. Paul's doctrine, and to bring all the Gentile Christians to embrace the unnecessary slavery of the Jewish ceremonies. *Pyle.*

This conduct of St. Paul with respect to Titus, in not submitting to his being circumcised, when it was insisted on as necessary to salvation, is very consistent with what he afterwards did without constraint, to promote the circumcision of Timothy in different circumstances, Acts xvi. 3. *Dr. Doddridge.*

Circumcision in the case of Titus might very well have been done, as it was in the case of Timothy, Acts xvi. 3, upon the account of expedience, but was here rejected because it would have carried a face of necessity and efficacy, to allow which would frustrate the Christian religion. And St. Paul, who was always ready to make any compliance for expedience, was always inflexible when it was asserted of necessity. *T. Edwards.*

5. *To whom we gave place by subjection, no, not for an hour;*] Though at other times I was content to comply with the weak. *Dr. Hammond.*

—— *that the truth of the gospel might continue with you.*] Namely, the Gospel of Christ, which frees the Gentiles from the obligation of the law. *Dr. Whitby.* "Truth" and "the truth of the Gospel" are used chap. ii. 14; iii. 1; v. 7, to denote the freedom of the Gentiles from the law of Moses. *Dr. Macknight.*

What St. Paul maintained was, that the Christian religion was the sufficient and only condition of a Christian's justification and happiness. *Pyle.*

6. *But of those who seemed to be somewhat,* &c.] As for those prime men, intimated ver. 2, and named ver. 9, St. James, St. Peter, and St. John, though they were persons of great knowledge, and dignity, and authority, and that most justly, &c. *Dr. Hammond.* Though our translation, "who seemed to be somewhat," literally answers to the original, yet the phrase, from the ordinary use of the words, carries with it a diminishing sense, contrary to the intent of the Apostle: who doubtless did not design to detract from St. James and the others, as those who only "seemed" to be what they were not; but to speak of them as men, who appeared, as they really were, men of the highest rank, and "pillars" of the church. *Dr. Wells.*

The Judaizers undervalued St. Paul's Apostleship in comparison of the ancienter Apostles; he therefore both vindicateth his

Anno DOMINI 58. what, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. Anno DOMINI 58.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled like-

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own authority, that it was equal to theirs, and his internal graces (of knowledge, wisdom, &c.) not inferiour; as in 2 Cor. x, xi. But he doth not by any means disparage them whom he knew to be the foundations of the church laid by Christ Himself, Eph. ii. 20. *Bp. Fell.*

—— *whatsoever they were, it maketh no matter to me:* &c.] Be they as great as they will, their eminency makes me neither greater nor less. God, who made us all equally His Apostles, looks not upon present and external reputation in the church. *Pyle.*

—— *in conference added nothing to me:*] When they understood what I had done, they gave me no advice to alter any thing, nor said any more to me than what I knew before. *Dr. Hammond.*

7. — *that the gospel of the uncircumcision was committed unto me,* &c.] That I had received from Christ the commission of preaching to the Gentiles, and so an equality of office apostolical to St. Peter, whose office was to preach to the Jews especially. *Dr. Hammond.*

9. — *who seemed to be pillars,*] Who are justly accounted to be the pillars of the church. *Bp. Hall.* See the notes on ver. 6.

From these four verses, the supremacy of St. Peter, over the rest of the Apostles and the whole church, may by many arguments be refated. For 1st, St. James is here mentioned first among the Apostles of the circumcision, according to the common doctrine of the ancients, who style him 'the first Bishop, &c.' 2dly, St. Paul puts no difference betwixt these "pillars," or chief of the Apostles. 3dly, He says that the Gospel of the uncircumcision was committed to him, as was that of the circumcision to St. Peter; by which words, as the ancient commentators say, he shews himself equal to St. Peter. Lastly, "it maketh no matter to me," saith he, "what they were;" which surely could not with propriety be said of St. Peter, if Christ had constituted him to be St. Paul's head and judge. *Dr. Whitby.*

—— *they gave to me and Barnabas the right hands of fellowship;*] The giving of the right hand was a symbol amongst the Jews, as well as other nations, of accord, admitting men into fellowship. *Locke.*

—— *that we should go unto the heathen,*] More especially "unto the heathen." *Dr. Wells.* It seems right to understand this with some qualification, as that they should do so for the present, because there is no reason to believe, that the labours of St. Peter, St. James, and St. John, were entirely appropriated to those of the circumcision; as on the other hand we are assured that those of St. Paul were not confined to the Gentiles: for we often find him preaching to the Jews, and indeed, wherever he came, he proposed the Gospel in the first place to them. *Dr. Doddridge.*

10. — *that we should remember the poor;*] Or take into our care the wants of the poor Christians in Judea, and get collections for them among the Gentiles. *Dr. Hammond.*

11. — *I withstood him to the face, because he was to be blamed.*] It is the question of Hilary upon this passage, Who would dare to resist St. Peter, a chief Apostle, unless it were another like him, who, confident of his own election, and knowing himself to b not unequal to him, could firmly disapprove of what the forme had imprudently done? *Dr. Whitby.* Though the gift of insp ration, bestowed on the Apostles, secured them from errour i doctrine, it did not secure them from all imprudence in conduc as is plain from this instance. *Dr. Macknight.*

St. Peter's fault was not an errour in doctrine, for he kne very well that the observation of the law was not necessary, an so himself declared, Acts xv. 7; immediately also before that h had been informed by a vision, that the Gentiles were not u clean, (which was the great reason why the Jews avoided their co versation,) and he had eaten and conversed with Cornelius, Ac x. Nor was it doing a thing in itself unlawful, for St. Paul ha upon occasion circumcised Timothy, and practised legal purific tions. Neither did the Apostles prohibit the Jews using the ceremonies, Acts xv. 19. But it was doing a thing lawful u seasonably, in an undue or unfitting place or time. Because b so doing he gave occasion of scandal to the Gentiles, that is, mad them doubt whether they also were not obliged to observe th same law; as certain persons (perhaps Cerinthus) endeavoured persuade some of them. Which dangerous heresy St. Peter shou by all means have opposed, rather than by compliance have an way countenanced. With the danger of which doctrine h seemed not so well acquainted as St. Paul. St. Paul calls it 'fea ver. 12; 'simulation,' ver. 13; 'walking not uprightly,' ver. 14. Th publick reprehension of St. Peter to his face added greater auth rity to St. Paul's preaching; and is a convincing argument, th St. Peter and the rest of the Apostles did accord with him in th same doctrine. *Bp. Fell.*

These differences between the Apostles have sometimes bee alleged as a decisive objection against the Divine authority of th Christian scheme, but surely without cause. The New Testamen no where represents the Apostles as infallible or impeccable, has drawn one and only one perfect character, that of their Divin Lord; but Christianity derives more strength of evidence fro the impartiality, with which its historians relate their own an their brethren's occasional errours or faults, than it can suffer in jury from any imputation which their conduct may seem to justif Another signal advantage from the relations of these divisions i that it affords the strongest evidence, that the whole scheme wa founded on truth, not imposture; for whenever impostors, an these the very chief conductors of the imposition, fall into conten tion and dispute, the fallacy is inevitably detected. Not so wit the Gospel; though its teachers might in some points for som short time disagree, these disagreements impeded not in the lea the completion of their sacred work; for this was conducted b the hand of God. *Dr. Graves.*

12. — *certain came from James,*] Some believing Jews Jerusalem, of which St. James was bishop, who were general zealous for the Mosaical performances, Acts xxi. 20. *Dr. Ham mond.*

13. — *the other Jews*] The whole number of the Jewish co verts of Antioch. *Dr. Hammond.*

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wise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

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18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAP. III.

1 *He asketh what moved them to leave the faith, and hang upon the law?* 6 *They that believe are justified,* 9 *and blessed with Abraham.* 10 *And this he sheweth by many reasons.*

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14. — *according to the truth of the gospel,*] Wherein we have learned, that the partition wall is broken down, and that in Christ there is neither Jew nor Gentile. *Bp. Hall.* By "the truth of the Gospel," is meant here and throughout this Epistle, the Christian freedom from the law of Moses. Compare ver. 5. *Dr. Wells.* And see the note there.

—— *why compellest thou the Gentiles* &c.] That is, by thy example. In Scripture he is said to "compel," not only who doth violently force, but who, being of authority, provokes by his example, as here. As also they, who lay on others a necessity to do any thing, either by their deportment, as the Corinthians, who "compelled" St. Paul to glory, 2 Cor. xii. 11; or by their doctrine, as did the Judaizers, "constraining" the Gentiles to be circumcised, Gal. vi. 12. *Dr. Whitby, Burkitt.*

15. *We who are Jews by nature,*] And therefore, as it might seem, peculiarly chosen and privileged by God, and not Gentiles, who had been heretofore censured and rejected for impure and unclean persons. *Bp. Hall.*

The argument of the Apostle, contained in this verse and the next, may be thus explained: Surely if we, that were born and brought up in the Jewish religion, being now convinced of its insufficiency to justify us, have left it, and embraced the Christian religion, as the only sufficient means of pardon and salvation; it must be most absurd for us to imagine that the Gentiles, who were never brought up in it at all, should be now obliged to it, after their conversion to Christianity. It is plain you countenance this for no real advantage to them; for you and we all own, that the law can justify no man, now after the revelation of the Gospel; but the Gospel alone can fully do it. *Pyle.*

17, 18. *But if, while we seek to be justified by Christ,* &c.] On the other side, do but consider the consequence of this principle: a Christian, who relies still upon the Jewish law for his justification, must allow himself to be still in a state of guilt and sin, for the law leaves us all so. Which is as much as to say, that Christ, our Redeemer, has given us a dispensation, that leaves us but where we were; namely, in an unpardoned and unjustified condition: which God forbid any Christian should hold! 18. For it is evident beyond exception, if after having taken upon me the Christian profession, as the means of this justification, I run back again for it to the Jewish law, I am but where I was, an unjustified sinner; and act just like a foolish man, who pulls down his house to make it better, and then builds it up again with the very same materials, just as it was, upon its old foundation. *Pyle.*

19. *For I through the law am dead to the law,* &c.] We are all taught by the Old Testament itself, the law and the Prophets, that we must seek farther than the law, namely, to Christ; and so I have done, and have learned by the law itself, not to value it too much, but to give over hope of justification or life by those legal performances, that so I may find it in God, through Christ, in the new covenant. *Dr. Hammond.*

20. *I am crucified with Christ:*] Christ by His death hath abolished the Mosaical law, Eph. ii. 14; that is, hath taken away the discrimination between Jew and Gentile, and brought into the world justification for those who observe not the Mosaical law: and I, by being a Christian, have been made partaker of this fruit of Christ's death, and so am also "dead to the law," ver. 19, and Rom. vii. 4. *Dr. Hammond.*

—— *nevertheless I live;*] Still unto God. By living, a frequent expression of the Apostle's, is meant the manner of living, conversation, continual and habitual action, life being known by its operations. *Bp. Fell.*

—— *yet not I, but Christ liveth in me:*] By His Spirit, which actuateth me. *Drs. Wells* and *Whitby.* I am now no longer the man I was, that is, a Jew; but I am a Christian, and am now bound to no other observances, but those which Christ requireth of me, to whom I am obliged by all the bands of love and duty; He having given His own life for me to free me, among other things, from the Mosaical law. *Dr. Hammond.*

21. *I do not frustrate the grace of God:*] This freedom therefore I make use of, and do not depend on the law for justification, nor think the Mosaical observances still necessary; for that were to make void the Gospel of Christ. *Dr. Hammond.*

—— *for if righteousness come by the law, then Christ is dead in vain.*] There being then no necessity that He should die to purchase justification for us, and no sufficient virtue in His death to procure it. *Dr. Whitby.* Could the Jewish law have justified and saved us, there had been no need of Christ's death: and if that law has any part of our justification, then His death was of itself insufficient for it. *Pyle.*

Chap. III. The Apostle, having absolutely cleared himself of having ever preached up the ceremonial law to Christian believers, comes now to argue directly against the principle of the Jewish zealots. His first argument is taken from the miraculous gifts of the Holy Spirit conferred upon Christians. His next from the case of Abraham's justification; proving that all true Christians, whether circumcised or not, are accepted and pardoned upon the same faith, and from the same promise that justified that eminent Patriarch; and not at all from the observance of the Jewish law. The Jewish zealots object, 'To what purpose then was the law given?' he answers, It shews the law to have been only preparatory to the Gospel, and that all believers, Gentile and Jewish, are to be saved by the Christian religion alone. *Pyle.*

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O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

‖ Or, *so great.*

4 Have ye suffered ‖ so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

‖ Or, *imputed.*

6 Even as Abraham believed God, and it was ‖ accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

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8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, [a] In thee shall all nations be blessed.

[a] Gen. 12. 3.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, [b] Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

[b] Deut. 27. 26.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, [c] The just shall live by faith.

[c] Hab. 2. 4. Rom. 1. 17.

12 And the law is not of faith: but,

Ver. 1. — *who hath bewitched you,*] That is, by mischievous arts deceived you, and led you into errour. The word carries with it an allusion to the practice of magical arts. *Schleusner, Parkhurst.* By what magical arts have you been deluded from this fundamental article of the Christian faith, that the Gospel religion is sufficient for salvation without the Mosaical law? *Pyle.* See the notes on chap. ii. 5, 14.

—— *before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*] That is, Christ, and their freedom by Him from the bondage of the ceremonial law, had been preached to them; and His death and sufferings, with the great end and design of them, as plainly laid before them, as if Christ Himself had been crucified in the midst of them. *Burkitt.*

The word, rendered "set forth," was used to denote things written on tables, and hung up to publick view. *Dr. Macknight.*

2. — *by the works of the law, or by the hearing of faith?*] By doing the works of the law, or upon hearing and believing the Gospel, and that word of faith which ye heard of us? *Bp. Hall.* There is no doubt but that they received the Spirit on their becoming Christians, and therefore it could not be ascribed to the law, which they were strangers to till afterwards, but must be owing to that faith in which they were instructed by the Gospel, their embracing Christianity. *Dr. Doddridge.*

3. — *by the flesh?*] By circumcision and other carnal observances. *Bp. Hall.*

4. *Have ye suffered so many things in vain?*] So many persecutions from the Jews for the sake of Christianity. It is here to be observed, that they who have made an early and long profession of Christianity, and even suffered hard things for it, may very possibly after all be guilty of a foul defection and apostasy; and that all our former sufferings, and all the good actions we have done, will have been suffered and done in vain, if we persevere not in well-doing to the end. *Burkitt, Dr. Whitby.*

5. *He therefore that ministereth to you* &c.] Though the Apostle uses the third person in this verse, he plainly speaks of himself; and insinuates, not only that he was the person who converted them, and bestowed on them the spiritual gifts, but that the teachers, who had persuaded them to embrace Judaism, had conferred no spiritual gift on them, consequently had given no evidence of the truth of their doctrine. *Dr. Macknight.*

6. *Even as Abraham believed God,* &c.] The Apostle, having proved the truth of his doctrine by the circumstances which attended his preaching, proceeds to prove it from Scripture. *Dr. Wells.* See the notes on Rom. iv. 3.

The Apostle, both in this and in the Epistle to the Romans, chap. iv, begins his discourse of justification with that concerning Abraham. Because it then was, and now is, the usual argument of the Jews, both for the justifying of their still continuing in Judaism, and denying the Gentiles to be the church of God. The Apostle seems to suppose that we are justified by the same means as Abraham; or more generally, that there is no more than one means and manner of justification. This argument is handled more at large in the Epistle to the Romans. *Bp. Fell.*

7. — *that they which are of faith,*] And seek to be justified by it, "the same are the" true spiritual "children of Abraham." *Drs. Whitby* and *Wells.*

The Jews stood upon their relation to Abraham, John viii. 33. The Apostle here (as our Saviour there) endeavours to dissuade them from this carnal confidence. The true sons of Abraham (whom he receives into his bosom) being the imitators of his faith. *Bp. Fell.*

8. *And the scripture, foreseeing* &c.] That is, the Holy Ghost, who was the enditer of Scripture, foreseeing, &c. *Drs. Whitby* and *Wells.* This is a second argument, in proof of the Apostle's doctrine, derived from Scripture. *Dr. Wells.*

—— *preached before the gospel unto Abraham,*] "Before," namely, before the giving of the law, and also before the institution of circumcision. *Drs. Whitby* and *Wells.*

9. *So then they which be of faith are blessed with faithful Abraham.*] Whence it is clear, that believers or Christian livers, without Mosaical performances, have their part in the blessing promised to Abraham, and are blest on the same terms as he was. *Dr. Hammond.*

10. *For as many as are of the works of the law*] And seek to be justified by them, "are under the curse," as not performing perfectly all things which the law requires. *Dr. Whitby.* The Apostle here derives a third argument from Scripture, proving, that whereas "they which be of faith are blessed," ver. 8, 9, so on the contrary, they which are under the obligation of the law, are also under the curse of the law. *Dr. Wells.*

11, 12. *But that no man* &c.] A fourth argument is here taken from the express evidence of the Prophet Habakkuk. *Dr. Wells.* As if the Apostle had said, The same is proved by that known testimony of the Prophet, Hab. ii. 4. They to whom life is promised are the believers, or they that are justified after the evangelical manner; whereas the law makes no account of faith, allows no justification but on condition of legal obedience, performance of all that is required. *Dr. Hammond.*

The condition of the law is not that of faithful or sincere obedience, but that of absolute and perfect obedience. It is not he that is faithful according to the utmost of his power, but he that unsinningly doth these things shall live in them, Lev. xviii. 5. From this curse of the law Christ hath redeemed us, that this curse being abolished through the merits of His atonement, the promised blessing of Abraham, Gen. xii. 3, might come upon all nations through Jesus Christ. *T. Edwards.*

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[d] The man that doeth them shall live in them.

[d] Lev. 18. 5.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, [e] Cursed *is* every one that hangeth on a tree:

[e] Deut. 21. 23.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's ‖ covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

‖ Or, *testament.*

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

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17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till

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13. *Christ hath redeemed us* &c.] This is the Apostle's fifth and last argument to prove that we are justified by faith; and that, notwithstanding the threats of the law, a believer is freed from the malediction and curse of the law by Christ's bearing the curse for him. *Dr. Wells, Burkitt.*

—— *being made a curse for us:*] Christ was "made a curse" in the same manner that He was "made sin for us," 2 Cor. v. 20; not by contracting the guilt, but by suffering the punishment, of our sins; by being "numbered with the transgressors," and condemned with them to the death, which the law styles "accursed." *Dr. Whitby.*

—— *for it is written,* &c.] See the passage referred to in the margin, and the notes upon it.

14. — *the blessing of Abraham*] The favour bestowed on him of being justified by faith, and not by ceremonial observances. *Dr. Hammond.*

—— *that we might receive the promise of the Spirit through faith.*] Namely, that we Gentiles, as well as Jews, believing in Christ Jesus, might receive it. *Dr. Wells.* For we are all the sons of God through faith in Christ Jesus; and because we are sons, God hath sent forth the Spirit of His Son into our hearts, chap. iv. 6. *Dr. Whitby.* It is justly observed by the learned Diodati here, that the plentiful effusion of the Holy Spirit of God had been so frequently promised by the Prophets as the great blessing of the latter days, that it is here used as synonymous with "the blessing of Abraham." *Dr. Doddridge.* This promise is not explicitly mentioned in the covenant with Abraham, but it is implied in Gen. xxii. 17, "In blessing I will bless thee." And it is expressly mentioned by the Prophets, Is. xliv. 3; Ezek. xxxix. 29; Joel ii. 28. *Dr. Macknight.*

15. *Brethren, I speak after the manner of men;*] Using an example taken from the common practice of all men, and speaking according to what is acknowledged in all civilized nations. *Dr. Whitby.*

—— *no man disannulleth, or addeth thereto.*] No man takes upon him to disannul or to alter it: how much more shall the covenant, that God Himself made with Abraham, be firm and inviolable? *Bp. Hall.*

16. — *the promises*] Made to Abraham, Gen. xii. 3; and repeated, Gen. xxii. 18; and to Isaac, Gen. xxvi. 4. *Dr. Whitby.*

There were divers promises made to Abraham; but chiefest, and the perfection of all, to which all the rest tended, was that of the blessed Seed. These promises were, 1st, that God would give him a son by his wife Sarah, in their old age. 2dly, By that son he should have a numerous issue. 3dly, That issue should become a nation, having laws, governments, &c. of its own. 4thly, And possess all that land wherein himself dwelt. 5thly, That He would settle His covenant, namely, His church in that family and nation. And 6thly, that in one Person of that his posterity, and in Him alone, all nations both of his posterity and others should be blessed: namely, the blessing should be introduced which should abolish the curse brought upon all nations by Adam. *Bp. Fell.*

—— *And to thy seed, which is Christ.*] This interpretation is acknowledged by the Jews, who observe, that 'it is not written here, *thy son*, but *thy Seed*; that is, the king Messiah.' And, as Theodoret observes, the words are capable of no other sense; for by Christ only was the promise fulfilled, and in Him alone did the Gentiles receive the blessing. He therefore, in whom alone this prophecy was verified, must be the person of whom it was chiefly, if not only, intended. And so St. Peter, assisted by the Holy Ghost, interprets these words, Acts iii. 25, 26. *Dr. Whitby.*

17. *And this I say,* &c.] Hence then I argue, that God, who had obliged Himself by a covenant made with Abraham, could not intend to evacuate that promise, by introducing a law by Moses; which did not take place till several hundred years after the promise had been in force. *Dean Stanhope.*

—— *four hundred and thirty years*] See Bp. Kidder's note on Gen. xii. 4; and Bp. Patrick's on Exod. xii. 40.

—— *cannot disannul,*] The Apostle's argument proceeds on this undeniable principle of justice: that a covenant, made by two parties, cannot, after it is ratified, be altered or cancelled, except with the consent of both the parties; who in the present case were, on the one hand, God, and, on the other, Abraham and his Seed Christ. Wherefore, as neither Abraham nor his Seed Christ was present at the making of the covenant at Sinai, nothing in it can alter or set aside the covenant with Abraham, concerning the blessing of the nations in Christ. *Dr. Macknight.*

—— *that it should make the promise of none effect.*] As it must have done, were justification to be obtained by the law; for then none could be blessed in, and by, the promised Seed only, or without the law. *Dr. Whitby.*

18. *For if the inheritance be of the law,* &c.] Either then the inheritance, that is, eternal life, must belong to good men by virtue of the law, or by virtue of the promise antecedent to the law. If by virtue of the law, then the promise hath nothing to do with it. But this cannot be; because it expressly contradicts the account given of it in Scripture, which positively affirms, that Abraham was entitled to it by virtue of God's promise to him. *Dean Stanhope.*

19. — *It was added because of transgressions,*] It was given to restrain men from sin, and to shew them their guilt, and to make them seek out for a remedy, which is to be found only in the doctrine of the Gospel. *Dr. Hammond.* The ceremonial law in particular, consisting of sacrifices, &c. was given to contain the Israelites in their duty, by restraining those rites to the one true God, which they would otherwise have converted to the worship of false gods; and so to correct their proneness to idolatry, to which their long intercourse with Egypt had disposed them, and of which they had given a fatal instance in the sin of their golden calf. *Dean Stanhope.*

The law neither was, nor was intended by God to be, the blessing itself, nor necessary to salvation, as was faith in the promised Seed; but it was added to and after the promise, when Abraham's posterity became a nation. 1st, To discover what actions were good, what sin, namely to shew their guilt. 2dly, To coerce and restrain them from sinning by the terrours of it. 3dly, To abate their pride and confidence in themselves, and di-

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the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

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24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is nei-

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rect them to seek for righteousness and blessing in another. Lastly, to propose such expiations for sin, as might obtain remission for the present, and typify the blessed Seed to come; who should restrain sinning and promote righteousness, and also bestow remission by more effectual means. *Bp. Fell.*

—— *till the seed should come to whom the promise was made;*] This law was to take place till the coming of Christ, the promised Seed; but then to determine, because the clearer knowledge of God by the Gospel should then remove the danger that occasioned it; and so the promise should stand, without it, as it had done before. *Dean Stanhope.*

—— *and it was ordained*] Or delivered, not as the promise, immediately by God Himself to Abraham, but "by angels," it being "the word spoken by angels," Heb. ii. 2; not as the promise, without a mediator betwixt God giving and Abraham receiving, but "in the hand of a mediator," even Moses, who stood between them and the Lord at that time, to shew them the word of the Lord, Deut. v. 5, and to ratify the covenant on the people's part. *Dr. Whitby.*

That the law was given by the ministration of angels is apparent from many passages of Scripture; compare Ps. lxviii. 17; Acts vii. 53; and Heb. ii. 2: though the Logos or WORD of God did undoubtedly preside among them, and it was in His name that the proclamation was made by angels as His heralds and attendants. *Dr. Doddridge.*

20. *Now a mediator* &c.] Now the very office of a mediator implies, not only two parties contracting, but some difference to be made up between the two parties. And therefore it is observable, that the law was not given immediately to the people, as the promise was given immediately by God to Abraham His friend. Which difference could not proceed from any change in God, who is always the same; but from the men, who had provoked Him to treat them in another manner.

Others explain the verse thus: Now Moses was a mediator, but for one part of Abraham's seed, the Israelites only; but God is but one, and so the God of all his seed in common; namely, of all that should be justified like that father of all the faithful. *Dean Stanhope.*

21. *Is the law then against the promises of God?* &c.] The promise then and the law very well consist together. The former had not been necessary indeed, if men could have attained to righteousness by virtue of the law; for then the law might have superseded the promise; because whatever justifies, entitles to eternal life. But, instead of this, the law leaves men obnoxious to death; and we must by no means imagine that God intended to leave us in this miserable condition, as He must have done if the law had disannulled His promise made to Abraham. *Dean Stanhope.*

22. *But the scripture hath concluded all under sin,* &c.] So that the Scripture, when declaring all to be sinners, implies that faith in Abraham's promised Seed is the means whereby all must be justified. And consequently it is to the promise, and not to the law, that we owe our salvation and eternal inheritance. *Dean Stanhope.*

23. *But before faith came,* &c.] Before Christ and the Gospel came, we were by God put under the economy of the law, kept under and disciplined by it, as in a state of candidates or expectants, until the time should come for the revelation of the Gospel. *Dr. Hammond.*

24. — *was our schoolmaster*] An imperfect rule proportioned to an imperfect state: not to justify us, but to keep us in order, and to instruct and prepare our nature for the higher and more holy institution of the Gospel, for our justification. *Dr. Hammond, Pyle.*

25. *But after that faith is come,*] That is, Christ the object of faith is manifested, and the Gospel, the doctrine of faith, revealed. *Burkitt.*

—— *we are no longer under a schoolmaster.*] Having no farther occasion for those lower degrees of instruction. *Pyle.*

As the schoolmaster doth not teach those things which require mature judgment and perfect age, but only such rudiments and principles as may introduce the learner into the way and means of apprehending the other; such was the law in comparison of the Gospel. The law instructed the people inured in, inclined unto Egyptian and other sensual idolatry, Ezek. xx; Acts vii. 41, into the true worship of God; not however into the perfect knowledge or mysteries of it, but into the beginnings and introductions to it, which consisted chiefly in sensible and carnal observances of the same nature perhaps as they had seen in Egypt, but applied to the worship of the true God. These were also inculcated with great severity (the manner of educating froward children) to wean them from idolatry, and give them principles, though imperfect and obscure, of true worship. *Bp. Fell.*

26. *For ye are all the children of God* &c.] In a special state of sonship and adoption, entitled to the privileges and immunities of sons and heirs grown up to maturity. *Burkitt.*

27. — *have put on Christ.*] Have become united to Him by the closest bonds. *Schleusner.* Are made members of Christ. *Dr. Hammond.* And so are become "sons of God," John i. 12. *Dr. Whitby.*

As baptizing necessarily implies the use of water, so our being made thereby disciples of Christ, as necessarily implies our partaking of His Spirit; for all that are baptized, and so made the disciples of Christ, are thereby made the members of His body; and are therefore said to be baptized into Christ, Rom. vi. 3; Gal. iii. 27. But they who are in Christ, members of His body, must needs partake of the Spirit that is in Him their head. Neither doth the Spirit of Christ only follow upon, but certainly accompanies the sacrament of baptism, when duly administered according to His institution. For, as St. Paul saith, "By one Spirit we are all baptized into one body," 1 Cor. xii. 13; so that in the very act of baptism, the Spirit unites us unto Christ, and makes us members of His body, and if of His body, then of His church and kingdom, that being all His body. And therefore all who are rightly baptized with water being at the same time baptized also with the Holy Ghost, and so born of water and of the Spirit, they are by the very act admitted into the kingdom of God, established upon earth; and if it be not their own fault, will as certainly attain to that which is in heaven. *Bp. Beveridge.*

28. *There is neither Jew nor Greek,* &c.] There is no discri-

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29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAP. IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law:* 7 *therefore we are servants no longer to it.* 14 *He remembereth their good will to him, and, his to them,* 22 *and sheweth that we are the sons of Abraham by the freewoman.*

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; Anno DOMINI 58.

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the ‖ elements of the world: ‖ Or, *rudiments.*

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

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mination from any outward accidents of country, relation, sex; but circumcised or uncircumcised, ye are all equally accepted in Christ, if sincere believers; or, being members of Christ, ver. 27, ye are all accepted by God. *Dr. Hammond.*

—— *male nor female:*] The Apostle alludes to the Jewish custom in the inheritance of estates, which descended always by right of the father, and never by the mother's side. *Pyle.*

29. *And if ye be Christ's,* &c.] And if received and accepted by God, as members of Christ, then are you that spiritual seed of Abraham, to whom the promises of justification made by God do belong by way of inheritance, without any necessity of legal performances, or any other suppletory claim or tenure. *Dr. Hammond.*

Chap. IV. The same argument is continued, by shewing the imperfection of the Jewish, and the perfection of the Christian religion; from a comparison taken from an heir to an estate. The Apostle then turns off from the expostulation with them about the folly of adhering to the Jewish law; reflects on their false teachers; and entreats them to continue the same esteem they formerly had of him, as their true Apostle; expressing his tender regard to their church. Then he resumes the argument, illustrating the difference between the two dispensations of the Law and Gospel, as figuratively represented by the two branches of Abraham's posterity, namely, of Isaac from Sarah, and of Ishmael from Hagar. *Pyle.*

Ver. 1. *Now I say, That the heir,* &c.] The Apostle here intimates, that he would not be thought, by any thing that went before, to derogate from the just privileges of the Jewish church: he acknowledges it certain, that they were designed by God to inherit the promises made by God to Abraham, from whom they were descended: but he observes, that the difference between the Jewish and the Christian dispensation might be conveniently represented, by the case of an heir under age. *Dean Stanhope.*

—— *differeth nothing from a servant,*] As to the possession and free use of his estate, "though he be" by right of inheritance "lord of all" that his father left. *Dr. Whitby.* "A servant," more properly 'a bondman;' one in a state of bondage. *Locke.*

3. —— *when we were children,*] As, till the Gospel came, we were to be esteemed by God's appointment. *Dr. Wells.*

—— *under the elements of the world:*] Under the rigid administration and rigorous exaction of the law, and tied to an almost numberless catalogue of ceremonial observances, by which it pleased God to instruct the former ages of His church. *Burkitt.*

The Jewish rites may have been called "the elements of the world," because they were in a great measure such as were used by the world in general, only directed to a better object and a better end. *Drs. Whitby* and *Wells.*

4. *But when the fulness of the time was come,*] That time, wherein God saw fit to remove the guardian of the heir, that is, to lay aside the Mosaical law. *Dr. Hammond.* The time appointed by God our Father for our arriving at age, ver. 2. *Dr. Wells.*

The redemption of mankind from sin and misery, by the incarnation and death of Christ, was, on God's part, entirely a matter of mere grace and favour. It depended wholly on His free choice whether He would send a Saviour into the world at all: much more at what time He would do it. We have therefore no claim, but what is founded on His voluntary promises. These indeed, when they were given, He was bound to make good. And as some of them not only assured the world of such a person's coming, but fixed the time of it; so accordingly He came at the time fixed. It had been foretold in Scripture, that He should appear under the fourth of the great empires of the world: whilst the second house or temple of the Jews was in being; when the sceptre was departing from Judah; at the end of so many weeks after their return from captivity, each consisting, not of seven days, but of seven years. And in fact just when all these marks were visibly united, "Jesus came into Galilee, preaching and saying, The time is fulfilled; and the kingdom of God is at hand: repent ye, and believe the Gospel," Mark i. 14, 15. "The fulness of time" therefore mentioned by the Apostle in the text, which he calls "the appointed time of the father," two verses before, is plainly that which the Scripture prophecies point out and determine. *Abp. Secker.*

—— *God sent forth his Son, made of a woman,*] Hence it is to be observed, 1st, that Christ was God's Son, His own Son, the Son of Himself, as the original calls Him, Rom. viii. 3; His Son, not in any inferiour regard, but in regard to His essence and nature: 2dly, that this "sending forth of His Son" presupposes His preexistence before His incarnation: and 3dly, that this Son of God, so sent forth, really took upon Him our flesh, and was made manifest in our nature. *Burkitt.*

God had therefore a Son to send forth; that Son of whom it is said, that He was in the bosom of the Father; that He had glory with the Father before the world was; that Son, by the beloved disciple St. John styled, "The Word who was in the beginning with God, and who was God; by whom all things were made, and without whom was not any thing made that was made;" that Son, who came down from heaven; who "came from the Father, and returned to Him;" that Son, who says, "I and the Father are one; I am in the Father, and the Father in Me; he that hath seen Me hath seen the Father." These passages shew as clearly as language can shew, that the Saviour born, though born as a man, was in reality more than man; a Divine Person, who had being in heaven before the world began; who for us men and for our salvation came down from heaven: whose title is the Son, or the Word of God. *Bp. Horne.*

—— *made of a woman,*] If the Son of God, thus sent forth, were no more than a mere man, why should it be said, "made of a woman;" since every man is made of a woman, and, in the nature of things, can have no other original? There is nothing extraordinary in the circumstance; and in speaking of a mere man, it would never have been mentioned. But the fact is, that the Divine Person above described appeared in our nature, and was "made of a woman." Herein is the wonder of love, the root and fountain of salvation, pointed out by the Apostle, and expressed or implied in so many other passages of Scripture. *Bp. Horne.*

The Apostle here intimates, that Christ is "the Seed of the woman," promised at the fall to come and bruise the serpent's head. *Dr. Macknight.*

—— *made under the law,* &c.] Who submitted to and performed the whole law, to redeem us out of that slavery of Mosaical performances, and to receive us into participation of the promises made to Abraham, that is, to justification without those legal observances. *Dr. Hammond.*

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5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye ‖ again to the weak and beggarly ‖ elements, whereunto ye desire again to be in bondage?

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‖ Or, *back.*

‖ Or, *rudiments.*

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

"When the fulness of the time was come," when the Jews were gradually qualified to have a more manly and rational form of worship proposed to them, with more ingenuous motives to the practice of it; when the Gentiles also had received some preparatory cultivation in their understandings and their manners, from the purer parts of their philosophy, which yet had fully appeared to be insufficient for the reformation of mankind; and when so free a communication was opened between distant parts of the world, that the truth of the Gospel might easily be examined, and its doctrines easily spread; then "God sent forth His Son, to redeem them that were under the law, that they might receive the adoption of sons," Gal. iv. 4, 5, to purchase, at the price of His blood, their deliverance from the condemning sentence, and the ritual injunctions of the Mosaick dispensation, that they might enjoy under the Christian covenant the strongest marks of God's fatherly regard; and to purchase at the same time the deliverance of the Gentiles from an infinitely worse bondage, that of corruption, the slavery of sin, and the dread of eternal death, into the glorious liberty of the children of God. *Abp. Secker.*

6. — *God hath sent forth the Spirit of his Son*] Here the Son is distinguished from the Father as first sent by Him; and the Spirit of the Son is distinguished both from the Father and from the Son, as sent by the Father, after He had sent the Son. And this our Saviour hath taught us several times, John xiv. 26; xv. 26. Hence we conclude, that the Holy Ghost, although He be truly and properly God, is neither God the Father, nor God the Son. *Bp. Pearson.* He could not be called the Spirit of the Son any otherwise than as proceeding from the Son; so that it is evident He proceeds from both Father and Son. *Leslie.*

—— *crying, Abba, Father.*] Witnessing to your spirits that ye are the sons of God, and that He is your Father, Rom. viii. 15, 16; and enabling you to use the language, not of servants, but of sons. *Dr. Whitby.* See the notes on the above passage.

7. *Wherefore thou art no more a servant,*] No longer enslaved to those Mosaical performances, but put into the state of sons, and consequently through faith in Christ secure of justification according to the promises made to Abraham. *Dr. Hammond.*

8. *Howbeit then, when ye knew not God,* &c.] The Apostle had said in the foregoing verse, "Thou art no more a servant:" the Gentile converts perhaps might reply, that they never were servants to the law: the Apostle therefore reminds them, that "then when they knew not" the true "God, they did service (were in bondage) unto them which by nature" or in reality "are no gods," and consequently they were under a bondage worse than that of the Jews. *Dr. Wells.*

9. — *are known of God,*] That is, acknowledged by Him. *Dr. Wells.*

—— *how turn ye again* &c.] The Apostle considers the desire of the Gentile Christians to enter into the bondage of the ceremonial law, as a going backward in religion, or a return to those principles which they had already overpast. *Burkitt.*

—— *weak and beggarly elements,*] "Weak," as not having power or efficacy to cleanse or sanctify the soul; and "beggarly," as not being able to confer the spiritual riches of the Gospel; namely, pardon of all sin together with grace here, and everlasting happiness hereafter. *Dr. Wells.*

10. *Ye observe days,* &c.] The whole drift of the Epistle, which is to convince the Galatians that they were not obliged to observe the rites and ceremonies of the law, shows that this verse is to be interpreted of the Jewish solemn times, and the festivals observed by them, as far as they could be observed out of Judea. *Dr. Whitby.* St. Jerome in his commentary upon this place shews, that for divers reasons the observation of Christian holydays comes not within this reprehension. *Bp. Fell.*

There is an observation of days, certainly superstitious, if not idolatrous, since in Deuteronomy an "observer of times" is declared an abomination to the Lord, Deut. xviii. 10: and it is one of the provocations for which the Gentiles were driven out of the land, Lev. xix. 26. And the Galatians are here reproached by St. Paul for observing "days, and months, and times, and years;" which appeared to him so criminal, that upon this account he feared the labour he had bestowed on them had been in vain. But the kind of days, the observation of which is condemned, were such as were dedicated by the heathens to their false gods, or such as were observed by them as lucky or unlucky days; these being the abominations of the heathens condemned in Deuteronomy: or those of the Jews, which, though abrogated, the Judaizing Christians attempted to impose upon the Galatians, as necessary to salvation, contrary to the Apostle's endeavours of setting them at liberty in the freedom of the Gospel, and to the doctrine of salvation by Christ alone, which might justly make him afraid of them. That the observation of such days as are in use among Christians is not forbidden in Scripture, appears from this; that God, who had in abomination the "observer of times," does Himself ordain several feasts to be observed in memory of past benefits; as the feast of the passover, of weeks, and of tabernacles. Besides, our Saviour kept a feast of the church's institution; namely, the feast of dedication; (see 1 Macc. iv. 56, and the note there:) and the common practice of all Christian churches and states in appointing and keeping days of publick thanksgiving and humiliation, is argument sufficient to prove, that in the common sense of Christians it is not forbidden in Scripture. And as to the design of the institution of such days, it being not only good but a great duty to be grateful, and to give thanks to God for the blessings we receive from Him, it must be not only lawful, but commendable upon the account of gratitude, to appoint and observe days for the particular remembrance of such blessings, and to give thanks for them. The sanctifying of such days being a token of that thankfulness, and part of that publick honour which we owe to God for His inestimable benefits. *Nelson.*

12. *Brethren, I beseech you, be as I am;* &c.] Be still as affectionate to me as I am to you, and count me not "your enemy, because I tell you the truth;" for I am still as affectionate to you, as ever you were to me, ver. 14. I do not look upon you as persons, who have done any thing with an intent to injure me; and though your false teachers have done you this injury by their pernicious doctrines, yet have they not prevailed on you to speak evil of me, or act injuriously towards me. *Dr. Whitby.*

In 2 Chron. xviii. 3, the expressions here used denote the most strict friendship. The Apostle, having sharply rebuked the Galatians for their attachment to Judaism, checks himself, and turns his discourse into the most affectionate entreaties and expostulations; in which he shewed himself to have a great knowledge of

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13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

‖ Or, *What was then.*

15 ‖ Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

‖ Or, *us.*

17 They zealously affect you, *but* not well; yea, they would exclude ‖ you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

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20 I desire to be present with you now, and to change my voice; for ‖ I stand in doubt of you.

‖ Or, *I am perplexed for you.*

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two ‖ covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

‖ Or, *testaments.*

25 For this Agar is mount Sinai in Arabia, and ‖ answereth to Jerusalem which now is, and is in bondage with her children.

‖ Or, *is in the same rank with.*

26 But Jerusalem which is above is free, which is the mother of us all.

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human nature. For he mentions such things as must have deeply affected the Galatians; especially as he expresses them in a simplicity and energy of language that are inimitable. *Dr. Macknight.*

13. — *through infirmity of the flesh*] That is, not without a remarkable bodily infirmity, which I laboured under. See 2 Cor. xii. 7—12. In the next verse he calls this "infirmity" his "temptation which was in the flesh," or body; as being that, whereby God tried His patience and kept him humble. *Dr. Wells.*

What this weakness and trial in the flesh was, since it has not pleased the Apostle to mention it, is impossible for us to know: but it may be remarked here as an instance, once for all, of the unavoidable obscurity of some passages in epistolary writings, without any fault in the author. For usually some things, necessary to the understanding of what is written, are of course and justly omitted, because already known to him the letter is writ to, and it would be sometimes ungraceful, oftentimes superfluous, particularly to mention them. *Locke.*

14. — *as an angel of God, even as Christ Jesus.*] With all the respect, and confidence, and cheerfulness imaginable. *Dr. Hammond.*

15. *Where is then the blessedness ye spake of?*] Professing how happy ye were in such a teacher. *Bp. Hall.*

The manner of the Apostle in addressing his Galatian converts, sometimes with the utmost plainness, and sometimes with the warmest tenderness, is admirably adapted to the relation which he bore them, as their first teacher in Christ. Whilst he expostulates with them in the style of warm complaint, and acknowledged superiority, and rests his decision of the questions he discusses principally on his own authority; he yet never forgets the intimate connexion he had formed with them, or the feelings which it had produced, but softens the tone of command with the tenderness of affection, and a grateful acknowledgment of their final regard. *Dr. Graves.*

16. *Am I therefore become your enemy,*] That is, now in your opinion? *Dr. Wells.*

17. *They zealously affect you, but not well;*] The false apostles pretend great love for you, but not upon honest and just grounds. *Burkitt.*

—— *they would exclude*] "You" from the fold of Christ; or "us," as in the margin, from your affection. *Dr. Hammond.*

18. *But it is good to be zealously affected always in a good thing,*] In a good cause ye ought to be constant; and therefore so you ought to be in your affections to me, and to the doctrine which I then preached to you. *Dr. Hammond.*

19. *My little children,*] This is an expression of the tenderest affection. See 1 John ii. 1, note. But as coming from St. Paul, it likewise insinuates that he had been the instrument of their conversion. *Dr. Macknight.*

—— *until Christ be formed in you,*] That is, the true doctrine of Christ, from which you have been seduced into that of Moses. *Dr. Wells.* Till I hear, that the doctrine and practice of the Gospel be purely and perfectly received among you. *Dr. Hammond.*

20. — *and to change my voice; for I stand in doubt of you.*] To temper my discourse, to apply sharper or milder remedies, as occasion shall require: being uncertain, at this distance, which is the best way of dealing with you. *Drs. Hammond* and *Wells.*

21. *Tell me,* &c.] The Apostle here begins to argue the main point with them again, from the very words of the Old Testament. *Pyle.* As if he had said, You, that are so zealous for the law, will do well at least to attend to the arguments, which even the law furnishes for the point in debate. *Dean Stanhope.*

22. *For it is written,*] Namely, in the law, ver. 21. But the passages, quoted here and in ver. 29, are taken, the one from Gen. xvi. 15; xxi. 3; the other from Is. liv. 1. Wherefore this is one of many examples, in which the word "law" is used for the whole body of the Jewish revelation. *Dr. Macknight.*

23. *But he who was of the bondwoman* &c.] Ishmael, Hagar's son, was born after an ordinary manner; but Isaac, Sarah's child, was born, not by the ordinary course of nature, but above it, by the power of God, and by virtue of the promise made to Abraham. *Dr. Hammond.*

24. *Which things are an allegory:*] Expressing one thing, and thereby alluding to, or implying, another. *Drs. Whitby* and *Wells.* Under the historical conveying a mystical meaning. *Dean Stanhope.*

—— *for these are the two covenants;* &c.] They figuratively denote the Law and the Gospel: Hagar denotes the law, given from Sinai; which brings nothing with it but servitude and strict observances, and yet thereby helps no man to the condition of a son, to justification. *Dr. Hammond.*

25. *For this Agar is mount Sinai* &c.] For Hagar, the mother of the Ishmaelites, represents the slavish and temporary dispensation of the Jewish law, that was given at mount Sinai in the desert of Arabia; and that people of the Jews, who were to be kept under the severe discipline of it. *Pyle.*

26. *But Jerusalem which is above is free,* &c.] But Sarah, the mother of Isaac, denotes the spiritual Jerusalem, that is the Christian church; which is truly spiritual, and free from all obligation

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27 For it is written, [a] Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

[a] Is. 54. 1.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? [b] Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

[b] Gen. 21. 10.

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAP. V.

Anno DOMINI 58.

1 *He moveth them to stand in their liberty,* 3 *and not to observe circumcision:* 13 *but rather love, which is the sum of the law.* 19 *He reckoneth up the works of the flesh,* 22 *and the fruits of the Spirit,* 25 *and exhorteth to walk in the Spirit.*

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you,

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to those troublesome ceremonies: and is not, like the Jewish religion, confined to one nation, but, as an universal mother, receives all, both Jewish and Gentile believers, into her blessings and privileges. *Pyle.*

As the state of the church under the Gospel is styled by the Evangelists "the kingdom of heaven," so here the "Jerusalem which is above," or "the heavenly Jerusalem," (see Heb. xii. 22, and Rev. iii. 12,) means the Gospel state, or kingdom, being erected by the Holy Ghost, sent down from heaven and leading us thither. *Drs. Whitby* and *Wells.*

27. *For it is written, Rejoice,* &c.] It is observable, that the Jews themselves interpret these words, cited from Is. liv. 1, of the times of the Messiah. *Dr. Whitby.* See the note on the passage.

28. — *are the children of promise.*] As being born, not of the flesh, but of the Spirit, by virtue of the promise, "In thy seed shall all the families of the earth be blessed." *Dr. Whitby.*

29. — *even so it is now.*] The sons of the bondwoman, those that will needs be slaves to the law, persecute and oppose those free Christians, who know themselves exempted therefrom. *Bp. Hall.*

The Jews persecuted the Christians first upon all opportunities by inflicting upon them bodily calamities, both by themselves, and heathen magistrates. And secondly, by undermining their doctrine with heresies and all other sort of opposition. The first sort St. Paul suffered most, the other the Galatians also. It is not said expressly, that Ishmael persecuted Isaac, but that he mocked him; probably Sarah saw that it was with a malicious intention. The same persecution hath been always. For so Cain persecuted Abel. *Bp. Fell.*

30. — *for the son of the bondwoman shall not be heir* &c.] Even so hath God determined to cast off the obstinate abettors of the Jewish law, and bereave them of all the privileges of His church and the inheritance of children. *Bp. Hall.*

31. — *we are not children of the bondwoman,*] And consequently not subject to the bondage of the law, typified by the bondwoman Hagar; but "we are the children of the freewoman," and therefore exempted from the obligation of the law, by the Gospel, typified by Sarah. *Drs. Wells* and *Whitby.*

The conclusion and sum of all the Apostle's reasoning is this, to bring off the Galatians from seeking justification by the works of the law, and to teach them that they should no longer consider themselves in bondage to circumcision and the Mosaick rites, but that they should "stand fast in the liberty, wherewith Christ had made them free," which introduces that excellent discourse to this purpose, which we find in the following chapter. *Burkitt.* From the difference here illustrated between the legal and the evangelical covenant, we should be led to consider the dignity and privilege of our high calling; and serve God upon principles, and with a disposition of mind, worthy of the near and honourable relation we bear to Him. At the same time we must take good heed not to pervert the arguments urged by St. Paul against the works of the law, to the prejudice or disparagement of good works in general. The former are only such works as made up the ceremonial law; and those are abolished by the death of Christ, and the promulgation of His Gospel. The latter neither began nor expired with that law, but are moral duties of eternal obligation. To say that we are not justified by these works of either sort, but by faith only, implies that God forgives our past sins, and admits us into covenant without any regard to the merit of such works. But to say that men may be saved without good works, infers that they are not bound to any such after their admission into the covenant. And this contradicts the whole strain, and renders void all the precepts of the Gospel. *Dean Stanhope.*

Chap. V. The first verse is an exhortation, drawn from the discourses of the two foregoing chapters. Then the Apostle, in more express terms, declares he never preached the necessity of the Jewish law to Christians; as their false teachers insinuated he had done: clears himself of that imputation several ways; pronounceth all Christians free from the Jewish ceremonies; but exhorts them to avoid all violent disputes, and uncharitable censures upon each other, in their arguments for, and defence of, that freedom: warns them against the several vices of the flesh, and presses them to the practice of the spiritual graces and virtues of the Gospel religion. *Pyle.*

Ver. 2. *Behold, I Paul*] Your known Apostle. *Dr. Hammond.* Who, it seems, have been misrepresented to you, (see ver. 11,) as one that preaches circumcision, and gives countenance to the necessity of that law upon Christian converts. *Pyle.* "Behold, I Paul," I the same Paul, who am reported to preach circumcision, witness again, ver. 3, continue my testimony, to every man, to you and all men. This so emphatical way of speaking may very well be understood to have regard to what he takes notice, ver. 11, to be cast upon him, that is to say, his preaching circumcision, and is a very significant vindication of himself. *Locke.*

—— *if ye be circumcised,*] That is, if ye join circumcision to the Gospel, as a thing necessary to justification and salvation. *Burkitt.* Common sense plainly requires us to take the assertion with such limits; which is also necessary to reconcile it with the hopes of all Jewish believers, and with the conduct of St. Paul himself in circumcising Timothy, Acts. xvi. 3. And this accounts for the indifference with which he elsewhere speaks of circumcision as availing nothing. See chap. v. 6; vi. 15; 1 Cor. vii. 19. *Dr. Doddridge.*

3. — *that he is a debtor to do the whole law.*] He absolutely obliges himself to perfect obedience, without which the law cannot justify any, chap. iii. 10. *Dr. Hammond.* As by baptism we Christians do oblige ourselves to observe all the institutions of the Christian faith; so did the Jews by circumcision oblige themselves to yield obedience to the whole law of Moses. *Dr. Whitby.*

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whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

‖ Or, *who did drive you back?*

7 Ye did run well; ‖ who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

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12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; [a] Thou shalt love thy neighbour as thyself.

[a] Lev. 19. 18. Matt. 22. 39.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ‖ ye shall not fulfil the lust of the flesh.

‖ Or, *fulfil not.*

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4. — *whosoever of you are justified by the law;*] That is, who seek and endeavour to be so justified: for none can be so in reality. *Burkitt.*

—— *ye are fallen from grace.*] That is, from Christianity and the covenant of grace. Ye have forfeited the grace of the Gospel by cleaving to the ceremonial law. *Burkitt.*

5. *For we through the Spirit* &c.] We, who are renewed by the Spirit of God, are by the same Spirit taught to expect full justification from faith in Christ, and not from the works of the law. *Bp. Hall.*

6. *For in Jesus Christ*] That is, in His economy or dispensation. *Dr. Wells.*

—— *but faith which worketh by love.*] Not an idle and dead belief, but a lively and operative faith. *Bp. Hall.* Such as is made perfect by the addition of those duties, which we owe to God and to our brethren. *Dr. Hammond.*

The account which the Apostle here gives of faith, deserves attention. He does not say that it consists in the mere speculative belief of the truths of the Gospel; nor in a confident persuasion, that we are actually justified, or that Christ hath died for us in particular. These things are no where in Scripture represented as constituting justifying faith; and they who trust to them delude themselves. The faith, which is counted for righteousness, according to St. Paul, is such a belief of the truth as worketh in the mind of the believer by love, and maketh him "a new creature," chap. vi. 15. The Apostle called the attention of the Galatians to this operation of faith, because they were deficient in love to each other, ver. 15. *Dr. Macknight.*

7. *Ye did run well;*] In the beginning of your Christian race. *Dr. Whitby.* See the notes on 1 Cor. ix. 24.

8. *This persuasion*] Of the necessity of your being circumcised and obeying the law of Moses. *Dr. Whitby.*

—— *of him that calleth you.*] Rather, 'That called you' to a state of salvation by my preaching. *Dr. Wells.* See the note on chap. i. 6.

9. *A little leaven leaveneth the whole lump.*] Intimating that a few false teachers, and a little errour and false doctrine, crept into the church of Christ, may do unspeakable mischief by infecting the whole church. *Burkitt.* The expression is proverbial. See Matt. xvi. 11, 12; 1 Cor. v. 7. *Dr. Macknight.*

10. — *none otherwise minded:*] Than I exhort you to be. *Dr. Whitby.* Or, that you will believe nothing else to be necessary to your justification, than what I have taught you. *Dr. Wells.*

—— *shall bear his judgment,*] Some would understand this, only of the censure, which the church should pass upon him, or of the punishment, which he should suffer, when St. Paul came to exert his Apostolical authority, of which we have several instances elsewhere; (see 1 Cor. iv. 21, and the note;) yet it is reasonable to extend it to the solemn account he should give to God, and to the condemnation he should certainly receive, if he persisted in his endeavours to subvert the truth. *Dr. Doddridge.*

11. *And I, brethren, if I yet preach circumcision,* &c.] This verse is an answer to the suggestions of those who maintained the necessity of the law, that St. Paul was an hypocrite, in some places preaching up circumcision, in others not. *Dr. Whitby.*

—— *why do I yet suffer persecution?*] Implying, that the Jews persecuted him, and that his not preaching circumcision was the cause why they did so. *Burkitt.*

—— *then is the offence of the cross ceased.*] If I preach circumcision, then that scandal and slander of the cross, which the adversaries cast upon us, (in teaching that by Christ crucified, and not by the works of the law, men were justified,) is utterly at an end, and all is peace between the Jews and us. *Bp. Hall.*

12. — *cut off*] Either cut off by excommunication, or cut off from all opportunity, hope, and power of disturbing you. *Parkhurst.*

13. — *only use not liberty for an occasion to the flesh,*] Here, and in what follows, the Apostle proposed to remedy the dissensions which had arisen in the churches of Galatia, as in other Gentile churches, where the Jewish converts insisted that the Gentiles should observe the distinction of meats and days prescribed by Moses; but the Gentiles strenuously maintained their Christian liberty. In carrying on these disputes, both parties, it seems, took such liberties with each other's characters, that the Apostle termed it, ver. 15, a "biting and devouring of one another." In the expression, "use not your liberty for an occasion to the flesh," the Apostle insinuated that the Gentile Christians indulged their sensual appetites, by eating those meats, which their Jewish brethren reckoned unclean, without regarding the offence which they gave them by so doing: and that, on the other hand, the Jewish converts, enraged against the Gentiles, gave vent to their fleshly or angry passions, by speaking evil of them and giving them opprobrious names. See Rom. xiv; where the Apostle has treated of these disputes at great length. *Dr. Macknight.*

—— *by love serve one another.*] The Apostle informs them, that though they were called by the Gospel to a state of liberty from the law, yet they were still as much as ever bound to their brethren in all the offices of love. *Dr. Wells.*

14. — *all the law*] All the moral law respecting our neighbour. *Dr. Whitby.*

Either the law touching our neighbour, or the law in general, Matt. vii. 12; because the love of our neighbour is the completing our love to God, 1 John iv. 12. "If we love one another, God dwelleth in us, and His love is perfected in us." *Bp. Fell.*

15. — *consumed one of another.*] It may end in the ruin of you all, and in the discredit and bane of your common profession. *Pyle.*

16. — *Walk in the Spirit, and ye shall not fulfil* &c.] Behave yourselves as men, that make the Gospel their rule, and are guided by the Spirit of God; and this will prevent your being enslaved by the lusts of the flesh. *Dean Stanhope.*

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17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

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22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

The words "flesh" and "spirit," though employed by the writers of the New Testament in different senses, according to the subject of which they treat, are yet commonly expressions of the moral state and character of man; the dispositions of his heart towards piety or sin. Spirit is the principle of reason and religion: flesh of appetite and passion. Every one feels in himself both right and wrong inclinations. The former our conscience approves. And therefore pursuing them would on that account alone be properly called, "walking after the Spirit," Rom. viii. 4, that "inward man, which" naturally "delighteth in the law of God," Rom. vii. 22. But a much stronger ground for it is, that the Divine Spirit hath not only revealed to us the whole rule of life, and the most powerful motives to observe it, but is continually present to our minds, exciting and strengthening us, if we permit Him, to every good work. On the other hand, "all flesh having corrupted his way before God," Gen. vi. 11, 12, sinners may be justly said to walk after the flesh, because they live conformably to the wicked customs of the world. But the true foundation of the phrase is, that this corruptible body, Wisd. ix. 15, subjects the fallen children of Adam perpetually, by its irregular propensities, to a variety of temptations hard to be overcome. And therefore even heathen authors have represented it as the principal source of moral evil; no wonder then that those of Scripture do, on fuller knowledge of the case. *Abp. Secker.*

17. *For the flesh lusteth against the Spirit,* &c.] For there is a continual enmity betwixt the flesh, which is our corrupted nature, and the Spirit, whereby we are regenerated. *Bp. Hall.* The meaning of the Apostle is, that as Christians, who still continue to be men, carry about with them a corrupt principle, inclining them one way; so have they, by virtue of their being Christians, a supernatural and divine principle, namely, the rational spiritual faculty, or reason instructed by the Gospel, and assisted and strengthened by the grace and Spirit of God, drawing them another: and that, if the former constantly dispose them to evil, the latter, as constantly, disposes them to good. *Dean Stanhope, Dr. Hammond.*

—— *so that ye cannot do the things that ye would.*] That is, whatsoever you do in compliance with one of these principles, you do in opposition to the other. *Dr. Hammond.*

The dictates of the Spirit, and the lusts of the flesh, are represented by St. Paul as "contrary the one to the other:" if the former prevail, "the fruit is" those Christian graces and virtues enumerated by the Apostle, which will make us "meet to be partakers of the inheritance of the saints in light;" if the latter, "its works are" that catalogue of crimes and vices which he declares will exclude those who do them from the kingdom of God. This opposition of the flesh to the Spirit, and the precepts to "walk in the Spirit;" "not to quench the Spirit;" "not to grieve the Spirit;" with others of a similar nature, plainly prove, that the influence of the Holy Spirit may be withstood, and that it rests with ourselves whether we will obey His suggestions. Even St. Paul allowed the possibility of his having received the grace of God "in vain:" and surely the same possibility must be admitted with respect to all other Christians. *Bp. Tomline.*

18. *But if ye be led of the Spirit,*] If ye habitually follow the dictates of your better part. *Dr. Macknight.* If ye be led by the Spirit of God in the paths of evangelical holiness and obedience, and act according to your spiritual nature in the prevailing bent and tenour of your lives. *Dr. Doddridge.*

—— *ye are not under the law.*] And so "sin shall not have dominion over you," Rom. vi. 14. *Dr. Whitby.*

19. *Now the works of the flesh are manifest,* &c.] It is observable, that amongst "the works of the flesh" some are reckoned, which seem to consist in the errours and evil dispositions of the mind: such as heresy, malice, envy, and others. But it is to be considered, that even these are effects of the same cause, a wicked and worldly principle; and that the ends, which men propose to themselves by indulging them, are gratifications of the outward man, by some pleasures or advantages peculiar to the present state, and of a sensual nature. By these "works of the flesh" being said to be "manifest," we may understand, that the malignity of their nature and consequences evidences itself to the reason of every thinking man: and that nothing but corruption, and prejudice, and passion, could blind our judgment, or ever reconcile us to the practice and indulgence of vices so pernicious and detestable. *Dean Stanhope.*

20. — *witchcraft,*] Those pretended arts of incantation and charming, and all the pretended communications with invisible malignant powers, whereby the heathen priests promoted the reverence and worship of their idol gods, and enriched themselves. *Dr. Macknight.*

21. — *revellings,*] These amongst the Greeks were a disorderly spending of the night in feasting, with a licentious indulgence of wine, good cheer, musick, dancing, &c. *Locke.*

22. *But the fruit of the Spirit is love,* &c.] Probably the Apostle did not here intend to make out a complete list of Christian graces; but to specify those only on which it was most necessary to fix the minds of the persons to whom he wrote; namely, those of a kind and charitable disposition and behaviour, one towards another. The rest would be understood by parity of reason, or further instruction, if they were not already: and had they been crowded all together, the multiplicity would have distracted their thoughts too much. *Abp. Secker.*

—— *love, joy,*] By what precedes and follows, "love" appears to signify love to our fellow creatures: "joy" therefore must be confined in the same manner; and so it will mean delighting in their good, spiritual and temporal; suitably to the character given of "charity," the same word with "love" in the original, that "it rejoiceth not in iniquity, but rejoiceth in the truth," 1 Cor. xiii. 6. *Abp. Secker.*

—— *faith,*] Fidelity to our words and promises. *Pyle.*

23. — *temperance:*] Or self-command. For the original word extends to the governing and preserving within proper bounds every movement of our hearts, not only towards pleasure, but wealth, honours, resentment, any thing indeed which can either entice or provoke us to act injuriously. And in this general sense it most fitly concludes and completes the list. *Abp. Secker.*

—— *against such there is no law.*] Of these words it is a very true sense, that the practisers of the Gospel virtues have, generally speaking, nothing to fear from human laws: and a very material sense, considering what severe punishments are frequently incurred by the contrary vices: on which account St. Peter justly asks, "Who is he that will harm you, if ye be followers of that which is good?" 1 Pet. iii. 13. But this, though a right meaning in itself, comes far short of the Apostle's meaning: which is,

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24 And they that are Christ's have crucified the flesh with the ‖ affections and lusts.

‖ Or, *passions.*

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

CHAP. VI.

1 *He moveth them to deal mildly with a brother that hath slipped,* 2 *and to bear one another's burden:* 6 *to be liberal to their teachers,* 9 *and not weary of well doing.* 12 *He sheweth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the cross of Christ.*

‖ Or, *although.*

BRETHREN, ‖ if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

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2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall

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that whereas the law of nature requires obedience, without giving any certainty of pardon and acceptance on whatever terms, after disobeying; and the law of Moses being "added, because of transgressions," Gal. iii. 19; that is, partly to convince men of their transgressions, partly to restrain them from transgressing, increased both the number of duties and the fear of punishment, but afforded only obscure hopes, either of assistance or forgiveness; the Gospel of Christ was revealed in God's due time, to relieve mankind, on the most equitable conditions, from the rigour of the two: supplying the promise of mercy after failures, taking off the heavy yoke of ritual observances, producing in men the good disposition required, and expressly assuring them, that a perfect obedience would not be expected, but a faithful and sincere one be sufficient, in order to obtain eternal happiness. Against such therefore as thus possess and exercise the several Christian graces there is no law. For them there is a law to direct and reward them; against them is none, to sentence and punish them. The strict demand of the covenant of works is relaxed; the burden of the Mosaick ordinance is removed; and "the law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death," Rom. viii. 2. Still indeed they are subject to the law, which gave them this freedom: "they are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them," Eph. ii. 10. But this the Apostle considers as a privilege, not a servitude: a privilege, however, necessary to be used; and therefore he expresses very distinctly the nature of it. "There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. viii. 1. "For to be carnally minded is death; but to be spiritually minded is life and peace," Rom. viii. 6. *Abp. Secker.*

24. *And they that are Christ's have crucified the flesh* &c.] They that truly belong to Christ make proof of it by mortifying the corrupt inclinations of the carnal principle in their hearts; so that, however those inclinations may have some remainder of life, yet they have not so much vigour as to reign and rule. *Dean Stanhope, Bp. Hall.*

25. *If we live in the Spirit,* &c.] Wherefore if we are members of this pure and spiritual religion of the Gospel, which is attended with such assistances of the Holy Ghost; it infinitely concerns us to live suitably to His holy dictates and precepts. *Pyle.*

26. — *provoking one another,*] Reproaching one another with faults, infirmities, and errours; or irritating and wounding one another with invectives. *Schleusner.* Theodoret here observes, that they, who stood firm in the faith, and so enjoyed their spiritual gifts, might be apt to condemn and glory over the weak on that account; and others might envy their gifts: and this shews the seasonableness of this exhortation, and connects these words with the beginning of the following chapter, where the Apostle condemns them who had high thoughts of themselves, and upon that account were apt to overlook and neglect a fallen brother. *Dr. Whitby.*

Chap. VI. The Apostle continues his exhortation to a tender and peaceable temper: admonisheth the spiritual governours of the church, to endeavour the recovery of such as fall into errours and irregularities, by kind and gentle treatment: reflects upon the pride of their false teachers: encourages the Galatians to a liberal and impartial contribution for the maintenance of their ministers: and to charity towards all mankind, especially their fellow Christians. He then sums up the argument of his whole Epistle, and concludes with his blessing. *Pyle.*

Ver. 1. — *ye which are spiritual,*] That is, endowed with those spiritual gifts, which enable you to perform the publick ministrations of the church. *Dr. Whitby.* You who are eminent in the church for knowledge, practice, and gifts. *Locke.*

—— *restore such an one*] To a right understanding of his duty, and a suitable practice. *Dr. Whitby.*

—— *lest thou also be tempted.*] Lest thou also thyself fall into the like sin in time of temptation. *Dr. Hammond.*

2. — *one another's burdens,*] Bear with one another's infirmities, and help to support each other under your burdens. See a parallel exhortation 1 Thess. v. 14, as also Rom. xv. 1. *Locke.*

3. — *when he is nothing,*] In the sight of God, who regards him, not for his knowledge, but for his charity, 1 Cor. xiii. 2, 3. *Dr. Whitby.*

4. *But let every man prove his own work,* &c.] Let him so prove and examine his own actions, as to approve them to his own conscience and to God, and then he shall take comfort in looking on himself absolutely, and not only in comparison with others, whom he judgeth to be inferiour to him; and discerning how he is a better Christian to-day than he was yesterday. *Dr. Hammond.*

5. *For every man shall bear his own burden.*] The righteous God in the great judgment will call no man to account for the sins of others, unless he has in some way been accessary to them, but "every one shall bear his own burden," both of sin and of punishment. *Burkitt.*

6. — *communicate unto him that teacheth in all good things.*] Returning to him temporal blessings, in lieu of those spiritual, which he receiveth from him. *Bp. Hall.*

7. *Be not deceived;* &c.] Let no man, when he unjustly draws back his hand from the maintenance of God's ministers, pretend excuses: "be not deceived;" God is not mocked and eluded by our shifts. *Bp. Hall.*

—— *whatsoever a man soweth,* &c.] In all acts of charity, and especially in acts of piety towards those that are employed by God, as a man deals with God, so shall God deal with him; as a man's course of life is, so shall he speed at God's tribunal. *Dr. Hammond.*

8. *For he that soweth to his flesh* &c.] He that spends his substance upon his lusts, seeking only his own private pleasure or

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of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the houshold of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

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13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ,

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profit, "shall reap a corruption," that is, only a perishing satisfaction at present, and eternal perdition afterwards: but "he that soweth to the Spirit," or bestoweth his temporal goods upon holy and spiritual purposes, being therein led and directed by the Spirit of God, shall by the goodness of that same Spirit, graciously remunerating him, receive eternal life. *Bp. Hall, Burkitt.*

It would be as absurd for a man to expect that God's mercy should save him without works of righteousness, as for the husbandman to look for a harvest without ever ploughing and sowing his ground. He were a mad man in his husbandry that should do this, and he is no less infatuated in his religion that doeth the other. The great truth, which St. Paul here teacheth us under a metaphor, the Scripture delivers in proper terms, when it tells us, as it often doth, that "God will render to (or reward) every man according to his deeds." "Without holiness no man shall see the Lord," saith the divine author of the Epistle to the Hebrews, chap. xii. 14. Without a holy life here, no man ought to expect or hope for a happy life hereafter. *Bp. Bull.*

10. — *let us do good unto all men,*] The Galatians were in danger of Judaizing in their practice, as well as in their doctrines; that is, of loving none but themselves and their own countrymen. St. Paul therefore exhorts them to extend their charity universally to all and every one of the same nature with themselves. *Burkitt.*

—— *them who are of the houshold of faith.*] That is, the whole body of believing Christians, all the members of Christ's mystical body. *Burkitt.*

The general rule of Christian benevolence is, to do service gladly to every one of our fellow creatures. But we are not bound to do them equal service. Their titles to it may be very unequal; and where there is a difference we ought to make one. The highest sort of merit is that which the Apostle here singles out, to recommend by the expression of "the houshold of faith." All good Christians, being through the grace of God conformed to His likeness, and adopted by Him to be heirs of salvation, are therefore, when taken separately, called the children of their heavenly Father; when jointly, His family or houshold. And there being no admittance into this family, or continuance in it, but by such a belief of religion, as produces an uniform practice of it, therefore it is called the houshold of faith.

And one reason for directing the primitive Christians to do good, especially to their brethren in the faith, probably was, because the generality of them were of the poorer sort, and yet were least likely to meet with assistance from others: their heathen neighbours being offended by the singularity of their notions, and condemned by the strictness of their lives; on which account it was very needful that the rich members of their own communion should consider them in the first place.

But another main reason doubtless was, that Christians were, what the design of Christianity is to make them, more religious and virtuous than other men, and therefore bound to treat one another as being so. They were to prefer a fellow-believer in their benefactions, not only for belonging to the same body, but because "the righteous is more excellent than his neighbour," Prov. xii. 26. And this points out a way for us all, though the houshold of faith, in outward profession and appearance, is of equal extent with our country, to observe however the spirit and intent of the Apostle's precept, by making it one great rule of our charities, to be most liberal to the truest Christians; that is, the most pious, honest, and virtuous persons. And certainly nothing can be more judicious. Every kind of distinction ought to have a proportionable regard shewn it; and therefore the highest and most honourable ought to have the greatest. *Abp. Secker.*

11. *Ye see how large a letter I have written unto you with mine own hand.*] St. Paul was wont only to dictate his Epistles to others that wrote them; as Rom. xvi. 22; 1 Cor. xvi. 21: so that his writing this with his own hand was an argument of his more than ordinary concern. *Dr. Wells.*

12. *As many as desire to make a fair shew in the flesh,*] As many as affect glory and popularity, and their own ease and safety. *Bp. Hall.*

—— *lest they should suffer persecution*] From the Jews, for preaching the full effect of the death or cross of Christ, without the works of the law. *Bp. Hall.*

The Apostle affirms, that all the fierceness of the zeal, pretended by the false teachers, of whom he speaks, for the law of Moses, was merely a time-serving compliance, to shelter themselves from the implacable malice of the Jews, who persecuted all those that had the hardiness to preach the expiration of the law, as a dispensation superseded by the death of Christ. *Dean Stanhope.*

13. *For neither they themselves* &c.] These Judaizing teachers, though outwardly circumcised, do not keep the law in other things; so that it is plain they do not urge these matters out of any true zeal for the law. *Bp. Hall.*

—— *that they may glory in your flesh.*] Might boast of this among the Jews, that they promoted circumcision even among the Gentiles, and by that pretence might avoid persecution. *Dr. Whitby.*

14. — *God forbid that I should glory, save in the cross of our Lord Jesus Christ,*] That is, in His submission to die upon it, not merely as a confirmation of His sincerity, which puts His and His Apostles' martyrdoms almost on a level, but as a propitiatory offering, by which, to speak the language of holy writ, "He hath reconciled us to God, making peace by the blood of His cross, in the body of His flesh through death," Col. i. 20—22. *Abp. Secker.*

—— *save in the cross of our Lord Jesus Christ,*] The cross of Christ is the doctrine, to which all the other doctrines of the Gospel refer, and from which they derive all the efficacy and influence they have towards purging our consciences from dead works: and therefore in that single article they are often all of them summed up and comprised. "We preach Christ crucified," says St. Paul, 1 Cor. i. 23; as if that, and that alone, were the subject of all he wrote and all he spoke. And again, "I determined not to know any thing save Jesus Christ, and Him crucified," 1 Cor. ii. 2: as if that were the great point of saving knowledge, to which those who learn, or who teach, the religion of Christ, should altogether apply themselves. Can we look upon it under this view, and refrain from glorying in it? To this article of our faith the enemies of the Gospel have always taken the greatest exceptions: and in this therefore we ought to triumph most, as being secure against their attacks, and despising their vain objections and reasonings. The first preachers of our faith must in this case be our patterns. They knew that "Christ crucified was to the Jews a stumblingblock," 1 Cor. i. 23; but did they therefore dissemble the scandal of the cross for that very reason? No!

Anno DOMINI 58.

‖ by whom the world is crucified unto me, and I unto the world.

‖ Or, whereby.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Anno DOMINI 58.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

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they boasted of it; they insisted upon it in all their applications to the unbelieving Jews, recorded in the Acts; particularly St. Peter omits no occasion of mentioning to them Him "whom they slew and hanged on a tree," Acts x. 39; as an high reproach to His murderers indeed, but none at all to His disciples and followers. Very fitly therefore has the Church of England appointed, that, after we have been "received into the congregation of Christ's flock" by baptism, we should be "signed with the sign of the cross, in token," as she speaks, "that we should not hereafter be ashamed to confess the faith of Christ crucified, but should manfully fight under His banner against sin, the world, and the devil, and continue Christ's faithful soldiers and servants to our lives' end." A ceremony, which, whatever fault may have been found with it, is certainly very ancient, very innocent, and very significant too; as it fitly admonishes us, throughout the whole course of our Christian warfare, to look upon the cross of Christ as the proper badge of our profession; which we ought not to be ashamed or afraid to own, whenever He, in whose service we are listed, shall call upon us to take it up, and follow Him. *Bp. Atterbury.*

—— *by whom the world is crucified unto me,*] So that it prevails not against me, to carry me away from my holy courses; "and I am crucified unto the world," so that I affect not the glory and vanity thereof. *Bp. Hall.*

"Faith" indeed "saveth us," Eph. ii. 8; but that alone which "worketh by love," Gal. v. 6, to God, to our fellow creatures, and to every thing good; which cannot consist with a ruling love to the ways of an evil world. Therefore St. John saith, "If any man love the world," that is preferably, "the love of the Father is not in him," 1 John ii. 15: and St. Paul only expresses the same meaning a little more strongly, when he reminds us by his own example that we must be crucified, dead to the world, and it to us, Gal. vi. 14. We must sacrifice all inordinate fondness for it to Him, who sacrificed Himself on the cross for our salvation, and mortally hate whatever is wrong in it, at the risk of being mortally hated by it. Still the comforts of life, which God hath provided for us, are to be enjoyed with duly proportioned gladness and thankfulness: the subordinations of life are to be maintained, the common business of it followed, the proprieties and civilities of it preserved, and perverse noncompliances diligently avoided. But when all this is done, much will remain to be renounced and crucified. For, as St. John hath admonished us, "we are of God, and the whole world," even what calls itself the Christian world, "lieth in wickedness," 1 John v. 19, powerfully encouraging every bad thing, to which our appetites and passions prompt us, and many to which they do not. *Abp. Secker.*

15. *For in Christ Jesus* &c.] Under the Gospel covenant it is of no consequence whether a man be circumcised or not; but all depends upon the renewal of the heart and life. *Dean Stanhope.*

The only sure evidence of the goodness of our condition is the sincerity of an obedience, flowing from motives truly Christian. And accordingly what the Apostle calls here in the text "a new creature," he calls in a parallel place of the preceding chapter, "faith working by love;" and in another, "keeping the commandments of God." So that when he saith, the new creature will avail, and nothing else, he saith it on supposition of its being so completed as to answer its end; which end unless we are careful to attain, by exerting the principles of the spiritual life conferred on us in baptism, and growing up in all Christian graces; however great a blessing in itself our sacramental regeneration is, it will be none to us; but we had better not have been born, better not have been new born, if it only entitles us to privileges that we finally forfeit; and become, to use St. Jude's expression, "twice dead." Our Saviour hath told us, that the tree is known by its fruit, Matt. xii. 33. And "the fruits of the Spirit" are the virtues of a holy life. If we experience these, we have a mark of our acceptance with God, which cannot deceive; all other marks, all other feelings, be they ever so lively, ever so pleasing, may. *Abp. Secker.*

16. *And as many as walk according to this rule,*] That is, to the rule that I have in this my Epistle commended unto you, seeking justification only by Christ, without the works of the law, peace be unto them, and mercy; and not to them only, but to the whole church of God, every where. *Bp. Hall.*

Assuredly so extraordinary a method for our justification as the passion of our Saviour would never have been taken without extraordinary need of it. That we should fully discern the need is no way necessary: it suffices that God did. Our concern is no more than to accept salvation, His own gift on His own terms; renouncing all merit in ourselves, laying hold, by a lively faith, on the merits of our Redeemer's obedience, thanking our heavenly Father from the bottom of our souls for sending His blessed Son into the world, and esteeming most highly the Christian creed, the Christian worship, the Christian sacraments. "God forbid," then, "that we should glory" in any thing, "save in the cross of our Lord Jesus Christ;" or ever be ashamed of that, for all the scorn and ridicule of a thoughtless and profane world. But God forbid also, that while we profess to believe on Him, we should crucify Him to ourselves afresh, and "put Him" and His religion "to shame," Heb. vi. 6, by transgressing and neglecting any obligation of piety towards our Maker, our Saviour, our Sanctifier; of justice or goodness towards our fellow-creatures; of humility, sobriety, temperance, chastity, in the government of ourselves. For in vain do we call Him Lord, unless we do the things, Luke vi. 46, which He commands us; in vain do we trust in His sacrifice, unless we "present our" souls and "bodies a living sacrifice, holy, acceptable unto God," Rom. xii. 1; in vain do we imagine our peace is made through Him in heaven, unless on earth we "follow peace with all men, and" that universal "holiness" of life, "without which no man shall see the Lord." *Abp. Secker.*

17. —*for I bear in my body the marks of the Lord Jesus.*] The Apostle calls the scars he received from stripes, chains, &c, in the service of Christ, "the marks of the Lord Jesus," by a beautiful allusion to the brands, with which servants and soldiers were sometimes marked, to shew to whom they belonged. *Parkhurst.*

The following Chapters from the Epistle to the Galatians are appointed as Epistles on Sundays.

Chap. III.	ver. 16—22,	13th Sunday after Trinity,	Epistle.
—— IV.	— 1— 7,	Sunday after Christmas,	Ditto.
—— IV.	— 21—31,	4th Sunday in Lent,	Ditto.
—— V.	— 16—24,	14th Sunday after Trinity,	Ditto.
—— VI.	— 11—18,	15th Sunday after Trinity,	Ditto.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

INTRODUCTION.

SOME learned divines have thought that this Epistle was not addressed to the Ephesians, but to the Laodiceans, conceiving it to be the Epistle mentioned in the fourth chapter of the Colossians, "and that ye likewise read the Epistle from Laodicea." The principal ground of their objection to the commonly received opinion of its being written to the Ephesians is, that there are no allusions in it to St. Paul's having ever resided among the persons to whom it is addressed; whereas it is certain that St. Paul had been twice at Ephesus, when he wrote this Epistle, and one of those times he had resided there more than two years; but this negative argument is contradicted by the most positive testimony, and by almost the unanimous voice of antiquity. Ignatius, who was contemporary with the Apostles, expressly says, that St. Paul wrote an Epistle to the Ephesians, and his description of it corresponds with this Epistle. Ireneus, and Clement of Alexandria, both Fathers of the second century, quote this Epistle as written to the Ephesians. Tertullian, who lived nearly at the same time, censures Marcion for asserting that this Epistle was written to the Laodiceans, and says that it was really written to the Ephesians. Origen, Dionysius of Alexandria, Cyprian, Eusebius, and all the later Fathers, who quote this Epistle, treat it as written to the Ephesians; and almost all the ancient manuscripts and versions attest the same thing by supporting the reading of our Bibles, "Paul, an Apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus." Upon these authorities we are fully justified in considering this Epistle as written to the Ephesians.

Ephesus, a city of Ionia, and the capital of the proconsular Asia, was famous for its temple of Diana, which was esteemed one of the seven wonders of the world; and its inhabitants were noted for their superstition and skill in magick. St. Paul preached the Gospel for a short time at Ephesus, in the year 53; and in the following year he returned thither, and remained there more than two years. During this long residence he made many converts to Christianity, who seem to have been distinguished by their piety and their zeal.

This Epistle contains no blame or complaint whatever; and its sole object appears to have been, to confirm the Ephesian Christians in the true faith and practice of the Gospel. It was written while St. Paul was a prisoner the first time at Rome; and the Apostle does not express in it any hope of a speedy release, which he does in his other Epistles sent from thence: it is conjectured that it was written during the early part of his confinement, and probably in the year 61. It might perhaps be occasioned by intelligence which the Apostle had received concerning the Ephesians, from persons who had lately come out of Asia, chap. i. 15. It was sent to Ephesus by Tychicus. It is written with great animation, and has been always much admired both for the importance of its matter and the elegance of its composition.

This Epistle consists of six chapters, the three first of which are usually considered as doctrinal, and the other three as practical. St. Paul, after saluting the saints at Ephesus, expresses his gratitude to God for the blessings of the Gospel dispensation, and assures the Ephesians, that since he heard of their faith in Christ Jesus, and of their love to all Christians, he had not ceased to return thanks for them, and to pray that their minds might be still farther enlightened, chap. i.; he points out the excellence of the Gospel dispensation, and shews that redemption through Christ is to be ascribed solely to the grace of God, chap. ii.; he declares the mystery, or hidden purpose of God, to be, that the Gentiles as well as the Jews should be partakers of the blessings of the Gospel, and that through the goodness of God he was appointed to be the Apostle of the Gentiles; he desires the Ephesians not to be dejected on account of his sufferings, and closes this part of the Epistle with an affectionate prayer and a sublime doxology, chap. iii. In the three last chapters, St. Paul gives the Ephesians many practical exhortations; and in particular, he recommends union, purity of manners, veracity, and meekness, chap. iv.; he enjoins charity, and forbids every species of licentiousness; he enforces the duties of wives, of husbands, chap. v.; of children, of servants; he recommends watchfulness and firmness in the Christian warfare, and concludes the Epistle with a general benediction, chap. vi. *Bp. Tomline.*

Anno DOMINI 64.

CHAP. I.

1 *After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.*

Anno DOMINI 64.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at

Chap. I. The Apostle salutes the Ephesians with the title of faithful Christians for their steady adherence to the Christian faith, without any regard to the necessity of the ceremonial law: blesseth God for calling the Gentile world into the Christian covenant, and bringing them and the Jews together into one church under Christ the Messiah: declares this to have been the original and gracious design of God in the Gospel dispensation; and that the gifts and endowments of the Holy Spirit conferred on the Ephesian church are to them a pledge and confirmation of this truth: and expresses his satisfaction in their adherence to it, and his prayers for their constancy and improvement in the knowledge of this most wise and comprehensive religion of the Gospel. *Pyle.*

Anno DOMINI 64.

Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly

‖ Or, things.

‖ *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Anno DOMINI 64.

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good

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Ver. 1. — *and to the faithful*] Either, 'the believers,' as the word is elsewhere translated; or the words may particularly relate to such Christians, as kept the doctrine of Christ pure from the corrupt mixture of those Judaizers, who went about "corrupting" and "handling the word of God deceitfully." *Dr. Whitby.*

2. *Grace be to you, and peace,* &c.] This salutation is the same in all St. Paul's Epistles, except that in the Epistle to the Hebrews, and in those to Timothy and Titus, he adds "mercy." *Bp. Fell.*

3. — *the God and Father of our Lord Jesus Christ,*] He is the former, in relation to Christ's human nature: and He is the latter, both by eternal generation, and by virtue of the personal union of the two natures in Christ. *Burkitt.*

—— *with all spiritual blessings in heavenly places*] That is, all spiritual blessings, which may fit us for those heavenly places, provided for us in and by Christ. *Bp. Hall.*

Or, 'in heavenly things,' as the phrase should be rendered, as in the margin, rather than "places;" for they are things which have a manifest relation to heaven, and a tendency to fit us for it. *Locke, Dr. Whitby.*

4. *According as he hath chosen us* &c.] It was the opinion of the Jews, that God had elected them from the beginning of the world, and sent the Messiah that none of them should perish. St. Paul therefore, to take from them all cause of boasting against the Gentiles on that account, declares that the Gentiles were thus elected in Christ Jesus, even before the foundations of the world; that is, that He designed then to choose them for His church and people, namely, an holy people to the Lord. *Dr. Whitby.* St. Paul, being the Apostle of the Gentiles, uses the terms, "blessed us," "chosen us;" thus in his usual way making himself as one of the Gentile converts, the more to confirm and encourage them to rely upon the Gospel without the ceremonial law. *Dr. Wells, Pyle.*

The verb, here rendered "hath chosen," signifies to choose out to special privileges; as God chose the ancient Israelites, as a nation, to be His peculiar people, Acts xiii. 17; or as He chose Christians, as Christians, to peculiar blessings before the foundation of the world, to the end, or with a design, "that they might be holy and without blame, &c." *Parkhurst.*

5. *Having predestinated*] Or 'fore-appointed us.' *Dr. Whitby.* The word signifies God's predetermination to bestow on the Gentiles the blessings mentioned in this verse. *Dr. Macknight.*

The election and predestination spoken of in this passage relate to God's eternal purpose to make known to the Ephesians the mystery of His will in the blessings of the Gospel; and the Apostle calls them "saints" and "faithful," because of the firmness and constancy with which they hitherto held fast the profession of their faith: but still, instead of representing their salvation as certain, he earnestly exhorts them to "walk worthy of the vocation wherewith they were called;" guards them against those deceits which bring down "the wrath of God upon the children of disobedience;" and commands them to "put on the whole armour of God, that they may be able to stand against the wiles of the devil." It was therefore possible for those who were "saints," "faithful," "chosen," and "predestinated," to walk unworthy, to incur the wrath of God by disobedience, and to yield to sinful temptations, and consequently to fail of salvation. *Bp. Tomline.*

—— *unto the adoption of children*] This in the Scripture phrase imports adoption to a blessed resurrection, and to a state of happy immortality both of soul and body. See Luke xx. 36; Rom. viii. 16—19, 23. *Dr. Whitby.*

—— *according to the good pleasure of his will,*] As if he had said, As it was by the free bounty and favour of God that the Jewish nation should be for a long time His peculiar church and people, so it is the same Divine will now to bring all the Gentile world along with them into this gracious privilege under Christ Jesus. *Pyle.*

6. *To the praise of the glory of his grace,*] He created all for the glory of His power, He governeth them for the glory of His wisdom, He punisheth the obstinate for the glory of His justice, and He saveth others for the glory of His mercy and grace. So that the end of His electing and adopting us through Christ is, that angels and men might more glorify His grace and bounty in accepting us through Christ the Son from eternity: not through or for the sake of others, who were at the best but faithful servants, and themselves also accepted through Him. *Bp. Fell.*

—— *in the beloved.*] That is, in Jesus Christ His beloved Son. *Dr. Wells.*

7. — *through his blood,*] The Apostle here assures us, that believers obtain the blessings specified in this verse, through the shedding of Christ's blood; and his intention in mentioning this was to convince the Ephesians, that the Judaizing teachers could promise them no advantage through the observation of the law, which they could not more effectually obtain by obeying the Gospel. *Dr. Macknight.*

—— *according to the riches of his grace;* &c.] As Christians, we have received a clear discovery of our duty, and of a future state, a promise of Divine assistance in time of need, through the whole course of our lives; of forgiveness upon our amendment, and of eternal happiness upon our perseverance, not in faultless obedience, but in sincere endeavours to improve in knowledge and virtue, and to perform the reasonable service which is required from us. The advantages of Christianity are here stated in few words, but they are such as no heart can duly conceive, no tongue can fully utter. The writers of the New Testament seem to labour for expressions, and to have found themselves unable to convey to us in proper language the sentiments of a heart overflowing with joy and gratitude, when they speak of the love of God manifested in Jesus Christ. Whosoever rightly understands, and duly considers this Divine love, will in some degree be affected like them, will be sensible that he can be no good Christian who returns not frequent thanks to God that he is a Christian, and will wish that he were like one of those active creatures mentioned in the Revelation, who rest not day and night, and are occupied in giving "blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." *Dr. Jortin.*

8. *Wherein he hath abounded toward us in all wisdom and prudence;*] Wherein His infinitely wise disposal hath eminently appeared in this, of all others the most probable and powerful means, of bringing home sinners to new life and bliss. *Dr. Hammond.*

9. — *the mystery of his will,*] The whole doctrine of the Gospel, taken together, is called "the wisdom of God in a mys-

Anno DOMINI 64. pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in † heaven, and which are on earth; *even* in him:

† Gr. *the heavens.*

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first ‖ trusted in Christ.

‖ Or, *hoped.*

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Anno DOMINI 64.

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation ‖ in the knowledge of him:

‖ Or, *for the acknowledgment.*

18 The eyes of your understanding being enlightened; that ye may know what is

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tery," 1 Cor. ii. 7. The same appellation is given to particular discoveries made in the Gospel; as in Rom. xi. 25; xvi. 25; 1 Cor. xv. 51; 2 Thess. ii. 7; and in other places. *Dr. Macknight.* It is sometimes applied by St. Paul, as here, in a peculiar sense to the calling of the Gentiles. *Parkhurst.* So called, as having long been kept a secret, of which neither Jews nor Gentiles had any conception, till it was revealed by the Holy Spirit to the Apostles. *Dr. Doddridge.*

10. *That in the dispensation of the fulness of times*] In this last and great dispensation of the Gospel. *Pyle.*

—— *both which are in heaven, and which are on earth;*] "Heaven and earth" are sometimes a Jewish phrase to express the whole world. But they seem in these Epistles to the Ephesians and Colossians, with relation to Christ's government, to include the angels and heavenly spirits along with mankind: the phrase of "visible and invisible," in Col. i. 16, being hardly capable of any other sense; as likewise that of "thrones, dominions, principalities, and powers." See also and compare chap. iii. 15; Col. i. 20; Phil. ii. 9. *Pyle.* Both angels and men were at first in harmonious subjection to the Son of God, the great Creator of both; but man having broken himself off from the society, the Son of man by His humiliation and sufferings recovers all who believe in Him, and in His human nature presides over the kingdom, to which in the world of glory they and His angels belong. *Dr. Doddridge.*

It plainly appears, that men are by no means the only beings interested in our blessed Lord. The Scripture teaches that, as "by Him, and for Him, were created all things that are in heaven, and that are in earth, visible and invisible, and by Him all things consist; so by Him also was God pleased, having made peace through the blood of His cross, to reconcile all things to Himself; whether they be things in earth, or things in heaven," Col. i. 16—20: "that in the dispensation of the fulness of times, He might gather together in one all things in Christ; both which are in heaven, and which are on earth, even in Him," chap. i. 10. Such hints as these, of a scheme of Providence amazingly extensive, were not given either to gratify or excite our curiosity; but to admonish us, that in the religious administration of the universe, there are particulars not designed to be comprehended by us at present, but by some other part of the creation; things done "to the intent," (as the Apostle more explicitly informs us,) "that now unto principalities and powers in heavenly places might be made known by the church, the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Well then may it become us to be modest in judging of a plan so much too great for us; and to reverence, without expecting to search out fully, that "mystery of God, and of the Father, and of Christ," wherein, we are expressly told, "are hid all the treasures of wisdom and knowledge," Col. ii. 2, 3. *Abp. Secker.*

12. — *we — who first trusted in Christ.*] The 11th and 12th verses are to be applied to the Jews, who were first called by Christ and His Apostles, and first trusted in Christ for salvation, before the conversion of the Gentiles: and the 13th and 14th verses relate generally to the Gentiles, and recount the favours and privileges, to the participation of which they, in common with the Jews, were admitted on their believing in Christ. *Burkitt.*

13. — *ye were sealed with that holy Spirit of promise,*] This is an Hebraism for the promised Spirit. *Dr. Macknight.*

14. *Which is the earnest of our inheritance*] An earnest or pledge is part of the price, which is paid beforehand to confirm a bargain. It is here spoken figuratively of the Holy Spirit, which God hath given to the Apostles and believers in this present life, to assure them of their future and eternal inheritance. See also 2 Cor. i. 22. *Parkhurst.* At this passage St. Jerome exclaims, 'If the earnest is so great, how great must the possession be!' *Dr. Macknight.*

—— *until the redemption of the purchased possession,*] That is, of the people acquired or purchased to Himself as His peculiar property; "the church which He hath purchased with His own blood," Acts xx. 28. *Parkhurst.*

15. — *of your faith in the Lord Jesus, and love unto all the saints,*] That is, that the faith and love, wrought in you, continue steadfast and abound. For a dangerous and almost epidemical apostasy from the purity of the Christian faith having happened amongst the Jewish churches in Asia, the Apostle had great reason, after eight years' absence, to give thanks to God for the steadfastness in the faith which he had heard of in the rest. See 1 Thess. iii. 6. *Dr. Whitby.*

17. — *the spirit of wisdom and revelation*] The revelation of the Spirit, as St. Paul elsewhere asserts, being necessary, "that we may know the things that are freely given to us of God," they being not naturally to be perceived, 1 Cor. ii. 12. *Dr. Whitby.* "Revelation" is used here by St. Paul for such truths as could not have been found out by human reason, but had their first discovery from revelation, though men afterwards come to the knowledge of those truths by reading them in the sacred Scriptures, where they are set down for their information. *Locke.* The Apostle did not pray that God would give to all the Ephesians the knowledge of the doctrines of the Gospel, by an immediate revelation made to themselves; but that He would enable them to understand the revelation of those doctrines, which was made to the Apostles, and which they preached to the world. *Dr. Macknight.*

The Holy Spirit is here called "the Spirit of wisdom and revelation," because He is the author of all that knowledge in the mysteries of religion, to which we can attain, and it is His proper work and office to reveal to us the will of God for our salvation. *Burkitt.*

18. — *what is the hope of his calling,*] What is the benefit of His calling us to Christianity. *Dr. Hammond.* What high and glorious hopes He hath called us to. "Hope" is here taken for the object of hope. *Burkitt.*

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the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working † of his mighty power,

† Gr. *of the might of his power.*

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

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23 Which is his body, the fulness of him that filleth all in all.

CHAP. II.

1 By comparing what we were by 3 nature, with what we are 5 by grace: 10 he declareth, that we are made for good works; and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.

AND you *hath he quickened*, who were dead in trespasses and sins;

—— *and what the riches of the glory of his inheritance in the saints,*] That is, how great and glorious is the inheritance which He hath designed for Christians. *Drs. Whitby* and *Wells.*

19. *And what is the exceeding greatness of his power* &c.] That is, how excellent is the power, which God would shew in raising us up from the dead, as He had done Christ, to the enjoyment of our future inheritance. *Dr. Whitby.* That the Apostle hath here in view the resurrection of believers from the dead, is evident from ver. 20. The resurrection of the whole human kind from the dead, is an amazing instance of the infinite power of God; but having been exemplified in the resurrection of Christ, it cannot be doubted. *Dr. Macknight.*

20. — *and set him at his own right hand in the heavenly places,*] And exalted Him in His human nature to the participation of His infinite glory and majesty in the highest heavens. *Bp. Hall.* This is a declaration by inspiration of the fact recorded, Mark xvi. 19. In both passages there is an allusion to Ps. cx. 1. And since Christ sat at the right hand of God after His resurrection and ascension, it implies that He was thus exalted in the human nature, and that in the human nature He exercises all the power belonging to His high dignity, agreeably to the description given of it in the next verse. *Dr. Macknight.*

He which came down from heaven, and descended into the lowest parts of the earth, is ascended far above all heavens; that, sitting at the right hand of God, He might from thence fill all things with the gracious and happy fruits of His saving presence. Ascension into heaven is a plain local translation of Christ, according to His manhood, from the lower to the higher parts of the world. Session at the right hand of God, is the actual exercise of that regency and dominion wherein the manhood of Christ is joined and matched with the deity of the Son of God. Not that His manhood was before without the possession of the same power, but because the full use thereof was suspended till that humility, which had been before as a vail to hide and conceal His majesty, were laid aside. After His rising again from the dead, then did God set Him at His right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not in this world only, but also in that which is to come; and hath put all things under His feet, and hath appointed Him over all the Head to the church, which is his body, the fulness of Him that filleth all in all. The sceptre of which spiritual government over us in this present world, is at length to be yielded up into the hands of the Father which gave it; that is to say, the use and exercise thereof shall cease, there being no longer on earth any militant church to govern. *Hooker.*

21. *Far above all principality,* &c.] Far, infinitely far above all those rulers and potentates, that have but fading power, by whom He was here put to death; yea, above the highest degree of angelical powers, *Dr. Hammond.* Above all power that is or ever shall be. *Dr. Whitby.*

22. *And hath put all things under his feet,*] This is said in allusion to Ps. cx. 1, "until I make Thine enemies Thy footstool." Compare 1 Cor. xv. 25, 27. *Dr. Macknight.*

—— *head over all things to the church,*] That is, to the benefit of the church. *Dr. Whitby.*

23. *Which is his body,*] The church is the body of Jesus Christ in the following manner: 1st, He formed it by Himself, and by the ministry of His Apostles; He drew it not out of the dust of the earth, but which was as difficult, out of a state of darkness, errour, and corruption. 2dly, He quickened it by His power, and by the gifts of the Holy Spirit. 3dly, He purchased it with His own blood, having yielded Himself up to death for its sake. Lastly, He hath collected, and united, and tied together all its members by the same laws, the same faith, the same sacraments, the same hopes of a resurrection to life eternal, and above all, by mutual charity, which St. Paul calls the bond of perfection. *Dr. Jortin.*

—— *the fulness of him that filleth all in all.*] For He ascended up on high, that He might fill the members of His church with all gifts necessary for the edification of His saints, till they should "come to the measure of the stature of the fulness of Christ," chap. iv. 10—13. In Him all fulness dwells, and we are filled full in Him, who is the head of principalities and powers, Col. ii. 9, 10. *Dr. Whitby.*

The things here asserted by the Apostle, if duly considered, will be found to have as great influence upon our minds and actions, as any articles of our faith whatsoever. For is Christ our Saviour exalted at the right hand of God? Are all things put under His feet? What a glorious, what a mighty Saviour then have we in heaven! How well may we believe and trust on Him for all things necessary to our salvation!—Is Christ given to be Head over all things to the church? How then can the gates of hell ever prevail against it, or against any sound member of it? What can we want, what need we fear, who have Him, that hath all things under Him, always ready to supply and help us? What can He not do for us, that He will? And what will He not do for us, that He can?—Is the church the body of Christ, "the fulness of Him that filleth all in all?" What love and care then must Christ needs have for His church, nourishing and cherishing it even as His own flesh! And what love should all the members of the church have for Him, as well as for one another! What care to serve, honour, and obey Him! How soberly, how righteously, how godly should they live, who are so nearly related to Him, that is head over all things in the world! And who would not be in the number of them? *Bp. Beveridge.*

Chap. II. In this chapter the Apostle shews, 1st, That when all men, both Jews and Gentiles, were dead in their sins, God saved them by Jesus Christ; and he observes particularly, that they were indebted for this great benefit to the sole mercy of God, who had delivered them from a state of condemnation and corruption, and had given them a capacity of doing good works. 2dly, He puts the Ephesians in mind that they were formerly heathens, and excluded from the covenant of God; and speaks of the favour God had shewn them, in removing the distinction which was between them and the Jews, and in uniting them so as to be but one people, and from thenceforward to compose all of them together but one family and one temple, holy to the Lord. *Osterwald.*

Ver. 1. *And you hath he quickened,*] The words "hath He quickened" are not in the original, but are supplied from the 5th verse; "you who were dead," in the first verse, so directly an-

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2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling † the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

† Gr. *the wills.*

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Anno DOMINI 64.

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

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swering to "us who were dead," in the fifth, as to make it very plain that both must refer to the phrase, "He hath quickened together with Christ." *Dr. Doddridge.*

—— *who were dead in trespasses and sins;*] So as never to have come to a sense of your miserable state without the quickening grace of the Gospel, "has He quickened," or enabled to live a godly life. *Dr. Wells.*

2. — *according to the course of this world,*] In the habitual practice of enormities that were common in the heathen world. *Pyle.*

—— *according to the prince of the power of the air,* &c.] It was the opinion both of Jews and heathens, that the air was full of spirits, called demons; and that there was a prince over them, called the governour of the world, that is, of the darkness of it; see chap. vi. 12. This evil spirit is here said inwardly "to work in the children of disobedience;" and elsewhere, to "take them captive at his will," 2 Tim. ii. 26; and their conversion is styled a recovery of them "from the power of Satan," Acts xxvi. 18. *Dr. Whitby.*

—— *in the children of disobedience:*] The heathen world. *Dr. Whitby.* Justly so called, because their life was a course of disobedience to God. *Dr. Macknight.*

3. — *we all*] Who are Gentile converts. *Drs. Whitby* and *Wells.* See the note on chap. i. 4. *Pyle.*

—— *fulfilling the desires of the flesh and of the mind;*] Fulfilling the sinful desires of our corrupt nature, both in carnal, and in mental or spiritual sins; both in bodily uncleannesses, and in the errours and exorbitances of the mind. *Bp. Hall.* Yielding ourselves to those sensual sins and idol-worships, which our lusts and our fancies were pleased with. *Dr. Hammond.*

—— *and were by nature the children of wrath,*] That is, in that natural state we derived from Adam. *Dr. Wells.* We are children of wrath, saith St. Jerome, either because the mind of man is prone to iniquity from his youth; or because, when we come to ripeness of years, and attain to the knowledge of God, we offend all in thought, word, and deed. *Dr. Whitby.*

"Children of wrath" means liable to, or worthy of, wrath. It is a Hebrew phrase. *Parkhurst.*

5. — *hath quickened us together with Christ,*] Not only by giving us a new birth, or renovation of life, but an assurance also of eternal life: for "because I live," saith Christ, "ye shall live also," John xiv. 19. "We shall be saved by His life," Rom. v. 10. *Dr. Whitby.*

—— (*by grace ye are saved;*)] That is, are brought into a state of salvation. *Dr. Whitby.* See the note on 1 Cor. xv. 2; also on ver. 8, below.

6. *And hath raised us up together,* &c.] And as He hath quickened us out of this spiritual death, so in Christ our head He hath also, in assured hope, raised us up from the dead, and set us with Him in heaven: for He, who is our Head, sitting there, we are at present not unfitly said to sit there also, and shall infallibly come thither in due time. *Dr. Hammond.*

7. *That in the ages to come he might shew*] What was not so well understood in the ages before the Gospel. *Dr. Wells.*

—— *his kindness toward us*] That is, towards the Gentiles also, in calling them home to Him through Jesus Christ. *Bp. Hall.*

8. *For by grace are ye saved* &c.] For ye are delivered out of that heathen state by the mere undeserved mercy of God, who might justly have left you in it, without ever calling you, who had so sinned against it, out of it: and the preaching of the Gospel, which hath been the means of rescuing you thus, is a mere free, undeserved gift of God, the matter of the Gospel being no way to be known but by Divine revelation, and God having sent Christ, and Christ His Apostles, to make that known to you, without which you had never heard, as without hearing you could never have believed, such supernatural truths: and all this was an act of God's free will and merciful pleasure. *Dr. Hammond.*

Our translation of this passage is a little ambiguous; and many people have unhappily concluded from it, that faith is the gift of God; a gift, I mean, in some peculiar sense; such a gift as is not vouchsafed to mankind in general, like the gift of reason or any other common blessing; but is appropriated only to the select few, who are thereby enabled to lay hold on Christ, while all the rest of their brethren are necessarily lost for want of it. Now this is a very great mistake; for the Scriptures contain no such assertion: and the words of the text in particular say nothing about any kind of faith, as a gift of God, but refer wholly to another matter. The assertion of the Apostle is plainly this, That salvation by grace is the gift of God; that it is not of ourselves, or to be derived from any works of ours, lest any man should boast. This is the substance of the doctrine; and the original Greek can signify nothing else. But as to faith, that is mentioned only as the means, or an instrument of obtaining the salvation here declared. *Dean Tucker.*

The Apostle here intended to declare, that salvation by grace through faith is not derived from man, but is the free gift of God through faith in Christ; as he says in another place, "the gift of God is eternal life," Rom. vi. 23. By this expression, "ye are saved," St. Paul did not mean to tell the Ephesian converts, that their salvation had actually taken place, or that it was certain; but that they were enabled to obtain salvation. Salvation itself will not actually take place till the sentence is pronounced at the day of judgment; and it can scarcely be supposed that every Christian then at Ephesus will be finally saved. But every person who embraces the Gospel is certain of inheriting eternal happiness, provided he complies with the conditions upon which it is promised. We meet with similar expressions in other parts of the New Testament. "According to His mercy He saved us by the washing of regeneration," Tit. iii. 5. No one will contend that every baptized person is actually saved, or certain of salvation, although every baptized person, "if he continue in the faith grounded and settled, and be not moved away from the hope of the Gospel," Col. i. 23, will undoubtedly be saved. The same observations will apply to the passages, "Baptism doth now save us," 1 Pet. iii. 21; "we are saved by hope," Rom. viii. 24; "unto us which are saved it is the power of God," 1 Cor. i. 18; "who hath saved us, and called us with an holy calling," 2 Tim. i. 9. The persons here spoken of were not actually and completely saved, but, being "reconciled to God by the death of His son," Rom. v. 10, they had now the means of salvation, of which they could not fail but through their own neglect. The Gospel is called in Scripture, "the way which leadeth unto life," Matt. vii. 14; "a new and living way," Heb.

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9 Not of works, lest any man should boast.
10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ‖ ordained that we should walk in them.

‖ Or, *prepared.*

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

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14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;*
15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;
16 And that he might reconcile both unto God in one body by the cross, having slain the enmity ‖ thereby:

‖ Or, *in himself.*

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x. 20; and "the way of salvation," Acts xvi. 17; and for this inestimable benefit we are solely indebted to the grace of God, it is "not of ourselves;" it is not to be ascribed to any work or merit of our own; it is the gift of God gratuitously offered to His fallen and sinful creatures. In this passage St. Paul says, "by grace ye are saved," and in the Epistle to the Philippians he commands the converts to "work out their own salvation." In this, says Dr. Jortin, there is no inconsistency. Men are saved by grace, because, without God's favourable assistance and acceptance of their imperfect endeavours, they could not of themselves acquire eternal life; and at the same time it is no less true, that they work out their own salvation, because, unless they exert their own powers, the grace of God alone will in no wise force them to be saved. Thus God's working in or with us, and our working together with God, are easily reconciled. *Bp. Tomline.*

9. *Not of works,*] Not from any merits of yours to move God to it. *Dr. Hammond.* This salvation is not of works, lest any man should find cause of boasting in himself, that he hath earned it at God's hand, and therefore is not beholden to His mercy. *Bp. Hall.*

—— *lest any man should boast.*] So that none can boast. *Pyle, Dr. Macknight.*

10. *For we are his workmanship,* &c.] For all that we are and have is His: we are His workmanship, created not only in Adam to a natural life, but in Christ to a spiritual life of new obedience, that we should do all manner of good works, which God hath, in His eternal counsel, prepared and fore-ordained for us to walk in. *Bp. Hall.*

The Apostle means, that it was the design of God by the Gospel to prepare and enable men to live that life of purity and virtue, which will qualify them for life eternal. *Pyle.*

As none can do good works, but they who are created in Christ Jesus; so, to manifest ourselves to be created in Him, it is absolutely necessary that we do all the good works we can in our several vocations and callings; and that they who do so are the most happy persons upon earth; whatsoever their calling and condition may be, and whatsoever other persons may say or think of them. For they do the will of God upon earth as it is done in heaven: they shine as lights in the world; they have the honour to honour God and to be honoured by Him, 1 Sam. ii. 30. They have the pleasure of pleasing Him that governs the whole world; who therefore takes them into His own particular care and protection; makes their enemies to be at peace with them, Prov. xvi. 7; supplies them with all things both for life and godliness; directs and prospers them in all their undertakings; makes all things work together for their good while they live, and then saith to every one of them, Well done, good and faithful servant; enter thou into the joy of the Lord. *Bp. Beveridge.*

11. — *who are called Uncircumcision* &c.] Whom the Jewish people, that boasted themselves in their divine laws and privileges, were wont in derision to call uncircumcised, unclean, and sinful. *Pyle.*

12. — *without Christ,*] While ye were yet unconverted, ye were without any title to the benefits of Christ. *Dr. Wells.*

—— *aliens from the commonwealth of Israel,*] To whom the Messiah primarily belonged. *Dr. Whitby.* Ye were no portion of the people of God. *Dr. Wells.*

—— *the covenants of promise,*] Though the covenant in substance was one and the same, the Apostle here speaks of it in the plural number, as he does also Rom. ix. 4, as it was given out at several times, with various explications and enlargements, not only to Abraham, Isaac, and Jacob, but afterwards to the whole church of Israel. And as the promises which it contained centered in the great promise of the Messiah, and of salvation by Him, he therefore speaks of them in the singular number, but as one promise, which is agreeable to the Scripture style in other places. *Dr. Doddridge.*

—— *having no hope,*] No firm and lively hope of spiritual and future blessings. *Dr. Whitby.* The heathens had among them the doctrine of a future state, and it was popularly taught and generally believed by the common people. But they reasoned very weakly upon the subject; they had no well grounded hope of future happiness; and they were very little impressed with it, so that they had no Deity, to whom they prayed for eternal life, as the Fathers often remonstrate. And by far the greater part of their most learned philosophers, either expressly denied in private lectures to their pupils the doctrine of future rewards and punishments, or taught principles quite inconsistent with it. *Dr. Doddridge.*

—— *and without God in the world:*] That is, without the knowledge of the true God; without worshipping Him as God; without any affiance or trust in Him; without performing any obedience to Him. *Burkitt.*

13. — *ye who sometimes were far off are made nigh*] In allusion to Is. lvii. 19. *Dr. Macknight.* See the note there.

14. *For he is our peace,*] That is, the author of it: the effect being put for the cause. See 1 Thess. ii. 20. *Dr. Macknight.*

—— *who hath made both one,*] Both Jew and Gentile "one" as to the privileges of the Gospel, John x. 16; Gal. iv. 28. *Dr. Whitby.*

—— *and hath broken down the middle wall of partition*] The Apostle alludes to the wall in the temple, which parted the court of the Gentiles or uncircumcised proselytes, from that into which the Jews, and such proselytes as submitted to circumcision, were admitted. Christ is said to break this down, by making the Jews and Gentiles for the future, without any discrimination, one sheepfold under one Christ. *Drs. Wells* and *Hammond.*

15. — *in his flesh*] Or, body on the cross. *Dr. Wells.*

—— *the enmity,*] That is, the cause of this division and enmity, which was the ceremonial law, consisting of divers rites and ordinances. *Bp. Hall.*

—— *one new man,*] As being both to walk in newness of life, and by the new law of Christianity, and by Christ's new commandments of love. "In Himself," to whom, as their head, they are both united in one body. *Dr. Whitby.*

16. — *having slain the enmity thereby:*] As the "enmity," mentioned ver. 15, denotes the enmity between Jew and Gentile before the Gospel; so the "enmity" here denotes such as was

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17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the houshold of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;*

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

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CHAP. III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation; 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 (If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote ‖afore in few words;

‖ Or, *a little before.*

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between both, (that is, both Jew and Gentile,) and God; namely, the guilt of sin, which was the cause of it, and which Christ removed, by making a full, perfect, and sufficient satisfaction for the sins of the whole world upon the cross. *Dr. Wells.*

17. — *to you which were afar off, and to them that were nigh.*] Both to the Gentiles, and to the Jews. Though Christ did not in His own person preach peace to the Gentiles, He gave commission to His Apostles to preach to them, Matt. xxviii. 19; and they executed His commission. *Burkitt.*

18. *For through him* &c.] That is, through the merits of Christ's death both Jews and Gentiles have liberty to worship the Father by the same spiritual form of worship, and by the assistance of the one Spirit of God. *Dr. Macknight.*

The economy of God in the Gospel dispensation is shut up by the Apostle in these few words, "We have access unto the Father through Christ by the Spirit." To have a distinct conception of this, and of the different offices of the Son and of the Spirit, we must conceive the Spirit of God as always present with us; the Son, as always in the presence of the Father. The Spirit dwells with the faithful, to guide and to direct them, to second and encourage all their good desires, to help them in overcoming their infirmities; in a word, to labour together with them in the work of their salvation, to make their calling and election sure. The Son of God is at the right hand of the Majesty on high; there He is our advocate, He intercedes for us, He receives and offers up our prayers, He obtains for us the remission of our sins, in virtue of the one oblation which He once made of Himself upon the cross, the memorial of which is ever in the sight of God. This will teach us what it is to "have access by the Spirit, through Christ." For the Spirit abideth with us, He is at our right hand, and by His happy influence it is that we draw near to Christ, and by Him approach to the Father. The Son is our High Priest, clothed with majesty and power, and seated at the right hand of God, able to save all who will come to Him; through whose powerful and always prevailing mediation and intercession, the way is opened to pardon and reconciliation. The Spirit is our Comforter, given us to dwell and to abide with us, to be a principle of life within us to quicken our mortal bodies, that dying to sin, we may live unto God through holiness. To draw men to God is the work of the Spirit, who therefore resides and dwells with men: to reconcile God to man is the work of our High Priest, who lives in the glory of God, making continual intercession for us. *Bp. Sherlock.*

19. — *strangers*] All the nations of the world, except the Jews, were called strangers to the God of Israel, but the Jews were said to be near to Him. But now, saith the Apostle, there is no such difference: the believing Gentiles being equally with the believing Jews admitted to the privileges of the new Jerusalem, and equally related to God, as part of His family. *Burkitt, Dr. Whitby.*

—— *fellowcitizens with the saints,*] That is, members of the commonwealth of the people of God. *Dr. Wells.*

20. — *of the apostles and prophets,*] Upon the truth of all the prophecies of the Old, and the Apostolical doctrines of the New Testament. *Pyle.* Or, the Jewish Prophets may be called the foundation of the church of God, because they preached in an obscure manner most of the doctrines of the Gospel. *Dr. Macknight.*

—— *Jesus Christ himself being the chief corner stone;*] Who supports and cements the whole building, both of believing Jews and Gentiles, and unites both into one body by His Spirit. *Dr. Whitby.*

22. — *for an habitation of God through the Spirit.*] The meaning of this allegory seems in short to be this: According to what was foretold by the Prophets of the Old Testament, and preached now by the Apostles of the New, the believing Gentiles as well as Jews are equally members of Christ's kingdom; being united together without any distinction under Christ their head by the Spirit, into such a well-framed body, that God will delight in them as His people, and dwell amongst them as in a well-framed building set apart or dedicated to His service. *Dr. Wells.*

Chap. III. After St. Paul had taught in the foregoing chapter, that the Gentiles who had embraced Christianity composed but one people with the converted Jews, he tells the Ephesians that he was a prisoner at Rome for preaching this doctrine, the Jews having accused him, and delivered him to the Gentiles for no other reason. He observes, that the calling of the Gentiles had been formerly a hidden mystery, and unknown to mankind; but that God had foretold it by the Prophets, and revealed it to the Apostle by the Holy Ghost; and exhorts the Ephesians not to be disheartened at the afflictions which he endured, and which were so glorious and profitable for them. He next beseeches God to confirm them in His calling, to strengthen them in faith, charity, and all kind of spiritual gifts, and to give them the grace to know more and more the great and wonderful love of our Lord Jesus Christ. *Osterwald.*

Ver. 1. *For this cause*] Namely, because I assert that these privileges belong equally to the believing Gentiles, though they be not circumcised; this being the reason why the Jews so fiercely persecuted him, and forced him to appeal unto Cesar, Acts xxii. 22; xxv. 11, 12; xxvi. 17. *Dr. Whitby.*

—— *I Paul, the prisoner*] All the following verses of this chapter are one continued parenthesis to the first verse of the fourth chapter, where the Apostle resumes his exhortation again in the very same words. *Pyle, Dr. Wells.*

2. (*If ye have heard*] That is, 'forasmuch as,' or 'since ye have heard.' The English word "if," as well as the original particle in this place, is frequently used by way of a strong affirmation. *Dr. Wells.*

—— *of the dispensation of the grace of God*] Of my Apostleship, and charge to preach unto you the tidings of grace and salvation; which is committed unto me for your behoof. *Bp. Hall.*

3. — *the mystery;*] Of the calling of the Gentiles, Gal. i. 16; Acts ix. 15; xxi. 22. *Dr. Whitby.*

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4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

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11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

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4. — *when ye read,*] That is, if you read and consider. *Dr. Hammond.*

5. *Which in other ages was not made known*] It was indeed known long before that the Gentiles should be added to the church, but it was not known that they should be heirs of the same inheritance, and partakers of the promise of the Spirit. The Jews rather thought of their being slaves to them; and least of all did they imagine, that the middle wall of their ceremonies should be broken down, and the Gentiles be admitted to the full privileges of God's people without circumcision and obedience to the Mosaick law; which the Christian converts among the Jews heard of at first with great amazement, Acts x. 45; xi. 18. *Drs. Whitby* and *Doddridge.*

—— *prophets*] Those who in the first ages of the Christian church received the prophetical grace, and by it understood all mysteries, 1 Cor. xiii. 2. *Dr. Whitby.*

7. — *according to the gift of the grace of God*] Namely, the Apostolate. See the note on Rom. i. 5. *Dr. Whitby.*

8. — *who am less than the least of all saints,*] Because I formerly persecuted the church of Christ, 1 Cor. xv. 9. *Dr. Whitby.*

9. — *what is the fellowship of the mystery,*] Of the calling of the Gentiles to be thus fellowheirs with the Jews. *Dr. Whitby.* See the note on chap. i. 9.

—— *which from the beginning of the world hath been hid in God,*] Or concealed in God's secret purpose. *Dr. Wells.*

10. *To the intent that now* &c.] To the end that now the glorious angels of heaven, after that God had once uttered and declared that His good purpose to mankind, might see, in this wonderful redemption and blessed union of the church, a clear proof and demonstration of the manifold and infinite wisdom of God. *Bp. Hall.*

Though the angels, who "desire to look into" the types and figures of the law, 1 Pet. i. 12, may have had a general notion of the Divine purposes respecting mankind from the ancient revelations, yet the actual execution of God's purposes in the coming of His Son, in His death and resurrection, and in the constitution of the Christian church by the union of the Jews and Gentiles therein through faith, must, as St. Paul here affirms, when explained in the preaching of the Apostles, have increased the knowledge of the heavenly powers, by affording them new proofs of the wisdom of God, which is infinitely various, and which hath illustriously displayed itself in bringing these great events to pass. *Dr. Macknight.*

12. — *access with confidence*] To God the Father, "by the faith of Him;" that is, the faith we have in Christ as our Mediator. *Dr. Whitby.*

13. — *which is your glory.*] The Apostle's sufferings in maintaining the privileges of the Gentile converts were a proof of his sincerity, and a confirmation of the truth of the doctrine he preached among them. The Ephesians therefore might well think it an honour done to them, as well as an indispensable engagement to them to continue firm in their profession. *Dean Stanhope.*

14. *For this cause I bow my knees*] Thereby expressing the reverent frame of his heart in prayer. *Burkitt.*

15. *Of whom the whole family in heaven and earth is named,*] The angels in heaven, and saints on earth, being styled the sons of God. *Dr. Whitby.* Or, All the saints of earth, whether Jews or Gentiles, and all the glorified saints and angels in heaven, making the same family; namely, the one universal church of Christ. *Bp. Hall, Burkitt.*

16. *That he would grant you,* &c.] St. Paul here prays that the Holy Ghost would convey into the minds of the Ephesians such additions of Divine grace as might be a sufficient preservative against temptations and infirmities; that He would increase their abilities to resist and overcome, in proportion as their conflicts and their necessities increase, which he calls "strengthening with might;" and that this might be in such abundance as is answerable to the greatness of that power, which enables, and of that goodness, which disposes, God to liberality, in supplying all the exigencies of His faithful servants. For such exuberance of bounty appears to be meant by the strength of the Spirit being distributed "according to the riches of His glory." *Dean Stanhope.*

17. *That Christ may dwell in your hearts by faith;*] See John xiv. 23; Eph. ii. 22. Hence it appears, that the communication of the grace of that Spirit, which is inseparable from the Father and the Son, is the manner of their dwelling in men's hearts. This must be understood to take place when all our affections are subject and devoted to Christ; when our faith is firm and constant, and the only principle whereby we are governed; so as to value and desire nothing in comparison of what He would have us do, and what He hath promised to give us. *Dean Stanhope.*

—— *that ye, being rooted and grounded in love,*] That is, so fervent a love of God, as (like a tree that is set deep and hath taken strong hold, or like a house whose foundation is broad, firm, and well-wrought) is not to be shaken by the most violent storms of adversity and persecution. *Dean Stanhope.*

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18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAP. IV.

1 *He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.*

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I THEREFORE, the prisoner ‖of the Lord,) beseech you that ye walk worthy of the vocation wherewith ye are called,

‖ Or, *in the Lord.*

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

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18. — *what is the breadth, and length, and depth, and height;*] The Apostle by enumerating these dimensions only intends to signify the exceeding greatness of the love of Christ, "which passeth knowledge." Thus Job speaks of the unsearchable wisdom of God, and His unfathomable perfections, Job xi. 7, 8. See also Ecclus. i. 3, and Rom. xi. 33. In this sense the passage imports, what the Apostle styles, ver. 8, "the unsearchable riches of Christ." *Dr. Whitby.*

19. *And to know the love of Christ, which passeth knowledge,*] The knowledge of which may be attained in some measure, so that it is our duty to seek after it and search into it, though after all we can never fully comprehend it. *Burkitt.*

—— *that ye might be filled with all the fulness of God.*] That so ye may be endued with the highest measures of all spiritual graces, of which your present condition is capable. *Dean Stanhope.*

20. — *according to the power that worketh in us,*] Namely, the power of the Holy Spirit, confirming the Gospel by signs and wonders, and enabling believers to cast off their former sinful courses, and to live godly lives. *Dr. Wells.*

21. *Unto him be glory in the church by Christ Jesus*] Through whom we offer up all prayers and praises, Heb. xiii. 15; Eph. v. 20. *Dr. Whitby.*

This sublime doxology, or form of giving glory to God, is to be considered, not only as a strong expression of the Apostle's admiration of God's goodness to men, but also as a means of strengthening the faith of the Ephesians. For lest the great blessings which he had taught them to expect might seem too much for sinful creatures to receive, more than God would be willing to bestow, he ends the doctrinal part of his Epistle, in which these blessings are described, with a doxology to God, as both able and willing to bestow upon believers blessings far more and greater than they are able to ask, or even to conceive. *Dr. Macknight.*

As our Saviour bids us to "offer our prayers in His name," John xiv. 13; xv. 16; xvi. 23, 24; that is, representing unto God His meritorious performance, in our behalf, as the ground of our access to God, of our hope to obtain from Him what we request: so also we are enjoined by His Apostle in this Epistle, chap. v. 20, to "give thanks in His name;" that is, with persuasion and acknowledgment, that only in respect to Him we become capable to receive or enjoy any good thing; that, in effect, all the blessings by Divine mercy vouchsafed us have been procured by Him for us, are through Him conveyed unto us. And thus also we should do all things in the name of Jesus, offering all our deeds to God, as sacrifices and services unworthy of acceptance, both in themselves, and as proceeding from us; but pleasing and acceptable to God only for His sake. *Dr. Isaac Barrow.*

All intercourse betwixt heaven and earth, God and man, is in and through Him. If any grace come from God to us, it is by Christ: if any glory come from us to God, it is by Christ too. "Unto Him be glory in the church by Christ Jesus." *Bp. Sanderson.*

Chap. IV. St. Paul here begins to exhort the Ephesians to the duties of a Christian life, recommending to them, before all things, peace and concord. To induce them to it, he shews, 1st, That all Christians enjoy in common the same spiritual advantages; that the different gifts which Christ granted to men, after His ascension into heaven, and the different offices He had appointed in the church, did all tend to the mutual edification of the faithful; to unite them to each other, so as to make but one body; to confirm them in truth and holiness, and guide them by this means to perfection and salvation. 2dly, After this the Apostle exhorts the Ephesians not to live as they had done before their conversion to Christianity, and as the heathens still did; but to lead a life entirely new, and conformable to the precepts of the Gospel of Christ. He warns them particularly against the impurities and dissoluteness of the heathens, as well as lying, theft, wrath, obscene discourses, slander, and all bitterness and animosities. *Ostervald.*

Ver. 1. *I therefore, the prisoner of the Lord,*)] Who am at this time a prisoner for the cause of Christ; see chap. iii. 1, from whence to this place seems to be one long parenthesis. *Dr. Hammond.*

3. *Endeavouring to keep the unity of the Spirit in the bond of peace.*] The words signify a diligent, industrious, and united endeavour to preserve and maintain an union of heart and spirit, an unity of faith and doctrine, an unity of judgment and affection, amongst all the professors of Christianity. And the means, by which this duty may be performed, is "the bond of peace," or a peaceable disposition and deportment, which binds Christians together, whereas discord and division cuts that bond asunder. *Burkitt.*

Some interpret this of the unity of faith and doctrine, in opposition to heresy; and so meekness and humility appear in not preferring private opinions before those of our brethren; especially of the spiritual superiours and pastors of the church. But it seems rather meant of the unity of affection or charity, opposed to schisms and factions in the church, and hatred in other matters: which is chiefly done by not preferring our own interests and desires against other men. But we may say that these depend one upon the other, for we seldom see sincere charity where there is a diversity of opinions. *Bp. Fell.*

4. *There is one body,* &c.] The Apostle, having exhorted the Ephesians to labour to preserve concord and unity in opinion and judgment by unity of affection, adds the following indispensable obligations to the duty. That the church of Christ is one body; that His Spirit is the one soul animating that body; that we all aim at and expect one reward; acknowledge one Master; profess one faith; are initiated by one baptism; are sons of the same Father, whose majesty is over all, whose providence orders all, and whose graces are in all. *Dean Stanhope.* So many are the obligations, so strong the bonds and ties, which lie upon all the members of the church, to be at unity among themselves, of one judgment, and of one heart. *Burkitt.*

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5 One Lord, one faith, one baptism,
6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

[a] Ps. 68. 18.

8 Wherefore he saith, [a] When he ascended up on high, he led ‖ captivity captive, and gave gifts unto men.

‖ Or, *a multitude of captives.*

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

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10 He that descended is the same also that ascended up far above all heavens, that he might ‖ fill all things.)

‖ Or, *fulfil.*

11 [b] And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[b] 1 Cor. 12. 28.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

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5. — *one baptism,*] Iteration of baptism once given, hath always been thought a manifest contempt of that ancient apostolick aphorism, "one Lord, one faith, one baptism:" baptism not only one, inasmuch as it hath every where the same substance, and offereth unto all men the same grace: but one also, for that it ought not to be received by any one man above once. We serve that Lord which is but one, because no one can be joined with Him; we embrace that faith, which is but one, because it admitteth no innovation; that baptism we receive which is but one, because it cannot be received often. For how should we practise iteration of baptism, and yet teach, that we are by baptism born anew; that by baptism we are admitted unto the heavenly society of saints; that those things be really and effectually done by baptism, which are no more possible to be often done, than a man can naturally be often born, or civilly be often adopted into any one stock or family. This also is the cause why they that present us unto baptism, are entitled for ever after our parents in God, and the reason why there we receive new names, in token that by baptism we are made new creatures. As Christ hath therefore died and risen from the dead but once, so that sacrament, which both extinguisheth in Him our former sin, and beginneth in us a new condition of life, is by one only actual administration for ever available, according to that in the Nicene Creed, "I acknowledge one baptism for the remission of sins." *Hooker.*

7. — *according to the measure of the gift of Christ.*] In such measures as Christ knows will be best for the church's benefit. So that none ought to be dissatisfied with his own, or to undervalue those of another. *Pyle.*

8. *Wherefore he saith,* &c.] See Ps. lxviii. 18, and the note there. That this Psalm relates to the Messiah, we learn from the Jews themselves. *Dr. Whitby.*

—— *When he ascended up on high,* &c.] "He," that is, Christ. Christ therefore is the "Lord God." The Scripture, here referred to, expressly affirms the person who ascended to be "the Lord." *Jones of Nayland.*

—— *he led captivity captive,*] This is a common phrase in the Old Testament, to signify a conquest over enemies, especially over such as formerly had led their present conquerors captive. *Dr. Whitby.*

—— *and gave gifts unto men.*] The word is 'received' in the Greek version of the 68th Psalm: the Hebrew signifying both 'to give" and 'to receive.' *Dr. Hammond.* He received gifts, in order to give them to men. *Dr. Whitby.*

It is supposed that there is an allusion here to the custom of kings, who after victories and on other great occasions distributed gifts among their subjects. Such was the case with David, when he brought up the ark, 1 Chron. xvi. 3; and of Solomon at the dedication of the temple, 1 Kings viii. 65. *Dr. Macknight.* Though the Roman instances of this custom are perhaps the most familiar to our minds, yet all, who are acquainted with antiquity, know that it was not peculiar to that people. Compare Judg. v. 28—30. *Dr. Doddridge.*

9. — *into the lower parts of the earth?*] These words may well refer to the incarnation of Christ, according to the expression of David, in Ps. cxxxix. 15; or to His burial, according to the saying of the same Prophet, Ps. lxiii. 9. *Bp. Pearson.* And the verse may be thus paraphrased: Now that expression of ascending up on high hath reference to some former coming down. And so did this King and Conqueror descend from the utmost height when incarnate, and vouchsafing to live on this earth; and yet more so, when not disdaining to die, and to be buried in it. *Dean Stanhope.*

10. *He that descended is the same* &c.] He therefore is now returned back to His heavenly throne, the highest and most glorious that can be, to exercise an universal dominion, and to diffuse His influences over every part of His mystical body, the church. *Dean Stanhope.*

"Far above all heavens," is an expression similar to that in Heb. vii. 26; and consequently means Messiah's exaltation above all the angelical hosts inhabiting the heavens. See Phil. ii. 9—11. *Dr. Macknight.*

11. *And he gave some, apostles;* &c.] To which purpose it is, that He qualified persons for, and sent them in, the several capacities here mentioned; some to reveal, some to foretell and explain, His will; some to propagate and record it; others to govern according to it, and instruct in it where it was already received. *Dean Stanhope.* Concerning these offices, see the notes on Rom. xii. 6, 7; 1 Cor. xii. 28.

Whilst the church of Christ is here militant upon earth, He exerciseth His regal power, not only in subduing its enemies, but likewise in appointing and commissioning officers to administer His word and sacraments, and the discipline that He hath settled in it, for the increasing, strengthening, and well governing of the whole, and also of every part of it. This He did most sensibly, when He first ascended up to heaven, by sending down His Holy Spirit in a visible manner upon His Apostles, that all the world might know that the gifts and graces of the Spirit all come from the Lord Christ, as He is exalted at the right hand of God. It was by Him that the Patriarchs and Prophets were inspired in the Old Testament, as well as the Apostles and Evangelists in the New; and it is still He who appoints and empowereth officers of His church, for the edifying and well governing of His people; they are His ministers, His ambassadours, acting only in His name; and it is He only who makes their ministry effectual, to the ends for which He hath ordained it; for which purpose also He is always present with them, in the execution of their respective offices under Him. "And, lo!" saith He, "I am with you alway, even unto the end of the world," Matt. xxviii. 20. *Bp. Beveridge.*

12. —*for the work of the ministry,*] For the full and exact discharge of the great work of the ministry, which could not be sufficiently managed by any one rank of gifts or men. *Bp. Hall.*

—— *for the edifying of the body of Christ:*] As man is a social creature, and capable of receiving at least as much benefit from uniting in religion, as in other things; so our blessed Lord hath formed His followers into a spiritual society or church; to celebrate the worship of God more solemnly, and bear a publick testimony to His truths; to exhort, and "provoke one another unto love and to good works," Heb. x. 24, 25; to "restore in the spirit of meekness them that are overtaken in faults," Gal. vi. 1; but to "put away from amongst them the" grossly and obstinately "wicked," 1 Cor. v. 13. And that all this may be performed in a due manner, He hath instituted a regular subordination and succession of "pastors and teachers, for the perfecting of the saints, for the edifying of the body of Christ." An appointment

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13 Till we all come ‖ in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the ‖ stature of the fulness of Christ:

‖ Or, *into the unity.*

‖ Or, *age.*

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

‖ Or, *being sincere.*

15 But ‖ speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 [c] From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

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[c] Col. 2. 19.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God

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evidently suitable both to the nature of a being, which so greatly wants instruction and admonition as man; and to the nature of a religion, that will so well bear to be shown in a full light. However defectively, therefore, or wrongly, this institution may be administered through the faults of Christian ministers, or how much soever it may be despighted, or obstructed, through the faults of the people, yet, in itself, it is visibly of excellent use; and which is remarkable, peculiar to the religion delivered in Scripture. For in the Gentile world, through many centuries, we have no one instance of any publick teaching, much less any moral discipline, attending their worship. And indeed, when Julian attempted to set up preachers of heathenism, in opposition to those of Christianity, it was immediately foretold him, and the event verified the prediction, that what had proved so effectual to establish truth, would only serve to expose and ruin errour. *Abp. Secker.*

13. — *unto a perfect man, unto the measure* &c.] That is, to such degrees of piety and perfection, as are esteemed the maturity and full growth of Christians, according to those measures of each, whereof our nature and state are capable. *Dean Stanhope.*

The phrase, "a perfect man," means an adult, one full grown, of full age, as opposed to 'little children,' or 'infants:' see the next verse. In this view it is applied spiritually to Christians according to the original of 1 Cor. xiv. 20; Heb. v. 14. The classical writers of Greece employ the word in the same sense. *Parkhurst.*

14. — *by the sleight of men,*] A metaphor taken from gamesters, who delude others by their arts and sleight of hand. *Dr. Hammond, Burkitt.*

The men, whose base arts the Apostle described in this passage, were the unbelieving Jews, and the heathen philosophers, who opposed the Gospel by sophistry and calumny; also such false teachers, as arose in the church itself, and corrupted the doctrines of the Gospel for worldly purposes, whilst they assumed the appearance of great disinterestedness and piety. *Dr. Macknight.*

15. *But speaking the truth in love,* &c.] But that, preserving unity of faith and charity, we may improve, as members in unity with the Head, and grow in all Christian knowledge, and in all Christian graces, in conformity to Him. *Drs. Hammond* and *Wells.*

16. *From whom the whole body* &c.] That is, from which head, the whole body of Christians duly compacted together, some sustaining the office of an inferiour head, some of an eye, some of an hand, some of a foot, 1 Cor. xii. 15—17, by the assistance, which every one of these parts, thus united together, gives to the whole, according to the particular proportion of its gifts, increaseth or grows in love, and so all the members edify each other. *Dr. Whitby.*

From what the Apostle says in this, and in other places, about edifying the church, it appears that to advance the peace, order, and unity of this common body is, in Scripture language, the true Christian edification. Consequently whatever tends to make any breach or division in that body, is contrary to, and destructive of, edification: consequently again, separating from a regular established church, or leaving one's proper pastor, on pretence of edifying more elsewhere, is as much as to say we intend to strengthen a wall by drawing out the stones; or that we design the improvement of health, vigour, and beauty in the body natural, by unnecessarily taking away the useful limbs, and loosing the ligaments, which should compact and keep them in their functions. The edification, together with the union of the church, must be produced by every little vessel, to which every private Christian bears proportion, doing its proper office in that part, where nature hath placed it. And whatever disorder or mischief would follow in the one case, from any dislocation or defect of such vessel; the like deformity and confusion will as certainly ensue in the other case, as often as any member of the body shall either perversely depart from his station, where Providence hath placed him, or slothfully neglect the duties that belong to it. *Dean Stanhope.*

17. *This I say therefore,*] The Apostle having finished his grand exhortation to love and unity amongst all Christians, and enforced it with the most weighty arguments and motives, now proceeds to press upon the Ephesians the practice of particular duties. *Burkitt.*

—— *and testify in the Lord,*] Or rather, 'beseech,' or 'charge' you. *Parkhurst.*

—— *that ye henceforth walk not as other Gentiles walk,*] That being now converted Christians, ye walk no more like ignorant and unconverted heathens. *Burkitt.*

—— *in the vanity of their mind,*] The expression comprehends not only idolatry, Acts xiv. 15, which the legislators and philosophers pretended to justify upon political principles, but all the vices flowing from, and connected with, idolatry, and of which the Apostle hath given a particular account, Rom. i. 24. Now as idolatry was no where practised with greater splendour, or with more allurements than at Ephesus; and as it was no where more ingeniously defended; and its influence in corrupting the human mind was no where more conspicuous; it was highly proper to set before the Ephesians a picture of their ancient manners, with an express injunction to relinquish them. *Dr. Macknight.*

In the ages following the days of Noah, by degrees negligence and wickedness introduced ignorance and superstition; and these in their turn augmented negligence and wickedness, till the patriarchal doctrines were forgotten or perverted; the spiritual worship of God laid aside for idolatry, and His nature and perfections so grossly misunderstood, that it is no wonder if pardon of sin, assistance in right conduct, and a recompense after death, were either not thought of, or expected on conditions absurd, and even immoral. For the knowledge of the commonest duties of life was in many cases utterly lost; and shocking crimes considered as perfectly lawful, nay exalted into acts of religion. Thus then did the nations of the earth, to speak in the language of St. Paul, "walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God." *Abp. Secker.*

18. *Having the understanding darkened,*] By a long course of sin, so that they see not that, which by the light of nature they are enabled to see. *Dr. Hammond.*

—— *being alienated from the life of God*] From that way of life, not only which God approves of, but which resembles Him in purity, righteousness, truth, and goodness. *Dr. Whitby.*

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through the ignorance that is in them, because of the [d] ‖ blindness of their heart:

[d] Rom. 1. 21. ‖ Or, *hardness.*

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

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24 And that ye put on the new man, which after God is created in righteousness and ‖ true holiness.

‖ Or, *holiness of truth.*

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but

—— *through the ignorance that is in them,* &c.] Having lost all sense of the absurdity and vileness of the grossest sins; and so not only prostituted themselves to the practice, but by custom hardened themselves into a liking of, and delight in, and eagerness after, the most filthy carnalities.

The absolute necessity, as well as the invaluable benefits, of that Divine revelation and grace, which is ministered by the Gospel of Christ, needs no other evidence than the description given in these three verses by St. Paul, of those miserable circumstances, to which the heathens were reduced for want of them. The wretched ignorance and errours, whereby the light of the Lord within them, the faculties of reason and judgment, were almost quite extinguished: the total depravation of the will and affections, addicted and fastened down to objects of flesh and sense, and irreconcileably averse to all the ends and methods, wherein the dignity of human nature, and the excellency of a spiritual and divine life, consist: the utter insensibility and obduration of the heart and conscience, which customary sinning produces, partly by men's own obstinate indulgence of their wicked lusts, and resisting the checks and admonitions of their own and God's Spirit, and partly by that judicial hardness, which God is provoked to inflict by withdrawing those preventing and assisting graces, which they have continued to abuse and despise: and lastly, the inability of corrupt nature to discern and apply itself to matters of religion, plainly demonstrated by the examples of eminent heathen philosophers, who, though exceedingly shrewd and sagacious in other respects, were yet in this mistaken and absurd, even to the most despicable degree of childishness and folly: these are experiments, too plain to be gainsaid, and such as conspire at once to give us a very mean opinion of our own natural powers, and oblige us to thankfulness for those supernatural assistances, to which we owe the very capacity, either of pleasing God, or of thinking and acting like men. *Dean Stanhope.*

20. *But ye have not so learned Christ;*] The contrary to all which ye have been taught by the Christian religion. *Dr. Hammond.* This may perhaps intimate that there was a manner of learning Christ, which might seem more consistent with such irregularities, and may glance on some teachers, who called themselves Christians, yet took very little care to inculcate practical religion. Many passages in the Apostle's writings shew this to have been actually the case, though it seems these teachers had not much footing at Ephesus. Compare 2 Tim. iv. 3. *Dr. Doddridge.*

21. *If so be that ye have heard him,*] Forasmuch as ye have heard of Him by us His Apostles. *Dr. Wells.* See the note on chap. iii. 2.

—— *as the truth is in Jesus:*] According to the truth of what God requires under the Gospel. *Dr. Wells.*

22, 24. *That ye put off — the old man, — And that ye put on the new man,*] "The old man" signifies those evil habits, which they so long practised in the state of heathenism; "the new man," that divine life, that life of righteousness and holiness, which Christianity requires. *Dr. Whitby.* Concerning the change here said to be wrought upon persons converted to Christianity, it may be observed, that the manner of the Apostle's expressing it intimates their becoming quite another sort of people, indeed the very reverse of what they had been before. "The old man to be put off," is said to be "corrupt according to the deceitful lusts;" those lusts, which cheated men with flattering promises of satisfaction that they cannot yield; and therefore the change in this point consists in stopping the ears against all false insinuations from that quarter, abandoning the unprofitable corruption, and having fruit unto holiness. This implies mortifying and renouncing all sinful desires; repenting and effectually forsaking all past faults. But "putting on the new man" implies a great deal more. It supposes activity and diligence in piety and virtue; doing good no less than abstaining from evil. This proves how sandy a foundation those hopes are built upon, which look for salvation and acceptance with God for not being vicious only; and, provided the sins of commission be carefully avoided, are as little concerned for those of omission, as if they were to make no article in our account. *Dean Stanhope.*

23. *And be renewed in the spirit of your mind;*] Be inwardly and cordially changed to new desires and pursuits. *Dr. Hammond.*

25. —*for we are members one of another.*] Either by our union into one mystical body, or as members of human society at large: and nothing is more pernicious to society than falshood, or tends more to destroy the security and mutual confidence, which ought always to be among men. *Dean Stanhope, Burkitt.*

26. *Be ye angry, and sin not:*] Anger is a passion, which is capable of serving excellent purposes, when managed with sobriety and discretion: and which the honour of God, the reverence due to the laws, the love of virtue, the protection of good men, may make, not only innocent, but necessary and commendable. Thus Moses was exceedingly provoked, and his "anger waxed hot," at the molten calf, which the Israelites had made to dishonour God and themselves in the wilderness, Exod. xxxii. 19. And our blessed Saviour, the perfect pattern of meekness and patience, is said not only to have been "grieved," but to have "looked upon the Pharisees with anger, because of the hardness of their hearts," Mark iii. 5. St. Paul also in this passage seems to imply, that some anger is warrantable with regard to private injuries and affronts; provided always that due care be taken to restrain its excess, and to conquer and compose it in time. It is therefore very observable how this caution runs, "Be ye angry, and sin not, &c." Meanwhile the manner of this exhortation plainly argues, that however lawful anger may be upon some occasions, and in some degrees; yet the justest anger cannot be excused, when it continues long. *Dean Stanhope.*

—— *let not the sun go down upon your wrath:*] This precept was observed by the scholars of Pythagoras, who, when they had been angry and reproached one another, before the sun went down, shook hands, and embraced one another. This must the Christian do, as to the spirit of the precept, before he offers up to God his devotions, that so he may "lift up" to God "holy hands without wrath," 1 Tim. ii. 8. *Dr. Whitby.*

27. *Neither give place to the devil.*] To tempt you to any sinful action by doing mischief to the person you are angry with. *Dr. Wells.* It was a maxim with the Jews, Let a man be always on his guard against anger; for the malicious man is subject to the dominion of the infernal fiends. *Dr. Whitby.*

28. *Let him that stole steal no more:*] In several nations, so defective were their notions of morality, stealing was accounted a

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rather let him labour, working with *his* hands the thing which is good, that he may have ‖ to give to him that needeth.

‖ Or, *to distribute.*

29 Let no corrupt communication proceed out of your mouth, but that which is good ‖ to the use of edifying, that it may minister grace unto the hearers.

‖ Or, *to edify profitably.*

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

[e] 2 Cor. 2. 10.

32 And [e] be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

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2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

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small, or scarce any sin; and was rather countenanced than discouraged by some Grecian commonwealths, particularly in that of Lacedemon, where, Plutarch says, 'it was enacted or agreed that the free-born youths might steal whatever they could.' *Pyle.*

—— *but rather let him labour,*] The reason for joining the prohibition of stealth with the precept of labour is obvious. 'Stealing,' saith St. Chrysostom, 'is an effect of idleness.' *Dr. Hammond.*

—— *that he may have to give* &c.] This charity the primitive Christians expected even from them that laboured with their own hands. *Dr. Whitby.*

Even the poor should extend bounty to any that are still poorer, whenever they can really spare it. Nature and reason call upon them to do so; agreeably to which the Apostle requires men "to work with their own hands, that they may have to give to him that needeth." And as our Saviour hath taught us that our charities shall be estimated in proportion of our abilities, the lowest have as much encouragement as the highest to do, even in this way, all the good they can. *Abp. Secker.*

29. *Let no corrupt communication proceed out of your mouth,*] That is, speech offensive to the hearers, or which tends to corrupt their minds. See chap. v. 4. Obscene discourse of every kind is chiefly intended in this prohibition. The same character however is applicable likewise to calumny, railing, commendations of vice, and profane jestings on religion and its ministers: because all such speech is not only offensive to virtuous ears, but tends to corrupt those to whom it is addressed, by lessening their abhorrence of vice, and their reverence for piety and goodness. *Dr. Macknight.*

—— *but that which is good to the use of edifying,* &c.] The same direction is repeated in other places. Now though this precept ought not to be extended to all, nor perhaps to most of the words which we utter, yet certainly it enjoins more than several persons imagine or perform. If, as our Lord observes, "out of the abundance of the heart the mouth speaketh," it must be said, though to some it may be a hard sentence, that he out of whose mouth religious and virtuous sentiments never proceed hath a heart void of all good qualities. He who loves his God and his duty will even undesignedly show some marks in his discourse, whatsoever be the subject of conversation; for true love will not be smothered and concealed; and if he hath discretion and good sense along with his piety, he will shew his zeal in such an easy, decent, and civil manner, as never to tire and disgust his company, unless his company be such as he would choose to avoid. *Dr. Jortin.*

30. *And grieve not the holy Spirit of God,* &c.] In fine, neither do nor say any thing, that may be inconsistent with those blessed endowments of the Holy Spirit, which are conferred upon you; or may deprive you of His sacred influences, which are the pledges of your present pardon, and the earnest of your eternal happiness. *Pyle.* The Holy Spirit being a Divine Person, it is certain that He cannot be properly grieved or vexed as we are. We therefore must remove from this expression, when it is applied to Him, all turbulent motions, all real pain, disquiet, discontent; and look upon it as spoken after the manner of men; intimating 1st, that we act towards Him in such a manner, as creates grief in our fellow creatures, when we act so to them, as when we refuse to hearken to His counsels, rebel against His government, and do that which is opposite to His holy nature: 2dly, that He in consequence acts so towards us as men are wont to do, when they are grieved by us and displeased at us; withdrawing their former kindness, flying our company, and abandoning us to our enemies. *Dr. Whitby.* See the notes on Gen. vi. 6; Deut. i. 34.

—— *sealed unto the day of redemption.*] See chap. i. 13, 14; Luke xxi. 28; Rom. viii. 23.

31. *Let all bitterness, and wrath,* &c.] It was probably the Apostle's design, in amassing so many almost synonymous expressions together, to shew that he would have them be on their guard against all malevolent passions, and those outrages of speech and expression, which they tend to produce. The like remark may be applied to many other passages of Scripture. *Dr. Doddridge.*

Chap. V. The first and second verses conclude the exhortation to love and unanimity in the end of the foregoing chapter. Then the Apostle repeats his caution against their former heathenish vices, particularly such as accompanied their idolatrous worship: and descends to the relative duties, wherein the Jewish Christians, by former prejudices, were too apt to be deficient. See the preface to this Epistle. *Pyle.*

Ver. 1. *Be ye therefore followers of God, as dear children;*] The former chapter having concluded with an exhortation to meekness, charity, and the forgiveness of injuries, enforced with a motive taken from the remembrance of God's goodness in forgiving us; our obligation to imitate such goodness is here further urged from the relation, which already is, and consequently the resemblance which there ought to be, between God and us, considered in the capacities of Father and children. *Dean Stanhope.*

2. *And walk in love, as Christ also hath loved us,* &c.] Not content with the single example of the love of God the Father in forgiving us, the Apostle proposes for our pattern that also of God the Son, in offering Himself a sacrifice, thereby to purchase this forgiveness for us. *Dean Stanhope.*

—— *for a sweetsmelling savour.*] The Greek phrase in this place is very frequently used by the Seventy for the Hebrew phrase, which is often applied to the Patriarchal and Levitical sacrifices. See Gen. viii. 21; Exod. xxix. 18; Lev. i. 9, 13, 17; and many other passages. *Parkhurst.* It was applied to the sin-offering, Lev. iv. 31, as well as to the burnt-offering, Gen. viii. 21. It denotes the acceptableness of these offerings to God. *Dr. Macknight.*

3. *But fornication,* &c.] In this and the following verses the Apostle exhorts the Ephesians to shun several sins, which were frequently practised among the unconverted Gentiles. As first "fornication," and all sorts and degrees of "uncleanness," which

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4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of ‖ disobedience.

‖ Or, *unbelief.*

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

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10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are ‖ reproved are made manifest by the light: for whatsoever doth make manifest is light.

‖ Or, *discovered.*

14 Wherefore he saith, [a] Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

[a] Is. 60. 1.

15 [b] See then that ye walk circumspectly, not as fools, but as wise,

[b] Col. 4. 5.

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was regarded with great indifference by heathens. Next he admonishes them to beware of "covetousness," that is, all irregular and inordinate desires and lusting after things forbidden in general, and particularly an insatiable love of riches, which in trading cities, such as Ephesus, usually much abounds. These sins he earnestly exhorts may not be "named amongst them;" not named with approbation, or without reprehension; much more not to be practised. *Burkitt.* "Not named" with allowance; "not named" with any extenuation; "not named," but with some detestation. *Bp. Sanderson.*

St. Paul here directs, that "fornication and all uncleanness be not once named amongst Christians." And the less they are named, even to caution against them, the better: provided it be well understood and considered, that they not only fill the lives of those who are guilty of them, and of others, with a variety of temporal sufferings, too commonly experienced; but fatally indispose them to the love of God and virtue, and disqualify them for the spiritual happiness of the world to come. Therefore, "dearly beloved, I beseech you, as strangers and pilgrims," whose chief interest lies not here, but in another state, "abstain from fleshly lusts, which war against the soul," 1 Pet. ii. 11. All ranks, both sexes, how strangely soever multitudes of one seem to forget it, are equally bound by this restraint; bound to avoid every thing likely to misguide their conduct, or to inflame their desires; and to employ their thoughts so constantly on what is good or lawful, as to exclude from them what is bad: for by such care early taken, the preservation of their innocence will be easy; which for want of it is falsely imagined impossible. Thus then, to speak in the words of our Apostle, "Let every man know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles, which know not God," 1 Thess. iv. 4, 5. And to that end let every one, as Solomon advises, "keep his heart with all diligence, for out of it are the issues of life," Prov. iv. 23. *Abp. Secker.*

4. — *nor foolish talking, nor jesting,*] That these words are to be understood of obscene and filthy discourse, is probable, both from the vices mentioned in the preceding verse, with which they are connected, and from the reason given in the next for abandoning them. In Scripture language it is usual to express uncleanness by "folly:" and the word, rendered "jesting," has the signification of filthy or obscene speaking. The clause following, "which are not convenient," imports, not barely things not becoming, but things indecent, foul, highly unbecoming: a term especially appropriate to immodest behaviour. *Dr. Hammond.* See Rom. i. 28, and the note there.

5. — *covetous man, who is an idolater,*] Any thing that has our highest esteem and regard, and is the special object of our hope, our trust, and our care, this we make our God: thus the covetous man is an idolater. *Burkitt.*

6. *Let no man deceive you with vain words:*] As if these things might be consistent with the favour of God. Such cautions were not unnecessary. Among the heathens these vices were not only held indifferent, as appears from the writings of their most grave philosophers; but in many nations the laws allowed and provided for them, and in all places they connived at them. Hence even in the church of Corinth some had taught this doctrine. See 1 Cor. vi. 13. *Dr. Whitby.* The Apostle is the more urgent upon this subject, because the heathens avowedly practised these things even in the temples, as acts of worship which rendered them acceptable to their gods. See the note on Rom. i. 27. How different from heathenism is the Gospel, which teaches that they, who continue in these vices, shall be for ever excluded from the presence and kingdom of God! *Dr. Macknight.*

8. *For ye were sometimes darkness,* &c.] For consider how your circumstances are changed from a state of ignorance to one of clear knowledge in Jesus and His Gospel: and let your practice be such as becomes this knowledge. *Dean Stanhope.*

9. (*For the fruit of the Spirit*] By whom you are enlightened. *Dr. Whitby.*

10. *Proving what is acceptable unto the Lord.*] "Proving" it first, by means of the Gospel and other Scriptures; and then practising it. *Dr. Wells.*

11. *And have no fellowship*] By this is meant a great deal more than not living in the habit, or under the power, of these works; nay, or even than not complying with the temptations to them, and not committing them in our own persons. It means that we must declare our dislike and abhorrence of them, and employ all fit means of putting them to shame. *Dean Stanhope.*

—— *unfruitful works of darkness,*] Not merely unprofitable, but, as the best Greek and Roman writers use similar expressions, works extremely wicked, hurtful, and pernicious. *Parkhurst.* See ver. 4.

—— *but rather reprove them.*] Endeavour to expose their wickedness, and make the perpetrators ashamed of them. *Pyle.*

13. *But all things that are reproved* &c.] That is, which are discovered to be such as ought to be reproved, &c. *Dr. Wells.* The meaning is, that as light is that which renders every object clearly visible to the eye, so has the Christian religion demonstrated the vileness of these practices, and their danger to the minds of all that embrace them. *Pyle.*

14. *Wherefore he saith,* &c.] So that to this good effect may not unfitly be applied those passages of the Prophet Isaiah, chap. xxvi. 19; lx. 1; which describe the coming and kingdom of Christ, as means of raising men from death; rousing them from sleep, and bringing them out of a thick night of errour, and ignorance, and vice, into the bright sunshine of knowledge and virtue. *Dean Stanhope.* These lively and animating words seem to be an evangelical paraphrase of that passage in the Prophet Isaiah, which is a spiritual application of the most beautiful and magnificent image in nature, the rising of the sun upon the earth, with its effects and consequences: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." *Bp. Horne.*

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16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

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20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

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16. *Redeeming the time,*] Redeeming, buying, gaining the time is, 1st, endeavouring to make amends for past negligence; but this seems not the Apostle's meaning: for he speaketh of present or imminent evil times: 2ndly, using all prudent artifices and circumspection to preserve and redeem themselves from evil times; that is, either the snares and enticements of wicked company, or dangers of persecution for reproving them; so Dan. ii. 8, gaining time is saving themselves from danger: 3dly, Seeking all opportunities of doing as much good as you can in this short and evil time. *Bp. Fell.*

The wisdom or circumspection, required by St. Paul in this place, though it may very well be understood of Christian prudence in its utmost extent, is yet by very eminent interpreters presumed to bear a more especial regard to the circumstances of the converts from heathenism: and "the evil days" to intimate those dangers and temptations more particularly, to which the Ephesians were exposed by the enemies and persecutors of Christianity, who took every advantage of any imprudence in the professors of it. *Dean Stanhope.*

17. *Wherefore be ye not unwise,* &c.] Remember therefore, that though it be the will of God you should firmly adhere to your Christian principles, and labour to bring others over to them; yet it is not His will that you should indiscreetly lay yourselves open to their obstinate malice and rage. *Pyle.*

18. — *wherein is excess;*] Or dissoluteness: that is, whereby ye are laid open to other vices, especially uncleanness and riotous living; as is commonly the case with drunkenness, and was more particularly in the heathen bacchanals, to which St. Paul seems to allude. The word rendered "excess" is to the same effect as that used in Luke xv. 13. *Drs. Wells* and *Hammond.*

—— *but be filled with the Spirit;*] Endeavour by a habit of temperance and sober conversation to be full of the gracious gifts and influences of the Holy Spirit. *Pyle.*

19. *Speaking to yourselves in psalms* &c.] In their bacchanalian feasts they sang drunken and impure hymns to Bacchus: in opposition to which the Apostle here exhorts the Christians to sing the Psalms of David; or the hymns composed by spiritual men, such as Zacharias and Simeon, or by the inspiration of the Spirit vouchsafed unto them, 1 Cor. xiv. 15. *Dr. Whitby.*

There are two ways by which a whole congregation may join together in praising God, both which are used in our Church, either first by having the psalms and hymns set to such ordinary and plain tunes, that all people may sing them together, as we do the Psalms of David in our parish churches, or else by singing or saying them alternately, as in cathedral and collegiate churches one side of the choir sings one verse, the other the next; in other places the minister repeats one verse, the people the other, and so on, all along to the end of the psalms and hymns appointed for that occasion; which is the most ancient way that we are acquainted with, used by the church of God. It was after some such manner that Moses and Miriam, and all the children of Israel, praised God for their deliverance from the Egyptians in that divine anthem that Moses composed for that purpose, as may be gathered from Exod. xv. 1, 20, 21; where Philo the learned Jew observes, that they sung with alternate harmonies, answering one another. At the building of the second temple, we read the priests and Levites sung together by course in praising and giving thanks unto the Lord, Ezra iii. 11. And in the vision which the Prophet Isaiah had of the seraphim singing in heaven, it is said, "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory," Is. vi. 3. And when the four beasts in the Revelation had sung the same hymn, the four and twenty elders answered, as it were by course, saying, "Thou art worthy, O Lord, to receive glory and honour and power," Rev. iv. 8—11. To this way of singing St. Paul seems to allude in this place, where he saith to the Ephesians, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Where by psalms, I understand those of David's composing; by hymns, such anthems as were made up chiefly of praise and thanksgiving, by whomsoever composed; by spiritual songs, all sorts of songs upon any spiritual subject. These the Apostle would have them speak or sing to themselves, or to one another by course, as the words "to yourselves" here signify, being the same as "one another" in Col. iii. 16. And accordingly we find, from the testimony of Pliny, that the Christians in the first age did sing among themselves a hymn to Christ as God, by course, one after another. And this, as might be shewn, hath been the practice of the church of Christ all along, and is still continued among us, as being the most easy and proper way for all sorts of people to join together in setting forth the praises of God, and the best means whereby to keep our minds intent upon the great work we are about, and to assist, quicken, and excite one another in the performance of it. *Bp. Beveridge.*

20. *Giving thanks — in the name of our Lord Jesus Christ;*] Through whom our thanksgivings are acceptable to God. As all spiritual addresses, both of prayer and thanksgiving, must be offered up to God, so their acceptance with God is to be expected only by or through our Lord Jesus Christ. *Burkitt.*

The benefits, of which we are or may be partakers by the Gospel, are represented by the sacred writers as the best of God's gifts, the most inestimable blessings, and consequently as the principal objects of Christian gratitude: and therefore, as our Saviour hath taught us, when we pray to God, to pray in His name; so the Apostle informs us that, when we return praise to God, we should likewise give thanks to Him in the name of Jesus Christ. To return thanks to God in the name of Christ, is in effect to declare our faith and confidence in Christ, as in our Mediator and Redeemer, our High Priest and Intercessor; it is to express our humility, and to own that we could reasonably expect no good but through Him; it is to acknowledge that of all the favours which God confers upon us, those which we receive as Christians are the most to be esteemed, and should ever have the uppermost place in our thoughts. *Dr. Jortin.*

21. *Submitting yourselves one to another in the fear of God.*] The Apostle, having exhorted the Ephesians to such general duties as belong to all Christians, proceeds now to exhort them to the practice of relative duties, as they are members of society, and particularly as husbands and wives, parents and children, masters and servants: much of the life and power of religion appearing in the conscientious performance of relative duties. But first he gives them a general direction to "submit themselves one to another," or mutually to practise forbearance, condescension, and offices of love and kindness, "in the fear of God;" that is, either in obedience to the commands of God, who enjoins this subjection, or making the fear of God the rule and measure of their submission to one another. *Burkitt.*

The Apostle might the rather choose to insist on these duties, as some persons were ready to imagine, that Christian converts were released from any farther obligations to those, who still continued in a state of heathenism, and might consider the relation as dissolved between them. Compare 1 Cor. vii. 10—24; 1 Tim. vi. 1, 2. He therefore presses it upon them, in whatever station they were placed, to shew a due regard to relative duties, and to remember that Christian privileges did by no means excuse them from the duties resulting from natural and civil relations of life,

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22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

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32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAP. VI.

1 *The duty of children towards their parents,* 5 *of servants towards their masters.* 10 *Our life is a warfare,* 12 *not only against flesh and blood, but also spiritual enemies.* 13 *The complete armour of a Christian,* 18 *and how it ought to be used.* 21 *Tychicus is commended.*

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

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but did rather enforce the obligation they were under to observe them. And if these duties were incumbent upon Christians towards relations of all kinds, even though they bore the character of unbelievers, much more were they engaged to practise these duties towards such as were related to them, not only by the ties of natural or of civil institution, but by the more endearing bonds of grace. *Dr. Doddridge.*

22. — *as unto the Lord.*] That is, in obedience to the command of the Lord, who has given the husband power over the wife, and has required and will reward her obedience to him. *Burkitt.* The Apostle here intimates, that the Christian law, in this as in other things, doth in no way annul, but rather confirm, God's first institution. *Dr. Hammond.*

24. — *in every thing.*] Namely, in every thing that is proper and agreeable to the laws of God. *Dr. Wells.*

26. *That he might sanctify and cleanse it* &c.] That He might purify it from all sin: and to that end appointed baptism, therein obliging us to forsake the devil, the world, and the flesh, and covenanting to give us grace to do so; and to that adding His word, the whole doctrine, commands, and promises of the Gospel, as a powerful means to oblige and enable us to do so. *Dr. Hammond.*

30. *For we are members of his body,* &c.] Insomuch that as Adam said to Eve, "bone of my bones, and flesh of my flesh," so likewise in a mystical sense it may be said of us Christians, in respect of Christ, that we are "of His flesh, and of His bones." *Dr. Wells.*

32. *This is a great mystery:* &c.] This union and conjugal conjunction is then a great mystery; not in respect of itself only, but in respect of that also which is thereby represented, even the blessed union which is betwixt the husband Christ, and the church His spouse. *Bp. Hall.*

33. *Nevertheless*] On the other account also, "let every one of you &c." *Dr. Whitby.*

Chap. VI. The Apostle proceeds in showing the Christian obligation to the other relative duties of parents and children, masters and slaves: then encourages them to general constancy and resolution against all temptations and persecutions, for the sake of Christianity: and, by metaphors taken from the arts of Grecian and Roman soldiery, directs the Ephesians how to arm themselves against the assaults of their spiritual enemies, desires their prayers for him, as their Gentile Apostle, and concludes with his blessing. *Pyle.*

Ver. 1. — *in the Lord:*] In compliance with the commandment of the Lord; or as far as their commandments are consistent with the law of God. *Dr. Whitby.*

2. — *which is the first commandment with promise;*] That is, a special promise: for that, which is annexed to the second commandment, is rather a general assertion than a special promise. *Dr. Whitby.*

3. *That it may be well with thee,* &c.] St. Paul seems to have thought, that the promise of long life to obedient children, was not cancelled by the clearer promises of eternal life under the Christian revelation. He says not, "that thy days may be long upon the land which the Lord thy God giveth thee;" that belonged only to the children of Israel: but he says, "that thou mayest live long on the earth;" intimating that every person who should fulfil the precept, had a title to the reward. *Dr. Jortin.* See the notes on Exod. xx. 12; Deut. v. 16.

4. — *provoke not your children to wrath:*] By severe treatment and rigid injunctions, see Col. iii. 21; but rather "bring them up in the nurture and admonition of the Lord," instructing them in the principles of piety towards God, and faith in our Lord Jesus Christ. This, saith Œcumenius, is the way to make them obedient; and if you furnish them with spirituals, temporal things will follow. Make them read the Scriptures, saith Theophylact, which is the duty of all Christians: for is it not a shame to instruct them in heathen authors, and not to instruct them in the oracles of God? *Dr. Whitby.*

—— *bring them up in the nurture and admonition of the Lord.*] The care of giving instruction to children usually belongs, in a peculiar degree, to their parents; who, having been the means of bringing them into the world, are most strongly bound to endeavour that their being may prove a benefit, not a cause of lamentation to them; and having been endued by Heaven with tender affections towards them, will be doubly sinners against them, if they are guilty of that worst of cruelty, not teaching them their duty; without which also, and it deserves a very serious consideration, they can no more hope for comfort in them here, than for acceptance with God hereafter. And therefore, both the Old Testament directed the Jews to teach their children diligently the

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5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

‖ Or, *moderating.* ‖ Some read, *both your and their master.*

9 And, ye masters, do the same things unto them, ‖forbearing threatening: knowing that ‖your Master also is in heaven; neither is there respect of persons with him.

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10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against ‖spiritual wickedness in ‖high *places.*

‖ Or, *wicked spirits.* ‖ Or, *heavenly.*

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and ‖having done all, to stand.

‖ Or, *having overcome all.*

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words of God, Deut. vi. 6, 7; and the New enjoins Christians to bring up their's in the nurture and admonition of the Lord. Sometimes indeed want of leisure, sometimes of knowledge and ability, obliges parents to commit part, it may be a considerable one, of the instruction of their children to other persons. But far from being ever discharged of the whole burden, they must always remember, that unless they assist and enforce what others endeavour, it will seldom produce any valuable effect; and much less, if some of the things which their children hear them say, and see them do almost every day, are directly contrary to those, which they pretend they would have them believe and learn. *Abp. Secker.*

5. — *in singleness of your heart,*] With all diligence and sincerity, "as unto Christ," who sees the heart, and is the author of this command. *Dr. Hammond.*

6. *Not with eyeservice, as menpleasers;*] It is the duty of servants to obey their masters with diligence: to spend as much time in work, and follow it as closely all that time, as can be fairly expected from them; "not with eyeservice, as menpleasers," (these are the words of Scripture twice repeated there, see Col. iii. 22,) "but in singleness of heart, fearing God." Whatever industry therefore a reasonable master would require, when his eye is upon them, the same, in the main, honest servants will use, when his eye is not upon them: for his presence or absence can make no difference in their duty. He hath agreed with them for their time and pains; and he must not be defrauded of them. *Abp. Secker.*

7. *With good will doing service,*] Not murmuring, not behaving gloomily and sullenly, but doing their duty respectfully and readily. *Abp. Secker.*

9. — *forbearing threatening:*] Forbearing all passionate and violent expressions towards them, and forgiving their pardonable faults. *Pyle.*

10. — *be strong in the Lord,* &c.] Take courage in the Christian combat, to which ye are called, and sustain yourselves by the consideration of His power, whose grace is able to sustain you against all your enemies. *Dean Stanhope.* If the Apostle had concluded with admonishing us to "be strong," the exhortation would have been to little purpose. He who exhorts a weak man to become strong, only mocks and insults him, unless the means are pointed out by which this change may be effected; unless the source be discovered, from whence strength is derived. By adding "be strong in the Lord, and in the power of His might," that, which was wanting, is fully supplied. Our Redeemer is Almighty; He is with us by His Spirit, and His strength is ours. *Bp. Horne.*

11. *Put on the whole armour of God,*] Consisting of such things as either are in us, as truth, faith, righteousness, peace, the hopes of salvation; or are to be used by us, as prayer and attendance upon the word of God. These are here styled "the whole armour of God," nothing more being requisite to enable us to come off victors in this combat. *Dr. Whitby.* They are styled the armour of God, not only on account of the service they do in promoting godliness, but because they are entirely formed and furnished by Him. The truth and the righteousness, the peace and the faith, the salvation and the word, are His gifts. It deserves also our very diligent attention, that in order to our safety the whole armour of God is absolutely necessary. Profession of the truth will not suffice without practice: nor works of righteousness without peace: and so on. But all together will enable us to "withstand in the evil day, and having done all, to stand." *Dean Stankope.*

12. *For we wrestle not against flesh and blood,*] That is, not only or chiefly against flesh and blood, against human enemies, but we must grapple and contend with angelical powers. *Burkitt.*

—— *but against principalities, against powers,*] Such as Christ triumphed over, Col. ii. 15; "against the rulers of the darkness of this world," that is, those evil spirits, which still rule in those heathen nations which are yet in darkness, chap. v. 8; 1 Thess. v. 5; and "against spiritual wickednesses in high places," that is, against those evil spirits, which have their stations in the regions of the air: see the note on chap. ii. 2. *Dr. Whitby.* The account of the spiritual enemies of mankind, given by the Apostle in this passage, is agreeable to the doctrine of the other inspired writers; particularly St. John, who represents the heathen world, given up to idolatry and wickedness, as lying under the dominion of the devil, 1 John v. 19. It was by the suggestions and temptations of evil spirits, that mankind were so universally seduced to idolatry. And since the professed design of the Gospel was to destroy these evils, the devil and his angels would undoubtedly oppose its progress, by stirring up their adherents to persecute both the preachers and the believers of the new religion. The combat, which the first Christians were maintaining against the devil and his subjects, the abettors of idolatry, was with great propriety ascribed to the Ephesians, as their city was the very throne of idolatry, by means of the worship of Diana then performed with the greatest splendour and celebrity of rites, in the most magnificent temple in the world, and with a vast concourse of priests, votaries, and retainers of all sorts, Acts xix. 28, 29. *Dr. Macknight.*

13. *Wherefore take unto you the whole armour of God,*] We must not so rely on the Divine assistance, as to neglect our own exertions. Besides the strength communicated, as occasion requires, from above, there must be a certain fixed and lasting disposition wrought in the mind, which may render it all times prepared and qualified to resist the enemy. These are represented as so many different pieces of armour, which altogether compose what is styled "the whole armour of God." From Him we receive it, and by Him we are enabled to use it. It is to be put on and worn constantly; no more to be laid aside than our limbs or our faculties. Nor must any part be omitted; "put on the whole armour of God." *Bp. Horne.*

—— *in the evil day,*] In the day of trial, persecution, and temptation. See the note on chap. v. 16. *Dr. Whitby.*

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14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

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18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be

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14. — *having your loins girt about with truth,*] See the note on Is. v. 27. By "truth" here may be understood, the Gospel of Christ; and by being girded with that truth, such a firm persuasion of all the doctrines contained there, as strengthens the weakness of human nature, renders us active in our Christian warfare, and will not suffer us to give way either to the corruptions or the terrours, which would shake our belief, or taint our sincerity in the profession of it. *Dean Stanhope.*

—— *and having on the breastplate of righteousness;*] A just and holy conversation; such as is at once a consequence and an evidence of the sincerity spoken of before. This is very fitly called "the breastplate," the proper use of which is to defend the heart. *Dean Stanhope.* In the parallel passage, 1 Thess. v. 8, this is called "the breastplate of faith and love." Perhaps the Apostle here alluded to Is. lix. 17, where the Messiah is said to have "put on righteousness as a breastplate;" that is, by the uprightness of His conduct, and His consciousness thereof, He defended Himself from being moved by the calumnies and reproaches of the wicked. *Dr. Macknight.*

An holy life is of the same use to a Christian, that a breastplate is to a soldier, to keep off blows in the day of battle. For though "all our righteousnesses," as the Prophet speaks, Is. lxiv. 6, "are as filthy rags," yet having the testimony of a sincere desire to please God, God for His Son's sake accepts of our work and our persons, and then the enemy is at a loss what to say against us. A Christian will not say, I am righteous, and therefore I am secure; but he will say, I have lived in all good conscience, I have been sincere, though I have not been perfect; and Satan himself knows, that God for Christ's sake will accept of this instead of a perfect obedience. *Bp. Wilson.*

15. *And your feet shod with the preparation of the gospel of peace;*] That is, maintaining the practice of Christian charity and peaceableness, that ye may go on readily in the Christian course, and not fall or miscarry by the way, secure from those obstructions which might otherwise wound and gall you, and hinder your progress. *Dr. Hammond.* Shoes were anciently a part of military armour. *Dr. Whitby.*

16. *Above all, taking the shield of faith,*] A firm and steady faith in the promises of the Gospel. *Pyle.* That faith, which is the confident expectation of things hoped for, "the evidence of things not seen," Heb. xi. 1; "for this is the victory that overcometh the world, even our faith," 1 John v. 4. *Dr. Whitby.* By comparing faith to a shield, its universal efficacy is intended. As the shield defends the whole body, so faith defends the whole man. *Dean Stanhope, Burkitt.*

—— *the fiery darts*] Used figuratively for the temptations of Satan. The expression seems an allusion to those javelins or arrows, which were sometimes used by the ancients in sieges and battles. Livy describes a weapon of this kind, as being surrounded at the upper part with combustible matter, which being set on fire, the weapon was darted against the enemy. *Parkhurst.*

17. *And take the helmet of salvation,*] Or, as the Apostle elsewhere explains himself, "the hope of salvation," 1 Thess v. 8: namely, a due sense of the inestimable prize promised to them who conquer, and an assured expectation of obtaining it, provided we "strive lawfully." As an helmet guards our principal part, the seat of our understanding, and the source of our animal powers, so will this hope effectually secure us against all attempts upon our life made by suggestions to sin; the force and danger of which consist chiefly in such motives, as are by no means comparable to the advantages which must be lost by any wicked compliances. *Dean Stanhope.*

He who possesses "the hope of salvation," through the power of such hope, can do all things, and bear all things; because he still looks forward to the end of his hope, which will reward all his actions, and make ample amends for all his sufferings: but that once given up, there is nothing any longer worth contending for, or thinking about. The mind, turning itself on every side to seek rest, and finding none, sinks into all the wretchedness of utter despondency, and the agonizing groan of suicide is heard! Evermore then let us remember to "take for an helmet the hope of salvation;" and put it not off, till the contest be finally over, and hope ceases by our becoming possessed of its object. *Bp. Horne.*

—— *and the sword of the Spirit, which is the word of God:*] The understanding whereof will enable you, not only to resist, but to assault your adversaries. *Pyle.* We have an example of the wonderful efficacy of this part of our spiritual armour, and a pattern set us for the use of it, in the victorious "Captain of our salvation," who did with it hew the snares of the ungodly in pieces, when tempted by the devil in the wilderness. *Dean Stanhope.*

To the Christian, armed for defence in the day of battle, the Apostle recommends only one offensive weapon: but it is abundantly sufficient; "the sword of the Spirit, which is the word of God;" sharper than any two-edged sword fabricated by the art of man, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; reaching the very thoughts and intentions; subduing and mortifying evil desires and blasphemous imaginations, as they arise within; confuting and silencing infidelity and errour, as they assault us from without. A single text, well understood, and rightly applied, pierces the heart of a temptation, or an objection, and lays the most formidable adversary dead at our feet. With this weapon the blessed Jesus conquered in the wilderness; by the same weapon, and no other, must every disciple of His expect to conquer in the world. *Bp. Horne.*

18. *Praying always* &c.] Praying heartily and fervently, upon every opportunity and time of need. *Dr. Hammond.* "In the Spirit" denotes here the same thing that is denoted in chap. v. 19, by the phrase "in the heart;" that is, with the sincere affection of the heart. *Dr. Wells.*

To all the foregoing particulars, we must add "prayer and supplication," and perseverance in these; by which we shall be able either to prevent or remove all the evils we are subject to, or have the grace to bear them with satisfaction and patience. All the fore-mentioned graces are the gift of God; from Him we must ask them, and from Him we must receive them, if ever we have them. But then we must learn to ask them with the humility of creatures, that know their wants; with the reverence of people, that know their distance; and with the earnestness of Christians, who know they are undone unless their petitions are granted. And whoever with these dispositions lays his wants before God, lamenting his own miseries, and earnestly begging the graces of God's Holy Spirit to support him in his Christian warfare, shall certainly find the good effect of his prayers. For, saith our Lord Christ, "If ye, being evil, know how to give good gifts unto your children; how much more shall your Father which is in heaven give" the Holy Spirit, and therewith all "good things, to them that ask Him?" *Bp. Wilson.*

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given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

‖ Or, *in a chain.* ‖ Or, *thereof.*

20 For which I am an ambassador ‖ in bonds: that ‖ therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

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23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ ‖ in sincerity. Amen.

‖ Or, *with incorruption.*

¶ Written from Rome unto the Ephesians by Tychicus.

21. — *Tychicus, a beloved brother* &c.] The same character is given of him to the Colossians, chap. iv. 7. The particulars, which the Scriptures mention concerning him, are few in number, but they afford proofs of the great confidence which the Apostle placed in him, on account of his ability, faithfulness, and zeal in the cause of Christ. *Dr. Macknight.*

The following Chapters from The Epistle to the Ephesians are appointed as Proper Lessons, or as Epistles, on Sundays and Holydays.

Chap. II.	ver. 19—22,	St. Thomas,	Epistle.
—— III.	— 1—12,	Epiphany,	Ditto.
—— III.	— 13—21,	16th Sunday after Trinity,	Ditto.
—— IV.	— 1—17,	Ascension-Day,	Evening.
—— IV.	— 1— 6,	17th Sunday after Trinity,	Epistle.
—— IV.	— 7—16,	St. Mark,	Ditto.
—— IV.	— 17—32,	19th Sunday after Trinity,	Ditto.
—— V.	— 1—14,	3d Sunday in Lent,	Ditto.
—— V.	— 15—21,	20th Sunday after Trinity,	Ditto.
—— VI.	— 10—20,	21st Sunday after Trinity,	Ditto.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

INTRODUCTION.

PHILIPPI was a city of Macedonia, and a Roman colony, not far from the borders of Thrace. It was the first place at which St. Paul preached the Gospel upon the continent of Europe, in the year 51. He made many converts there, who soon afterwards gave strong proofs of their attachment to him, chap. iv. 15. He was at Philippi a second time, but nothing which then occurred is recorded.

The Philippian Christians, having heard of St. Paul's imprisonment at Rome, with their accustomed zeal sent Epaphroditus to assure him of the continuance of their regard, and to offer him a supply of money. This Epistle was written in consequence of that act of kindness; and it is remarkable for its strong expressions of affection. As the Apostle tells the Philippians, that he hoped to see them shortly, chap. ii. 24, and there are plain intimations, chap. i. 12, and ii. 26, in the Epistle, of his having been some time at Rome, it is probable that it was written in the year 62, towards the end of his confinement.

St. Paul, after a salutation in his own name and that of Timothy, declares his thankfulness to God for having made the Philippians partakers of the blessings of the Gospel, and prays for their farther improvement in knowledge and righteousness; he informs them that his confinement had contributed to the furtherance of the Gospel, and declares his readiness to die in its cause, or live for its promotion; he exhorts them, with great warmth and earnestness, to live as it becometh the Gospel of Christ, being in nothing terrified by their adversaries, chap. i.; to live in harmony with each other, and to practise the virtue of humility after the example of Christ: he encourages them to work out their salvation, and expresses his intention of sending Timothy to them soon, and some hope of visiting them himself; in the mean time he tells them, that he had sent back Epaphroditus their messenger, who had been detained at Rome by a dangerous illness, chap. ii.; he cautions them against false teachers, with particular reference to Judaizers, and gives some account of himself and of his zeal for the Gospel, which he advises the Philippians to imitate. In the last chapter he adds farther exhortations, expresses his satisfaction and thankfulness for their liberality, and concludes with salutations, and his usual benediction.

'It is a stong proof,' says St. Chrysostom, 'of the virtuous conduct of the Philippians, that they did not afford the Apostle a single subject of complaint; for in the whole Epistle, which he wrote to them, there is nothing but exhortation and encouragement, without the mixture of any censure whatever.' *Bp. Tomline.*

As the excellent characters of the first believers and teachers of Christianity are in general a strong recommendation of it to mankind; so that of St. Paul in particular shines with distinguished lustre through his whole history, but especially his Epistles, the faithful pictures of his soul. Even in this short one to the Philippians it is surprising to observe, how great a variety of most exalted and engaging virtues he shews. The authority of the Apostle is so perfectly tempered with the condescension of the fellow-christian; the expressions of his tenderness for those, to whom he writes, are so endearing and instructive at the same time; his acknowledgments of their kindnesses to him so equally full of dignity, humility, and disinterestedness; his mention of his past persecutions is so mild, and of his present danger (for he wrote from a prison) so cheerful; his attention to the supporting of their courage is so affecting; and his confidence, that both he and they should persevere and conquer, is so noble and yet so modest; his deliberation, whether life or death be eligible, is so calm; and his preference to live, even in misery, for their sakes and that of the Gospel, is so genuinely heroick, yet fully equalled by the composed and triumphant mention, which he elsewhere makes, of his approaching martyrdom; his zeal for propagating religion is so ardent, yet attended with so deep a concern, that it be indeed true religion; he is so earnest to guard them, both against a superstitious reliance on outward ordinances, and a licentious abuse of the doctrines of faith and grace; so solicitous to improve them in rational piety, and meek beneficent virtue; so intent to fix their minds on every thing worthy and amiable, and raise them above every thing gloomy or anxious; his warmth in this glorious cause is so far from being affected or forced; and every expression so evidently flows from a heart, which cannot help overflowing: that whoever shall read but this one Epistle with attention and fairness, under all the disadvantages of a translation made word for word, and broken into short verses, will feel a strong impression on his mind, that the writer of it must have been an uncommonly great and good man, every way deserving of the high rank, which he claims, of a commissioned servant of God, and incapable of claiming it falsely. *Abp. Secker.*

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CHAP. I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace: 12 he sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

‖ Or, *mention.* 3 I thank my God upon every ‖ remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you ‖ Or, *will finish it.* ‖ will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because ‖ I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are ‖ partakers of my grace.

‖ Or, *you have me in your heart.* ‖ Or, *partakers with me of grace.*

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all ‖ judgment;

‖ Or, *sense.*

10 That ye may ‖ approve things that ‖ are excellent; that ye may be sincere and without offence till the day of Christ;

‖ Or, *try.* ‖ Or, *differ.*

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

‖ Or, *for Christ.*

13 So that my bonds ‖ in Christ are manifest in all ‖ the palace, and ‖ in all other *places;*

‖ Or, *Cesar's court.* ‖ Or, *to all others.*

Chap. I. The design and scope of the Apostle in this first chapter is, to encourage the Philippians to constancy in the faith, and to perseverance in holiness; that so they might not be discouraged by his sufferings for the Gospel, since Christianity had already gained very much, and would, he was confident, gain much more, by the sufferings he underwent for it. Accordingly he exhorts them to courage and constancy by several weighty arguments. *Burkitt.*

Ver. 1. — *with the bishops and deacons:*] The words "bishop" and "elder," or "presbyter," are often used promiscuously in the writings of the New Testament. The Bishop, properly so called, of Philippi, being by the ancients said to be Epaphroditus, who was with St. Paul at the time of this Epistle being written, and who carried it from Rome, hence by "bishops" here are generally understood only "elders" or "presbyters" properly so called. *Drs. Wells* and *Whitby.* See the note on chap. ii. 25.

3. *I thank my God*] This being in the singular number, shews St. Paul to have been the author of the Epistle, though Timothy was joined with him in the salutation. *Pyle, Dr. Whitby.*

5. *For your fellowship in the gospel* &c.] That by our ministry ye have been brought to the communion and fellowship of the profession of the Gospel; and have so continued from the first day that you heard of it, until now. *Bp. Hall.* "Fellowship" here signifies the communion of the Philippians with the Apostles in the Gospel, as it does 1 John i. 3, 7. *Dr. Whitby.* The phrase includes the attention, with which they heard the Gospel, and the readiness of mind with which they embraced it, and their perseverance in the profession of it, in opposition both to the heathens and to the Jews. *Dr. Macknight.*

6. *Being confident of this very thing,* &c.] The Apostle says this from a judgment of charity, conjecturing, saith Theophylact, from what was past, what they would be for the future: because, he adds, it seems just or fit for me to conceive this good hope of you, by reason of that great affection you retain for me, and your patience in enduring the like afflictions. The words do not convey any opinion concerning the election of all the Philippians to eternal life, or concerning the certainty of their perseverance to the end, by virtue of that election: for such an opinion is inconsistent both with the reasons which he assigns for his confidence, and also with his exhortations to them to "work out their salvation with fear and trembling," chap. ii. 12; to "stand fast in the Lord," chap. iv. 1; and to retain "the word of life, that he might have joy in the day of Christ, that he had not run in vain, neither laboured in vain" among them, chap. ii. 16. *Dr. Whitby.*

7. — *because I have you in my heart;*] Or, as in the margin, 'because you have me at heart.' *Pyle.* That is, because you have had your hearts upon me in my bonds, sending Epaphroditus to minister to me in my necessities, chap. ii. 25; and contributing to me of your own substance, chap. iv. 14. These things confirm my hope concerning you, especially when I find you yet standing firm under the like afflictions; see ver. 30. *Dr. Whitby.*

—— *ye all are partakers of my grace.*] That is, of the honour of suffering the same things that I have suffered in defence of the Gospel. *Dr. Hammond.* Or, Ye are enabled by the like grace of God, as I am, to suffer for the Gospel. *Dr. Wells.*

8. — *in the bowels of Jesus Christ.*] With the highest and most passionate degree of Christian love. *Dr. Hammond.*

10. *That ye may approve things that are excellent;*] Rather, 'the things that are excellent.' *Dr. Whitby.* All such things as the Gospel requires. *Burkitt.* The truth of God as distinguished from the vain fancies of men. *Bp. Hall.*

—— *till the day of Christ;*] That is, till death: but he rather mentions the day of judgment, because then will be rendered the complete reward. *Bp. Fell.*

11. — *filled with the fruits of righteousness,* — *unto the glory and praise of God.*] Nothing can be more plain from hence than this; that we then advance the glory and praise of God, when our love towards others does abound, when we are sincere and without offence, being filled with the fruits of righteousness, to which the Gospel of Christ obliges us. *Abp. Sharp.*

12. *But I would ye should understand, brethren,* &c.] The Apostle here proceeds, according to the desire of the Philippians, to give them an account of his present state and condition; assuring them, lest they should stumble at his present sufferings, that the things, which had happened to him through the malice of his persecutors, had turned out to the furtherance, rather than the hinderance, of the Gospel. *Pyle, Burkitt.*

13. *So that my bonds in Christ are manifest in all the palace,*] He means, that his imprisonment for the Gospel was manifestly taken notice of in the court of the emperour, as well as elsewhere in

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14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

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23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, *and* now hear *to be* in me.

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the city: so that people, inquiring into the cause of his sufferings, found that it was not any misdemeanour, but his preaching and practising of the doctrine and duties of Christianity. *Burkitt.*

14. — *waxing confident by my bonds,*] By the example of my patience and courage in them. *Dr. Wells.*

15. *Some indeed preach Christ even of envy and strife;*] Envying the success of the Apostle's ministry, and endeavouring to draw people off from approving him, to applaud them; hoping to grieve and afflict him thereby: others preached the Gospel of Christ "of good-will," with a purity of intention and sincerity of affection, both towards Christ and towards the Apostle. *Burkitt.*

17. — *that I am set for the defence of the gospel.*] Or appointed by Christ in a special manner for that purpose. *Dr. Wells, Parkhurst.* That the province of defending the Christian religion has been entrusted to me. *Schleusner.*

18. — *whether in pretence, or in truth,*] Whether with only an outward show and appearance of piety and zeal, or with sincerity. *Dr. Doddridge, Parkhurst.* "Truth" and "pretence" here relate, not to the matters preached, but to the views of the preachers. From whatever motive Christ was preached, provided it was the truth concerning Him, it was matter of joy to the Apostle. *Dr. Macknight.*

19. *For I know that this shall turn to my salvation* &c.] The meaning may be an expression of the Apostle's confident persuasion, that all the designs of his adversaries against him should be so overruled and ordered by God, that, through the influence and supplies of the Holy Spirit, all should work together for good, and his eternal salvation be advanced thereby, through the concurrence and assistance of their prayers. *Burkitt.*

20. — *Christ shall be magnified in my body,*] For if I live in the body, the power of Christ will be magnified in delivering me out of so great a danger; but if I be put to death for His sake, that power will be magnified, which enables me to die for the faith so cheerfully as I am ready to do. *Dr. Whitby.*

21. *For to me to live is Christ, and to die is gain.*] The only difference between life and death to me is, that by the one I shall continue the longer in Christ's service, and by the other shall be the sooner rewarded. *Pyle.*

22. — *this is the fruit of my labour:*] That is, the service of Christ in converting or strengthening others is well worth my labour: so that were it left to my choice I should be in a strait, which of the two conditions to choose. *Drs. Wells* and *Whitby.*

23. — *which is far better:*] Namely, for myself, than continuing in this life, if I had respect only to my own ease. *Dr. Wells.* The original phrase, which may be literally rendered 'by much far better,' is the highest superlative which it is possible to form in any language. *Dr. Macknight.*

25. — *I know that I shall abide and continue with you*] I am fully persuaded that God will so order it, that I shall live and see you again. *Pyle.*

28. *And in nothing terrified by your adversaries:*] It evidently appears from this, and from several other passages in this Epistle, that the Philippians were now in a suffering state, which is a circumstance to be borne in mind as we go on, since it illustrates several masterly strokes in the Apostle's address to them. *Dr. Doddridge.*

—— *which is to them an evident token of perdition,*] The meaning is, either that the threats and persecutions of the adversaries shew them to be an obstinate and incurable people, bent on their own destruction: or the word "which" may refer to the Philippians "standing fast;" and the "token of perdition to them" may signify, that their adversaries took this stedfastness of theirs to be a token of their perdition; but, says the Apostle, look you upon it as a token of your salvation. *Pyle.*

29. *For unto you it is given* &c.] Namely, by God, as a special favour. *Dr. Whitby.* St. Paul wished the Philippians to consider their sufferings for Christ as an honour, and to rejoice in them. Thus it is said of the Apostles, Acts v. 41, "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." *Dr. Macknight.*

30. *Having the same conflict which ye saw in me,* &c.] With this passage, and the two first verses of the following chapter, compare

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CHAP. II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation:* 12 *to a careful proceeding in the way of salvation, that they be as lights to the wicked world,* 16 *and comforts to him their apostle, who is now ready to be offered up to God.* 19 *He hopeth to send Timothy to them, whom he greatly commendeth,* 25 *as Epaphroditus also, whom he presently sendeth to them.*

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

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3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation,

Acts xvi. 22—24. The passage in the Epistle is very remarkable. I know not an example in any writing of a juster pathos, or which more truly represents the workings of a warm and affectionate mind, than what is exhibited in this passage. The Apostle reminds his Philippians of their being joined with himself in the endurance of persecution for the sake of Christ; he conjures them by the ties of their common profession, and their common sufferings, to "fulfil his joy;" to complete, by the unity of their faith, and by their mutual love, that joy, with which the instances he had received of their zeal and attachment had inspired his breast. Now if this was the real effusion of St. Paul's mind, of which it bears the strongest internal character, then we have, in the words "the same conflict which ye saw in me," an authentick confirmation of so much of the Apostle's history in the Acts, as relates to his transactions at Philippi: and therefore that of the intelligence and general fidelity of the historian. *Archdeacon Paley.*

Chap. II. The Apostle proceeds to exhort the whole church at Philippi to unity, meekness, and humility, from the great example of Christ suffering for us; and to steadiness in Christian principles and practices, now in his absence from them: he expresses his hopes to send Timothy to them: in the mean while he recommends their messenger Epaphroditus, the bearer of this letter, to them. *Pyle.*

Ver. 1. *If there be therefore any consolation in Christ,* &c.] As if he had said, If ever you have tasted, by means of my ministry, any sweetness and consolation in Christ and His holy religion, if ever you have found any comfort in His love, if ever you have enjoyed any communion with His Spirit, if ye be men, and have any bowels of mercy for yourselves, if ye be Christians, and have any pity for me in my bonds, fulfil ye my joy, &c. *Burkitt.* These words are not an expression of doubt, but the strongest affirmation that there is the greatest consolation in Christ, &c. 2 Cor. i. 4. *Dr. Macknight.*

3. — *let each esteem other better than themselves.*] This refers not to judgment, for it is not in our power always thus to esteem of others, but to practice; as if he had said, Be as ready to assist others, as if you were their subjects and inferiours: so the example of Christ requires, and so the precept runs, that "he who is the greatest should be a servant" to others. *Dr. Whitby.*

6, 7. *Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation,* &c.] Who being very God, and knowing it to be no presumption in Him to equalize Himself to God the Father, yet voluntarily humbled and abased Himself, and took upon Him a mean and contemptible condition here on earth; and, as He stooped so low as to become man, so He framed Himself to the state and yielded to the infirmities of man. *Bp. Hall.*

The Apostle here illustrates the dignity of our Lord's person in terms which speak Him very God, and very man. "The form of God" as strongly infers the former, as "the likeness and fashion of man" does the latter; if we regard only the force of the expressions themselves. And as the whole course of His conversation gives incontestable proofs of the truth of His human nature, so the argument of St. Paul establishes the truth of His Divine nature. *Dean Stanhope.* The Apostle begins with the dignity of our Saviour's person, expressed thus, "that He was in the form of God, and that He thought it not robbery to be equal with God:" then His humiliation comes, that "He made Himself of no reputation, but took upon Him the form of a servant," the same word with that used in the former verse: after which follows His exaltation, and "a name" or authority "above every name" or authority is said to be given Him, so that "all in heaven, in earth, and under the earth," which seems to import angels, men, and devils, "should bow at His name, and confess that He is Lord." In the progress that is made in these words it is plain, that the dignity of Christ's person is represented as antecedent both to His humiliation, and to His exaltation. It was that which put the value on His humiliation, as His humiliation was rewarded by His exaltation. *Bp. Burnet.*

It is evident from this Scripture, that Christ was as much in the form of God as in the form of a servant, and did as really subsist in the Divine nature, as in the nature of man. For He was so "in the form of God," as thereby "to be equal with God." But no other form, beside the essential, which is the Divine nature itself, could infer an equality with God. "To whom will ye liken Me, and make Me equal, saith the Holy One?" Is. xl. 25, and xlvi. 5. There can be but one infinite, eternal, and independent Being; and there can be no comparison between that, and whatsoever is finite, temporal, and depending. He therefore, who did truly think Himself equal with God, as being in the form of God, must be conceived to subsist in that one infinite, eternal, and independent nature of God. *Bp. Pearson.*

Bp. Bull takes his stand on this verse, and asserts, that 'it is alone sufficient for the refutation of all heresies against the Person of our Lord Jesus Christ;' an assertion, which Bp. Pearson had fully established in his admirable exposition of this passage in his great work on the Creed. We may therefore justly maintain that this passage, and the same may be said of the beginning of St. John's Gospel, ought to convince all who profess themselves to be Christians, who do not deny the Christian religion to be true, or the Holy Scriptures to be of Divine authority, that Christ is properly and truly God. *Bp. Burgess.*

7. *But made himself of no reputation, and took upon him the form of a servant,* &c.] And yet being thus truly God, He set Himself at nought, lessened and humbled Himself from the condition of being Lord of all, to that of a subject and ordinary man. *Dr. Hammond.* By taking upon Himself a created nature, Christ became essentially a servant to God, whereas He was before equal to the Father as to His Godhead. *Dr. Wells.* All the words of this verse together are not properly three distinct propositions, without any dependence of one upon the other, but an expression of Christ's emptying of Himself, with an explication shewing in what it consisted: which will plainly appear by this literal translation; 'But emptied Himself, taking the form of a servant, being made in the likeness of men.' Where if any man doubt how Christ emptied Himself, the text will satisfy him, by "taking the form of a servant;" if any still question how He took the form of a servant, he hath the Apostle's resolution, by "being made in the likeness of men." In the next verse he proceeds to another act of Christ's humiliation, consisting in His obedience unto death. *Bp. Pearson.*

Anno DOMINI 64. and took upon him the form of a servant, and was made in the ‖ likeness of men:

‖ Or, *habit.*

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

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11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work

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This exinanition, or emptying of Himself, seems to be spoken of our Saviour as voluntary; beginning at His incarnation and continued till His ascension. From hence it was that He was first conceived, and afterwards anointed, by the Holy Ghost; that He grew in grace; was ignorant of the day of judgment; was comforted by angels; and raised by the power of the Father; and the like. And it seems a satisfactory answer to many of those arguments made against His divinity: as do these make very much to prove it: 1st, that the same word is here used, form of God, and form of man, &c.; but He was really a man, a servant; therefore also God naturally: 2dly, that taking upon Him such a form, He was, before He took it upon Him: and 3dly, that it being no injury to be equal, He was equal to God. *Bp. Fell.*

9. *Wherefore God also hath highly exalted him,* &c.] Upon which wonderful humiliation of His, it hath pleased God the Father to advance Him, in His human nature, to an answerable height of glory; having given unto Him both that title, and that state and power, which is far above any title, or state, or power, of whatsoever finite creature; having publickly to the world declared and approved Him to be God Almighty. *Bp. Hall.*

10. *That at the name of Jesus every knee should bow,* &c.] That in the acknowledgment of this just title and Divine power of His, every creature should bow and stoop unto Him, both the angels of heaven, &c. *Bp. Hall.* Ireneus quotes this verse, and, describing what sort of adoration was paid to Christ, says, that 'every knee should bow to Him, as to our Lord, and God, and Saviour, and King.' *Leslie.*

11. — *that Jesus Christ is Lord,*] That even that Jesus, who was thus abased, is the God and Lord of all. *Bp. Hall.*

"Lord," or as St. John more emphatically styles Him, "King of kings, and Lord of lords," Rev. xix. 16. Nor are men only, but "all the angels of God" required to "worship Him," as such, Heb. i. 6. Created beings, of how exalted rank soever, can only be faithful as servants in the house of God, "but Christ as a Son over His own house," which Himself hath builded, Heb. iii. 3, 5, 6. *Abp. Secker.*

—— *to the glory of God the Father.*] Who delights to be honoured in the belief and obedience, paid to His blessed Son and His Gospel. *Dean Stanhope.*

The Apostle's great design and scope, in setting before the Philippians the humiliation and exaltation of Jesus Christ, was to excite them to the grace and duty of humility, that the same humble mind might be in them which was also in Christ Jesus: as if he had said, Our Lord Jesus Christ humbled Himself greatly for us, and afterwards was highly exalted by God above us: so in proportion may you expect to be exalted by God, if you humble yourselves in order to maintain the peace and unity of the church: for before honour is humility. *Burkitt.*

In this passage it is to be observed, that the Apostle here evidently points out to us three different states and conditions of Christ; the first is His state of dignity from which He willingly descended, expressed in those words, "who being in the form of God:" the second is, the state of humility to which He descended, in those words, "He made Himself of no reputation:" the third is, His state of glory and exaltation, intimated in those words, "wherefore God also hath highly exalted Him." These three states or conditions of Christ are essential to the Apostle's argument; for take away any one of them, and the example which the Apostle would propose is lost; not only the force of the argument is lessened, but the argument itself is entirely destroyed. For instance, if you remove the first state, that of His natural dignity and excellence, the second state will no longer be a state of humiliation, nor Christ any longer an example of humility; for if He was no better than a servant before He was a servant, His being a servant was His lot and condition, not His choice; it was owing to the order of nature and Providence, and not to His humility; and He was no more humble in being born to be a servant, than others who are born in the same state; and often too without the humility which is necessary to their condition.

Secondly, it is implied in the argument, that He was in possession of whatever belonged to His state of dignity and excellence, before He underwent any thing that belonged to His state of humiliation; for His voluntarily descending from His dignity, to a lower and meaner state, is the very act and real ground and foundation of His humility; and therefore whatever is meant by His being in the form of God, or whatever is meant by His being in the likeness of men, thus much at least is evident, that He was in the form of God, before He was made in the likeness of man; because His being made in the likeness of men, is given as one great instance of His humility; but His being in the form of God, was His very dignity and excellence; and therefore, as it is necessary to suppose that His dignity was antecedent to His humility, it is likewise necessary to assert, that He was "in the form of God," before He was made "in the likeness of men."

Thirdly, it is necessarily implied in the argument, that He underwent whatever belonged to His state of humiliation, before He enjoyed any thing that belonged to His state of exaltation; because His exaltation was the effect and reward of His humility; and being purchased and obtained by His humility, it could not be antecedent to it: consequently it necessarily follows, that His natural state of dignity, and His acquired state of exaltation, are two perfectly different and distinct states; since one was evidently antecedent to, the other as evidently consequent to His humiliation: from whence it follows, that His being in the form of God, being the dignity which He was possessed of before His humiliation, does not belong to Him in virtue of any thing He did or suffered; nor is any part of that glory to which He was exalted, or which he received after or upon account of His sufferings.

This ought to be the more particularly insisted on, because it is a common mistake to think, that, because Christ was exalted to glory at His resurrection, and "for the suffering of death crowned with glory and honour," as the Apostle to the Hebrews speaks; therefore all glory and honour, and all dignity and excellence, which are ever ascribed to Him, belong to Him only in consequence of His sufferings and obedience. From hence it is that some men think it a sufficient answer to all arguments, drawn from the attributes of power and knowledge, and the like, to prove the eternity and divinity of the "Word," to say that Christ received His glory at His resurrection, and was made perfect through sufferings; and therefore the glory and power, which are any where ascribed to Him, are not His natural perfections, but His acquired honours, and of no ancienter date than the redemption. But this is not to answer the arguments, but to confound the distinct states of glory which belong to Christ; the glory which He had with the Father before the worlds, and the glory which He received from the Father at the redemption; one the glory of nature, the other the glory of office; one the glory of the eternal "Word," the other the glory of the "Son of man." *Bp. Sherlock.*

12. — *but now much more in my absence,*] Since ye shall want the help of my counsels and incitements, stir up yourselves ear-

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out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

‖ Or, *sincere.*

15 That ye may be blameless and ‖ harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation,

‖ Or, *shine ye.*

among whom ‖ ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

† Gr. *poured forth.*

17 Yea, and if I be † offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

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18 For the same cause also do ye joy, and rejoice with me.

19 ‖ But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

‖ Or, *Moreover.*

20 For I have no man ‖ likeminded, who will naturally care for your state.

‖ Or, *so dear unto me.*

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send pre-

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nestly to do all that is requisite on your part for the attainment of salvation. *Bp. Hall.* Though there be an ambiguity in the connexion of this clause, if the grammar only be considered, I think the sense obliges us to join it with the following, rather than with the preceding words. There seems no reason to apprehend that the Philippians were less obedient to St. Paul, when he was with them, than to any messages they may have received in his absence. *Dr. Doddridge.*

13. *For it is God which worketh in you* &c.] This passage is to be understood in connexion with the foregoing exhortation of "working out their own salvation with fear and trembling." As that which is done by God is done of His own free mercy, without any merit of ours to claim it from Him, and therefore requires not only our humility, but our diligence, and caution, and solicitude, and fear of displeasing so gracious a Father, who may, if He be provoked by our unworthiness, withdraw His working from us; so it is not to be conceived to be wrought by God in such an irresistible manner, as that it shall be impossible for those, in whom God thus works, to contradict or resist His working: for if it were so, there could be no room for the exhortation to do that, which could not be otherwise, namely, "to work out their own salvation." When it is said then, that "God worketh in us both to will and to do," it is meant that He gives us that strength, works in us those abilities, which are requisite to our willing and working, as necessary to prepare and assist us to do either. And this is a great encouragement to our diligence, which might otherwise be disheartened by the difficulty and impossibility of the task. Be we never so weak and insufficient of ourselves, God hath all-sufficient strength, and by that strength of His He "worketh in us both to will and to do;" and so, if we be not wanting to ourselves, but work, and work out our own salvation with all diligence, we shall have no reason to complain of want of strength; "we are able to do" what He requires of us, "through Christ which strengtheneth us." *Dr. Hammond.* The whole is, that we can do nothing without God, and He will do nothing without us: we can do nothing without His assistance, He will do nothing without the concurrence of our endeavours: "He worketh in us both to will and to do," and we must work with Him in order to the working out of our salvation. *Burkitt.*

What should hinder us then from "working out our own salvation," when God is ready to "work in us both to will and to do;" both good desires, and the accomplishment of them? Our bad inclinations may be too hard for us, but not for Him. He will certainly qualify us for what He commands and expects: else His precepts would be mockery, and His punishment cruelty. *Abp. Secker.*

God has done, and will do, great things for us: let not this make us vain and presumptuous, but let it excite our care, that the gift of God may not be bestowed upon us in vain: and let us always bear in mind the Apostle's advice, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do." Some imagine that God's working with us, is a reason why we should be confident and secure of our salvation: but you see St. Paul was of another mind. He writes to those who certainly had the Spirit; for he tells them, that God did work in them both to will and to do: but does not tell them, that they were safe and secure and out of danger! no, he says nothing like it; on the contrary, he calls upon them to fear and tremble, lest, having received so great a gift, they should by their negligence, as thinking themselves secure, forfeit all the hopes of the Gospel. *Bp. Sherlock.*

15, 16. — *as lights in the world; Holding forth the word of life;*] Beza thinks this is an allusion to those towers, which were built at the entrance of harbours, and on which fires were kept burning, to direct ships into the port. Thus understood the allusion is beautiful. For the doctrine and holy lives of the faithful must in those early ages have had a great influence on unbelievers, to direct them into the safe harbour of the Gospel. *Dr. Macknight.*

17. *Yea, and if I be offered upon the sacrifice and service of your faith,*] Literally, 'if I be poured out upon the sacrifice, &c.' *Dr. Wells.* The Apostle here hath an elegant allusion to the Jewish sacrifices: they were prepared for the altar, on which they were to be offered, by the Levites and the priests; and this was their "service;" and there was poured upon the sacrifice oil or wine, which was the libation: if then, saith the Apostle, whilst I am thus wholly employed in rendering you Gentiles an acceptable "sacrifice" to the Lord, my blood should be the libation, to be poured out upon this sacrifice, I should rejoice even thus to die in your service, and for the confirmation of your faith. See Rom. xv. 16. *Dr. Whitby.*

20. *For I have no man likeminded,*] No man, so heartily affected both to you and to me. *Bp. Hall.* It appears from Acts xxvii. 1, that Aristarchus and St. Luke accompanied the Apostle to Rome. And during his confinement there, other faithful assistants came to him, who were equally well disposed with Timothy, to take care of the affairs of the Philippians. We must therefore suppose, that, at the time the Apostle wrote this, these faithful teachers were not at Rome, having gone away for a little while on some business. For surely the Apostle could not say of them, "All seek their own, not the things which are Jesus Christ's." *Dr. Macknight.*

—— *who will naturally care for your state.*] He being as it were my son in the service of the Gospel, will care for you with the same sincerity as I. *Dr. Wells.*

21. *For all seek their own,*] That is, the generality of them who are with me. *Dr. Wells.* They seek their own interests and safety, and not the things which are Jesus Christ's; that is, comparatively to Timothy and Epaphroditus, mentioned ver. 25. I find others too generally more concerned for their own safety than for advancing the kingdom of Christ with the hazard of their own lives and fortunes. *Dr. Whitby.*

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sently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and ‖ hold such in reputation:

‖ Or, *honour such.*

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

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CHAP. III.

1 *He warneth them to beware of the false teachers of the circumcision,* 4 *shewing that himself hath greater cause than they to trust in the righteousness of the law:* 7 *which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness,* 12 *therein acknowledging his own imperfection.* 15 *He exhorteth them to be thus minded,* 17 *and to imitate him,* 18 *and to decline the ways of carnal Christians.*

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

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28. — *so soon as I shall see how it will go with me.*] Namely, what will be the issue of my trial. *Dr. Whitby.*

25. *Yet I supposed it necessary* &c.] In the mean time, since neither I nor Timothy can now come to you, I thought it proper with this letter to send you back your worthy messenger and minister Epaphroditus. *Pyle, Dr. Wells.*

—— *your messenger,*] As he had been sent by the church of Philippi to carry relief to St. Paul. Or the word may be rendered, 'your Apostle;' as those, whom we now call bishops, were styled in the first age of the church: but in process of time the name of Apostle was left in modesty to those Apostles strictly so called, and the name of bishops ascribed to all the rest. Epaphroditus is accordingly by all antiquity reckoned the first bishop of Philippi. *Wheatly, Dr. Whitby.*

—— *he that ministered to my wants.*] Who brought your contributions for the relief of my wants. *Dr. Wells.*

27. *For indeed he was sick nigh unto death:*] Those, who possessed the power of miracles, could not exercise it according to their own pleasure, but according to the direction of the Holy Ghost; otherwise St. Paul would doubtless have healed Epaphroditus, who, as is intimated ver. 30, had fallen into this dangerous sickness through the fatigue which he underwent in assisting the Apostle. These gifts were generally given for the benefit of unbelievers, to convince them of the truth of the Christian faith. *Drs. Macknight* and *Whitby.*

28. *I sent him therefore the more carefully,*] On which account I was the more careful, or the more desirous, to send him. *Drs. Hammond* and *Wells.*

—— *that I may be the less sorrowful.*] Finding your sorrow for him turned into joy. *Dr. Whitby.*

30. — *to supply your lack of service toward me.*] To do that, which by reason of your absence you, however willing, were not able to perform. *Dr. Hammond, Pyle.*

Chap. III. The Apostle encourages the Philippians to a cheerful profession of Christianity; and to a dependence on it alone, without regard to the Jewish law, according to his own example; and warns them against the principles and practices of the Jewish zealots, upon whom he makes very just and severe reflections. *Pyle.*

Ver. 1. — *To write the same things*] Which I have delivered to you by word of mouth. *Dr. Whitby, Burkitt.*

—— *but for you it is safe.*] Because things, delivered only by word of mouth, may slip out of the memory. Here is St. Paul's judgment against oral tradition, which the church of Rome prefers before the written word. *Dr. Whitby, Burkitt.*

2. *Beware of dogs,*] So the Jews, by way of contempt, used to style all heathens: and now, as a just return for their contentions and obstinate opposition to the true religion, the Apostles, St. Paul and St. John, retort it upon themselves. See Rev. xxii. 15; Ps. xxii. 16. *Pyle.* Perhaps the unbelieving Jews are called "dogs," to signify that in the sight of God they were now become as abominable for crucifying Christ and persecuting His Apostles, as the idolatrous heathens were in the sight of the Jews. In Rev. xxii. 15, the atrociously wicked are called "dogs." *Dr. Macknight.*

—— *beware of evil workers,*] For they labour only to pull down God's building, and to destroy the church of Christ. Elsewhere he styles them "deceitful workers," 2 Cor. xi. 13. *Dr. Whitby.*

—— *beware of the concision.*] By this name St. Paul calls the Jewish teachers, who were not only circumcised themselves, but now, after the coming of Christ, taught that the outward circumcision of the flesh was necessary to salvation, whilst they were at the same time destitute of the circumcision of the heart. *Parkhurst.*

3. *For we are the circumcision,*] We Christians are alone the true and spiritual circumcision, and are accounted circumcised by God, because we have that which the outward rite signified, namely, the circumcision of the heart, and the mortification of all carnal lusts and desires. *Burkitt.*

4. *Though I might also have confidence in the flesh.* &c.] As if he had said, Think not, O Philippians, that I therefore speak lightly of those privileges and advantages, which the Jews among you so much boast of, upon this account because I have none of them myself. No, on the contrary, if I would value myself on such outward carnal things, I have as much reason as any. Nay, there is not a Jew among you, that perhaps can say so much on his own behalf, in this respect, as I can. Accordingly he proceeds to specify his privileges in the 5th and 6th verses. *Abp. Sharp.*

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5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

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10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have

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5. — *of the stock of Israel,*] Not of Ishmael, or any other descendant of Abraham, who used circumcision. *Dr. Wells.*

—— *of the tribe of Benjamin,*] Of a noble tribe, as well as of an honourable people: a tribe, which together with Judah kept close to God, when the other tribes revolted to the worship of Jeroboam's calves. *Burkitt, Dr. Whitby.*

—— *an Hebrew of the Hebrews;*] "An Hebrew" is a native Jew in opposition to an "Hellenist," or one who had been converted from heathenism to Judaism. "An Hebrew of (or from) Hebrews," is one descended from Hebrews, or native Jews, both by the father's and mother's side. *Parkhurst.*

—— *as touching the law, a Pharisee;*] One of the strictest sects of the Jewish religion. *Dr. Whitby.* See Acts xxiii. 6; xxvi. 4, 5.

6. — *touching the righteousness which is in the law, blameless.*] So strict and punctual in the observation of the prescriptions of the law, that no man could tax me for the breach or violation thereof. *Bp. Hall.* I may truly, in the Jewish notion of righteousness, be accounted a righteous person. *Abp. Sharp.*

7. — *those I counted loss*] Whatever advantages I enjoyed as a Jew, I may well part with for Christ; and if they would keep me in the least degree from embracing the Christian doctrine, they would be very far from being advantages to me, but would be losses rather. *Dr. Hammond.*

8. — *that I may win Christ,*] That is, obtain an interest in Him, and in the blessings purchased by Him. *Dr. Whitby, Burkitt.* As if he had said, Not only the above-named privileges, but all other things whatsoever, wealth, greatness, fame, friends, and life itself, I account them all very pitiful things, if they be compared with the inestimable advantages of being a Christian. As I have once forsaken, so will I again readily forsake all, part with all things that the world holds most dear and valuable; nay, I will trample them under my feet, like dirt and dung, provided I may obtain the favour of Christ. *Abp. Sharp.*

9. — *the righteousness which is of God by faith:*] See the notes on Rom. i. 17.

The plain sense of the verse seems to be this: That which above all things I desire, is to be found in Christ, that is, to be a disciple of His, ingrafted into Him, by being a member of His church; "not having mine own righteousness, which is of the law," namely, not being content with those outward privileges, and that outward obedience, which by my own natural strength I am able to yield to the precepts of the law, which is that righteousness, in which the Jews expect to be justified before God; "but that which is through the faith of Jesus Christ, the righteousness which is of God by faith;" that is, that righteousness which I desire, and in which only I shall have the confidence to appear before God, is an inward principle of holiness; that spiritual renewed obedience to God's laws, which He doth require as the condition of His favour and acceptance, and which I can never attain to, but by the faith of Christ, by becoming a Christian. This is none of my own righteousness, but God's; it being wrought in me by His Spirit, accompanying the preaching of the Gospel; and as it is His gift, so He will own it, and reward it at the last day. *Abp. Sharp.*

10. *That I may know him,*] To be the Messiah, and the Saviour of the world, which knowledge is necessary to life eternal, John xvii. 3; 1 Cor. ii. 2. *Dr. Whitby.*

—— *and the power of his resurrection,*] So as to be enabled, by my knowledge and faith through grace, to rise from the death of sin to the life of righteousness; and not only this, but if He calls me thereto, that I may know also "the fellowship of His sufferings," or, may be ready also to suffer, as Christ did, for the Gospel. *Dr. Wells.*

This, saith the Apostle, is the righteousness that I aspire after, that I may know Christ, not only by a notional belief of the doctrines, or profession of His religion, but by a spiritual experimental knowledge of Him, such a knowledge as transforms me into His Spirit and temper; and that I may know the power of His resurrection, namely, that I may experience in myself all the good effects that His resurrection has a power to work in me; that I may feel the virtue and efficacy of it in my daily dying to sin, and rising again to a new, holy, and heavenly life. This is that righteousness I long for, and in comparison of which, I account all things in the world but as loss, and as dung. *Abp. Sharp.*

11. *If by any means I might attain unto the resurrection of the dead.*] Namely, an happy resurrection. *Dr. Wells.* Promised by Him to all His faithful servants and sufferers. *Dr. Whitby.*

12. *Not as though I had already attained,*] Not as if I had already gotten my crown or reward. The term is taken from the Grecian games, and is used of him that hath finished his race and course, conquered and gained the prize, although he have not yet received it. As if the Apostle had said, Not that I have finished my course, or that my crown is yet assigned me so immutably and irreversibly, that I should speak confidently of it. That which is fitter for me to employ my thoughts about, is to use all diligence that I miscarry not. *Dr. Hammond.*

—— *either were already perfect:*] This phrase, like the former, is in this passage an agonistick term, denoting the finishing of one's race, (compare 2 Tim. iv. 7;) and the receiving of one's complete reward. *Dr. Hammond, Parkhurst.* Not as if I had already reached the goal. For the original verb is properly used by the Greeks of runners in the race-course, who had reached the goal, and conquered in the contest, and so being declared conquerors, were decorated with the proposed rewards. *Schleusner.*

—— *but I follow after,*] Or pursue eternal happiness with all care and industry. *Dr. Wells.* The word expresses the contention in the race, and signifies the endeavouring to get before those that are before us, that we may "apprehend" or lay hold on the prize by being foremost. *Dr. Hammond, Parkhurst.*

—— *for which also I am apprehended of Christ Jesus.*] For when I fled from Him, He caught hold on me, converted me to the faith, that believing in Him I might obtain life everlasting, 1 Tim. i. 15, 16. *Dr. Whitby.*

13. — *I count not myself to have apprehended:*] I do not think that I have my crown, or that I am so sure of it that I cannot miss it. *Dr. Hammond.* Though an Apostle, and one that has

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apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

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done and suffered so much for Christ, I nevertheless do not count myself to be secure of eternal happiness. *Dr. Wells.*

A distinguishing character of enthusiasts is, their proneness to believe they have already attained the summit of moral perfection, and a full security of Divine approbation, so that further improvement is impossible, and even further vigilance unnecessary; for to such excess has fanaticism carried its extravagance, that weak and depraved mortals have dared to presume they were exalted so high above their fellow men by the immediate hand of Heaven, as to be incapable of deviating into errour, or sinking into guilt. Very opposite to this is the humble, but soul-exalting morality of the Gospel of Christ, which on the one hand forbids the most wicked sinners to despair, and animates them to reform, by the heart-reviving assurance, that if they will repent "and turn to their God, He will abundantly pardon," through the mediation of that Christ, "who came into the world to save sinners;" while on the other, it inculcates humility and self-abasement on all the sons of men, declaring, that "there is none righteous, no not one;" holding out a spotless model, which we should perpetually labour to imitate; still however convinced, that in this state of trial and discipline we must never cease to advance with humble caution and vigilant self-government, conscious we are still frail unprofitable servants. How admirably does St. Paul exemplify this calm and humble frame of mind, even at the period when he was gifted with every apostolick power, employing his every faculty for the glory of God, and the salvation of man, and was prepared to seal his testimony to the Gospel of Christ even with his blood! If such a man were an enthusiast, would he not, in such circumstances, feel, and loudly proclaim himself, the chief favourite of his God, purified from all moral imperfection, and secured from fall? Not so the Apostle. "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:—if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect:—but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And in another passage he uses these striking words, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away," 1 Cor. ix. 27. Thus does the Gospel temper the fervour of devotion, by the meekness of humility, and guard alike against that despair, which would prevent the reformation of vice, and that presumptuous security, which would endanger the fall of virtue; bearing in both views the genuine characters of that wisdom which descends from above, which is fully acquainted with every weakness of human nature, and for every weakness graciously provides a support. *Dr. Graves.*

14. *I press toward the mark for the prize*] "The mark," or the goal: "the prize," or crown, which either hung over the goal, or was given to the conqueror by the judges: and so the meaning of the passage is, that the racer takes the goal in the way to the crown; first conquers, and then is rewarded; the goal being the conclusion of the race, but the way to the crown. *Dr. Hammond.*

The Apostle throughout these verses makes a continual allusion to the race run in the Olympian games, where he that run was continually upon the stretch and pressing forwards, without looking back to those whom he had left behind, but pursuing the goal; in order that first coming to it he might catch hold of the prize, and so be crowned with it. And two things are here noted by the Fathers, worthy of our observation. 1st, That if this great Apostle, who had suffered so many things, and was in deaths often, and who had laboured so abundantly, was not yet confident of a blessed resurrection, but only striving, if so he might attain unto it; persons, such as we are, must have less ground of confidence. 2dly, What continual diligence and labour this pursuit requires; for you know, saith St. Chrysostom, with what great earnestness the pursuer runs; he looks upon no man; he throws out of the way every thing that might hinder him; he employs his body, eye, strength, soul, and mind, upon the work, looking to nothing else, but only to the prize. *Dr. Whitby.*

As the worst of men ought not to give up themselves as incapable of becoming good, nor those in the lowest rank of goodness to despair of becoming eminent in time; so neither should those who are in the highest indulge too great complacency in their own improvements; much less a contempt of others, or an imagination which the great Apostle disclaims, as though they "had already attained, either were already perfect." But the common duty of all, to express it in his following words, is, "forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Christ Jesus." *Abp. Secker.*

We find that the best and most excellent of the New Testament saints obeyed God, and suffered for Him, upon the motive and inducement of the heavenly reward. The great Apostle of Christ, St. Paul, speaking of himself, says, "I press toward the mark, for the prize of the high calling of God in Christ Jesus," where that by the "prize of the high calling of God in Christ," is meant the future eternal glory to which God calls us by the Gospel of Christ, as to the reward of our obedience thereunto, is agreed on by all interpreters. The expression is metaphorical, and borrowed from the ancient custom in races, wherein the judge, he that held and bestowed the prize, sat in some high place, and from thence by an herald or cryer called to each of the racers, acquainted him with the prize, and offered it to him that should best acquit himself in the race. Thus God from the highest heaven calls to us by Christ, and offers us the inestimable prize of eternal glory, if we run well that race of virtue and obedience, which in the Gospel of Christ is marked out and prescribed unto us. Now St. Paul here plainly signifies, that he himself throughout his whole Christian race had a continual eye to this prize of the high calling of God in Christ, and that the obtaining thereof was his aim and end, his great design and business. It is evident therefore that St. Paul, as well as Moses, served God with respect to the recompense of reward. *Bp. Bull.*

15. — *as many as be perfect,*] Or thoroughly instructed in our Christian duty. *Dr. Whitby.* See the note on 1 Cor. ii. 6.

—— *be thus minded:*] As I have told you I am: namely, so as to believe the circumcision of the Spirit, not that of the flesh, and the righteousness which is of God by faith, to be the things especially to be regarded for the obtaining of this prize. *Dr. Whitby.*

—— *if in any thing ye be otherwise minded,* &c.] If any one differs in understanding any particular thing, there is no reason that such a difference should create any division among you, disturb or break the peace which is most precious to be preserved: for though at present ye are not, yet hereafter ye may, no doubt, be instructed in all that is necessary for you. *Dr. Hammond.*

16. *Nevertheless, whereto we have already attained,* &c.] In the mean time, for so much of the truth of God, as we have already attained the knowledge of, let us therein walk on peaceably and lovingly: following one and the same rule of the word of God, and conspiring in all Christian unanimity and concord to do all good offices to God and each other. *Bp. Hall.*

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17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. IV.

1 *From particular admonitions* 4 *he proceedeth to general exhortations,* 10 *shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them.* 19 *And so he concludeth with prayer and salutations.*

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THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

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17. *Brethren, be followers together of me,*] By propounding his own practice to these Philippians, as a pattern for their imitation, the Apostle hath at once intimated to us the duty, both of all who are entrusted with the ministry of the Gospel to set, and of all who live under their ministry to follow, such examples as may express and adorn the Christian religion. *Dean Stanhope.*

18. — *they are the enemies of the cross of Christ:*] Because they preached up the necessity of circumcision, and the observation of the ceremonial law; and so in effect denied Christ to be come in the flesh, or affirmed that He died in vain. *Burkitt.*

19. — *whose God is their belly,* &c.] They devote themselves wholly to luxury and lust; they take a pride in the practices, which are really a reproach to them; and set their hearts upon the profits and pleasures of this world only. *Dean Stanhope.*

To whom we make ourselves servants, him we make our Lord and God. The covetous worldling therefore, by "serving Mammon," Matt. vi. 24, maketh Mammon his God: which caused St. Paul two several times to set the brand of idolatry upon covetousness, Eph. v. 5; Col. iii. 5. And the voluptuous epicure is here for this reason said to make his "belly his god," because he "serveth his own belly," as the phrase is, Rom. xvi. 18. Upon the same ground the devil is called "the god of this world," 2 Cor. iv. 4, because the men of this evil world, by doing him service, do make a god of him. *Bp. Sanderson.*

21. *Who shall change our vile body,*] This passage indicates the Divine power of Christ, to whom is here ascribed that resurrection, which is frequently made an indication of the Godhead, it being God who raiseth from the dead, Rom. iv. 17; Acts xxvi. 8; and which is ascribed to the exceeding greatness and to the energy of His mighty power, Eph. i. 19; and yet is here ascribed to the energy of Christ. *Dr. Whitby.*

—— *that it may be fashioned like unto his glorious body,*] That, as Ireneus saith, 'it may be transformed from a mortal and corruptible, into an immortal and incorruptible body.' We may here note, what a value is put upon the resurrection and redemption of the body from corruption, as if it were the chief thing which Christians waited for, and expected from our Saviour at His coming, Rom. viii. 23. We may also note the pious observation of the Fathers, that the folly of those can never be sufficiently lamented, who deprive themselves of such a glorious resurrection. *Dr. Whitby.* At the same time the change here described should be seriously attended to, as affording the best mitigation of the concern so apt to overwhelm us, upon the account either of our own death, or of the death of those who are very dear to us. The bodies of the righteous are not swallowed up by the grave as a prey, but deposited there as a trust: which will surely be demanded back again, and of which a punctual restitution will be expected. So our admirable Liturgy hath taught us in the office of interment to commit the bodies of the deceased to the ground, "in sure and certain hope of the resurrection" of the righteous "to eternal life, through our Lord Jesus Christ: who," as this portion of Scripture assures us, "shall change our vile body," this earth, and ashes, and dust, "that it may be like unto His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself." *Dean Stanhope.*

Chap. IV. The encouragements to Christian constancy, cheerfulness, and resignation, are continued. The Apostle expresseth the due sense he had of the Philippians' kindness to him, and professes his courage and contentedness under all conditions of life. The salutations and conclusion. *Pyle.*

Ver. 1. — *dearly beloved* &c.] It is scarce possible to express affection more strongly than the Apostle hath done in this short verse, by the various tender epithets which he bestowed on the Philippians from the real feelings of his heart, penetrated, not only with gratitude for their attention to him in his distress, but with esteem on account of the excellence of their character and behaviour. *Dr. Macknight.*

3. — *true yokefellow,*] Whom the Apostle particularly means, is not agreed upon by interpreters. *Pyle.* He probably means Epaphroditus, whom, in chap. ii. 25, he had called his "companion in labour." *Schleusner.*

—— *with Clement also,*] The ancient Christian writers tell us, that this is the Clement who afterwards became Bishop of the church at Rome; and who, to compose some dissensions in the church at Corinth about their spiritual guides, wrote to the Corinthians an Epistle, which is still extant. *Dr. Macknight.*

—— *whose names are in the book of life.*] "The book of life" refers to the custom of well-ordered cities, which kept registers containing all the names of the citizens. Out of these registers as apostates, and fugitives, and infamous persons were erased, agreeably to which there is mention of "blotting names out of the book of life," Rev. iii. 5; so the names of those, who continued obedient orderly citizens, were still continued in. Accordingly, since "life" in this place signifies spiritual life, the state of grace and favour of God, the beginning of that future eternal life, therefore "the book of life" here is the register of all sincere Christians, as "the book of the living," in the Psalmist, is the number of men that live in this world, from which they are expunged that cease to be such. *Dr. Hammond.*

4. *Rejoice in the Lord alway:*] Even under your greatest afflictions. *Dr. Wells.* The Apostle enforces and insists upon this duty of religious joy in the latter part of the verse, because in times of persecution, and in circumstances so distressed as those of the Philippians, it might at first view look like a duty, impracticable and unseasonable. *Dean Stanhope.*

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5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* ‖ honest, whatsoever things *are* just, whatsoever

‖ Or, *venerable*

This is not a duty to be performed only now and then, but at all times, upon all occasions, in all conditions: whatsoever happens, we must still take care to keep our hearts in such a temper, that we may "rejoice in the Lord," whether we have, or have not, any thing else to rejoice in. In prosperity we must strive all we can, not to take up with the seeming pleasures of the world, instead of that real and substantial joy, which is to be had in Him who gave them, and who gave them on purpose that we might rejoice the more in Him. And if they who are in adversity would rightly consider, they will find that they have then also cause to rejoice in the Lord, as well as in the greatest prosperity: forasmuch as that also is a sign of that fatherly care and love which He hath for all His sons and servants: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," Heb. xii. 6. *Bp. Beveridge.*

5. *Let your moderation be known unto all men.*] Your patient enduring of afflictions. *Dr. Hammond.* Your meekness and patience under all your trials. Compare Wisd. ii. 19, to which the Apostle probably alludes in this place, and where the Greek word is nearly the same. *Drs. Whitby* and *Wells.*

The word "moderation" signifies in the original that reasonableness of mind, which curbs the exorbitancies of all our passions, appetites, and imaginations; confining us to proper degrees of being affected by the things about us, and of exerting ourselves in relation to them: from which larger meaning it is naturally and easily contracted to express more especially the due restraints of desire and anger, fear and sorrow. The avoiding of excessive anxiety under the troubles of life, as it is a very common meaning of the word, was that in all likelihood which St. Paul had chiefly in his mind. For it immediately follows, "Be careful for nothing, &c." *Abp. Secker.*

—— *be known unto all men.*] This expression comprehends several particulars of great moment: that we should not be satisfied with our own opinion, that we rule our passions well, (a matter, about which we are daily deceived,) but proceed in the discipline of them, till every one else allows us to be masters; that the good effects of our composure should be perceived and felt, not only at some times and by some persons, but always by all who are concerned with us; and lastly, that we should be careful to shew the world around us, by our example, set before them with decency and modesty, how possible, how becoming, how beneficial the practice of this virtue is. *Abp. Secker.*

—— *The Lord is at hand.*] By which some understand, that God is always present with us, a strict observer of our actions, a ready help in our troubles, and an irresistible avenger of our wrongs. Others, perhaps more agreeably to the Apostle's intent, interpret this of Christ's coming to judgment. And, if we consider that particular judgment, which each of us undergoes at the day of his death, which determines that state of our accounts, wherein the general judgment will certainly find us, in this sense it is evident to demonstration, that "the Lord is at hand," and His coming cannot be at any great distance from any man whatsoever. *Dean Stanhope.* The phrase, however, may have respect to the coming of the Lord, to put an end to the state of the unbelieving Jews, the most cruel persecutors of the Christians. *Drs. Whitby* and *Wells.*

It is a most weighty consideration, that the time which we have, either for busying and gratifying ourselves here, or preparing for hereafter, is of small duration. For "the Lord is at hand." All that we can hope or dread, enjoy or suffer, in the present state, will soon be over, possibly very soon: and all that we can do to qualify us for the next, how much soever we want, must be done in a very short space of time. The holy and self-denying Jesus, who expects and will assist us to imitate Him, but will cast us off entirely if we neglect it, He hath said, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be," Rev. xxii. 12. The truth of these things we all know; the consequences of them we all must see; and no words can make them plainer. *Abp. Secker.*

6. *Be careful for nothing;*] Or, anxiously solicitous. *Dr. Whitby.* See the note on Matt. vi. 25.

—— *with thanksgiving*] On this Beza remarks, that David, after beginning his prayers with complaints and tears, generally ended them with thanksgivings. The exhortation in this verse implies, not only that the afflicted have many mercies, for which they ought to give God thanks, but that they ought to be thankful for their very afflictions, because they are the means, by which the Father of their spirits maketh them partakers of His holiness, in order to fit them for living with Himself in heaven for ever. *Dr. Macknight.*

—— *let your requests be made known unto God.*] By this concluding exhortation it is intimated, that in order to our "rejoicing in the Lord," as is before commanded, we must not suffer our hearts to be distracted with the cares of this life, but let them hang loose and indifferent to all things here below, and fixed only upon God. We must live above this world, and have our conversation in heaven, where only these true joys are to be found: otherwise we can never have them. *Bp. Beveridge.*

7. — *the peace of God,*] Or, that inward tranquillity and comfort of mind, which will arise from living according to the rules here given, and from a sense of God's favour thereupon. *Dr. Wells.* The Apostle promises, not deliverance from calamities, but inward peace and tranquillity of mind under them; and that as the effect of constant prayer, and a sense of the Divine favour. *Dr. Whitby.*

—— *which passeth all understanding,*] Which exceeds all understanding, fully and perfectly to comprehend the value of it. *Dr. Wells.*

That inward sense of our Maker's goodness to us, which even now is delightful beyond the conception of those who have not experienced it; and shall hereafter be so heightened, as vastly to exceed the present conceptions of the best of us. *Abp. Secker.*

—— *shall keep your hearts and minds through Christ Jesus.*] The word rendered "keep" is a military term, proper to garrisons; and importing that this inward peace is a strong and impregnable defence, such as will suffer neither the "heart" to be overpowered, that is, the affections to be vitiated, by immoderate fears or hopes or desires of earthly objects; nor the "mind" to be captivated, that is, the understanding and judgment to be imposed upon, by false notions of temporal good or evil. Most seasonable and wise is the use, which our excellent Church makes of these words in dismissing her children after the most solemn acts of worship, with this passage of St. Paul, in form of a blessing; imploring that what he foretells and promises here may be made good to the whole congregation. And most properly does she regard the distinction, generally observed here, between the "heart" and "mind," by begging that her children and members may be kept "in the knowledge and love of God, and of His Son Jesus Christ our Lord." *Dean Stanhope.*

8. *Finally, brethren,* &c.] Besides being moved with the admirable spirit expressed, and the sublime precepts diffused, throughout the whole of this Epistle, (see the Introduction,) it is a new subject of wonder and esteem, to see the force and substance of them all collected at last into one brief exhortation, comprehending in so narrow a space the entire compass of virtuous dispositions and right behaviour, as is done in this passage. There is a remarkable accuracy and beauty in these words of the Apostle: each of them singly hath a distinct sense; and joined toge-

Anno DOMINI 64. things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, Anno DOMINI 64. that now at the last your care of me ‖ hath flourished again; wherein ye were also careful, but ye lacked opportunity.

‖ Or, *is revived.*

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

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ther they form a connected and complete body of duty. *Abp. Secker.*

—— *whatsoever things are true,*] The truths, which St. Paul here exhorts the Philippians to think on, are undoubtedly the truths of the Gospel of Jesus Christ, which he had delivered to them. These he would have them think on, and persist in, and never be prevailed upon by any temptation to depart from them. *Abp. Sharp.*

—— *whatsoever things are honest, —just,*] The next thing the Apostle recommends is universal honesty, and justice, and righteousness in our conversation. The two words, "honest" and "just," may be joined together, as importing much the same thing. For though the word rendered "honest" might be rendered grave, or "venerable," as in the margin; yet since that other signification falls in most properly under the last head of the exhortation, the word may be taken here as our translation gives it. Indeed, it is vain to expect any advantage from our profession of the truth, if we be not sincerely just and honest in our actions. Whoever can allow himself in the practice of any dishonest, knavish, indirect dealing, let that man be never so orthodox in his belief and opinions, yet we may be sure he is no Christian. *Abp. Sharp.*

—— *whatsoever things are pure,*] Next to justice the Apostle ranks a virtue, seldom violated without grievous injustice; that of shunning the pollution of criminal pleasures, and practising "whatsoever things are pure." Some kinds of sensual excess, as gluttony and drunkenness, are acknowledged to be contemptible and hateful vices. And however favourably too many look on the free indulgence of another appetite, at least in one sex, yet their opinion cannot alter the nature of things. Irregular gratifications must still remain what they are, dishonourable to our reason, destructive to our happiness. And it is surprising that they, who have any rightness of mind, can fail either to discern or to reflect, what meanness it is to make these things the business of their being; and associate, for the sake of them, with the profligate and abandoned; what imprudence to ruin or to hazard their healths, fortunes, or reputations in such wretched courses: and what mischief, to destroy the virtue and peace of the innocent, and harden the guilty in their crimes; to violate faith and honour, distress families, embitter the nearest and tenderest relations of life, confound descents and inheritances, extend infamy, and perhaps diseases also, to successive generations. *Abp. Secker.*

—— *whatsoever things are lovely,* &c.] The Apostle having instanced in the things necessary to be daily thought on and pursued by all Christians, sums up his advice in general terms: namely, that, as we are Christians, we should not only take care of the things before mentioned, but should make it our business to improve ourselves in every other sort of virtue; nay, in every other sort of thing, that is praiseworthy, or that is well-esteemed among the sober part of mankind. So that really it should be the endeavour of our lives, to render ourselves as excellent, and as exemplary for all sorts of amiable qualities, as it is possible for men to be in this world. *Abp. Sharp.*

The good nature and agreeableness, here required by the Apostle, is not to supply the room of the justice and purity required before; nor can possibly make amends for the want of them: but we must first resolve to be innocent, then study to be amiable. Now the two great branches of amiable conduct, are those on which the Gospel hath laid so peculiar a stress; mildness in bearing injuries, and bounty in relieving necessities: one of them expressly made the condition of our being forgiven; the other the foundation of our being rewarded. But, besides these endearing virtues, the Apostle undoubtedly designed to enjoin every other act of a generous and disinterested, a candid and sympathizing, heart; every instance of gentleness to the faults, and condescension to the weaknesses, of men; moderation and humility in advantageous circumstances, and patient composedness in low and afflicted ones; every ornamental, as well as more substantial, duty of life; affability of conversation, obliging attentions, kind compliances; whatever will make our common journey through the world mutually comfortable and pleasing, without making it dangerous; and exhibit religion in its native cheerfulness, as a reasonable service paid to an infinitely good Being. For all these things are comprehended under the character of "lovely;" and constitute a much more valuable part of Christian practice than many seem to be aware of. Indeed piety and virtue, however unpolished, deserve high esteem: and it would be a most unhappy mistake, to prefer superficial accomplishments before intrinsick worth. But still, both religion and morals, disguised under a forbidding look, appear so much less to advantage, than when they wear an inviting one; that we wrong our profession, as well as ourselves, if we neglect to shew it in as much beauty, as a modest simplicity will permit; and thus to "adorn the doctrine of God our Saviour in all things," Tit. ii. 10. *Abp. Secker.*

—— *think on these things.*] A general observation, which we may make on this direction of the Apostle, is, that we cannot "think on these things" in earnest, as enjoined by our religion, without honouring it highly, and being strongly moved by it to every part of right temper and right conduct. Such precepts evidently prove, that Christianity is not a contrivance to make men, by faith in speculations, and exactness in observances, happy in another world, without being good in the present. Articles of belief, and institutions of worship are instruments only: proper indeed, and appointed ones: and we must never hope to be amended or accepted, unless we take the way to be so, which God hath marked out. But neither must we hope, that a formal use of the means will be sufficient, without serious care to attain the end. "Now the end of the commandment is charity," love to God and man, "out of a pure heart, and of a good conscience, and of faith unfeigned," 1 Tim. i. 5; which words express the very same temper with those of the Apostle in this passage. *Abp. Secker.*

This is the morality of the Gospel, entirely free from that enthusiastical pride, which, elated with its supernatural sanctity, stoops not to the control of reason; and utterly remote from that enthusiastical extravagance, which, hurried away by spiritual raptures and ecstacies, spurns the feelings of nature, and the restraints of decorum. The Gospel guards the dignity of religion, by engaging in its support truth and justice, order and propriety. *Dr. Graves.*

9. *Those things, which ye have both learned,* &c.] To his exhortations St. Paul subjoins with conscious boldness, appealing to all which "they had learned, and received, and heard, and seen in him," that this had been his own disposition and behaviour: yet humbly considers himself as "not having already attained, nor being already perfect," but merely as "pressing toward the mark for the prize of the high calling of God," chap. iii. 12, 14; and not only uses his own "prayers," but begs theirs also, that, "through the supply of the Spirit of Jesus Christ," all things may "turn to his salvation," chap. i. 19, 20. We cannot help honouring such a character: but, if we hope to be better for it, we must also imitate it. *Abp. Secker.*

11. — *I have learned, in whatsoever state I am, therewith to be content.*] The Christian traveller, considering himself as such, and looking to the end of his journey, takes up with the accom-

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12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But ‖ I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

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‖ Or, *I have received all.*

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's houshold.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

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modations he finds on the road, and learns to be "content with such things as he hath." No traveller was ever in greater straits than St. Paul. But read what he says of himself in this and the next verse. Were we settled upon earth for ever, there would be some excuse for our being solicitous where we lived, what we ate, what we drank, and wherewithal we were clothed. But when we consider in how very short a time it will be exactly the same thing, whether we dwelt in a palace or in a cottage; whether we sat down to two courses or two dishes; whether our garments were made of silk, or of wool; whether we were waited on by twenty servants, or by one; it is not worth while to break the peace of our minds about such unessential circumstances. If God vouchsafe us a share of the good things of the world in our passage through it, let us enjoy them with thankfulness, and let us be charitable and kind to our fellow travellers, who are not so well provided for. If such good things are denied us, still let us be thankful for what we have. It is far better to want them than to be wedded to them. *Bp. Horne.* Contentment, even in a prosperous situation, is a commendable quality, since it depends much upon goodness of heart, and a right temper of mind, and without them is not attainable in any condition; yet it must be confessed that when there is an affluence of all accommodations, it is no extraordinary accomplishment to be satisfied; so that this virtue is better tried, and appears to more advantage, when we are deprived of the things which are generally valued, and might be innocently enjoyed. St. Paul says in the text, that he had learned to be contented in all states. And what state was his? The history of the Acts of the Apostles, and his own Epistles, will inform us that it was a state, which to the greater part of men would be very unacceptable and very irksome. *Dr. Jortin.*

13. *I can do all things*] Required by Christianity. *Dr. Whitby.* Behave myself as I ought in every state of life. *Dr. Wells.* This is not arrogant boasting: for the Apostle glories not in his own strength, but in the strength of another. The Fathers observed three things on this passage: 1st, that the virtue of contentment requires much exercise, learning, and meditation: 2dly, that it is as difficult to learn how to be full, as to be hungry; abundance having destroyed more men than penury, and exposed them to more pernicious lusts: 3dly, that our proficiency in this or in any other virtue is to be ascribed, not to ourselves, but to the Divine assistance. *Dr. Whitby.*

We are taught by the Scripture, as well as by our own experience, that of ourselves, or by our own natural strength, we can never do all the commandments of God, at least, not so as we are there commanded to do them. Wherefore we are farther taught in the holy Scripture, how to obtain the grace and assistance of God Himself in doing whatsoever He hath commanded, even by faith in Jesus Christ; that if we believe in Him, and accordingly trust on the promises, which God hath made in Him to that purpose, His Spirit shall be always ready to assist us, His "grace shall be sufficient for us, and His strength made perfect in our weakness." So that, as the Apostle here says of himself, "we can do all things through Christ which strengtheneth us." *Bp. Beveridge.*

15. — *no church communicated with me* &c.] That is, I have received supplies from no church but yours. *Dr. Whitby.*

17. *Not because I desire a gift:* &c.] The purpose of my commending you, ver. 14, is not that I may receive from you the more for my own benefit, but to give you occasion of exercising your liberality, in proportion to which the richer will be your reward from God. *Dr. Hammond.*

18. — *an odour of a sweet smell,* &c.] There were two altars in the temple of the Jews; the altar of incense, within the temple, properly so called, and the altar of sacrifice, without, in the court. On these two were offered all things that were offered to God: and under these two heads, "an odour" of incense, and a "sacrifice," are works of charity here represented, as being the prime things now under the Gospel to obtain God's favour and acceptation. *Drs. Hammond* and *Whitby.*

19. — *according to his riches in glory*] That is, according to the glorious riches of His goodness. *Dr. Wells.*

—— *by Christ Jesus.*] That is, He shall return you a supply of your spiritual wants, for your charity to me in temporals. *Dr. Whitby.*

21. — *The brethren which are with me*] Namely, the ministers, in contradistinction to "the saints," here and in the following verse. *Pyle.*

22. — *they that are of Cesar's houshold.*] See note on ch. i. 13.

The following Chapters from the Epistle to the Philippians are appointed as Epistles on Sundays.

Chap. I. - ver. 3—11,	22d Sunday after Trinity, - -	Epistle.
—— II. - — 5—11,	Sunday next before Easter, - -	Ditto.
—— III. - — 17—21,	23d Sunday after Trinity, - -	Ditto.
—— IV. - — 4— 7,	4th Sunday in Advent, - -	Ditto.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

INTRODUCTION.

THE Christians of Colosse, a city of Phrygia, in Asia Minor, having heard of St. Paul's imprisonment at Rome, sent Epaphras thither to inform him of the state of their affairs, and to inquire after his welfare. In return for that mark of attention, St. Paul, while he was still in confinement, and probably in the year 62, wrote this Epistle to the Colossians, and sent it to them by Tychicus and Onesimus. Epaphras was cast into prison after his arrival at Rome; and it is generally supposed that he had provoked the displeasure of the Roman government by his zeal in preaching the Gospel.

We learn from the Acts of the Apostles, that St. Paul was in Phrygia, both in his second and third apostolical journies, in the years 51 and 53; but it is thought by many persons, that this Epistle contains internal marks of his never having been at Colosse when he wrote it. This opinion rests principally upon the following passage: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh," chap. ii. 1. I must own that these words are not in my judgment conclusive; if they prove any thing upon this question, they prove that St. Paul had never been either at Colosse or Laodicea: but surely it is very improbable that he should have travelled twice into Phrygia for the purpose of preaching the Gospel, and not have gone either to Laodicea or Colosse, which were the two principal cities of that country; and more especially as in the second journey into those parts it is said that he "went over all the country of Galatia and Phrygia, strengthening all the disciples;" and moreover we know, that it was the Apostle's practice to preach at the most considerable places of every district into which he went. However, I confess that there is no proof either in this Epistle, or in the Acts, that St. Paul ever was at Colosse; and therefore after all it is a point which must be left in some degree doubtful. Nor can we ascertain by whom the church at Colosse was founded: for it is possible that St. Paul might have gone thither after some other Apostle or teacher had founded a church there. Some have concluded from the two following passages in this Epistle, that the Colossians were first converted by Epaphras: "As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ," chap. i. 7. "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God," chap. iv. 12. These passages do not appear to prove that Epaphras originally converted the Colossians to the Gospel, although they shew that he had been an active minister among them; and indeed the expression, "Epaphras, who is one of you," places Epaphras and the other Colossians upon the same footing, and is scarcely consistent with the opinion, that Epaphras was the person through whom the inhabitants of Colosse had embraced Christianity. Upon the whole, I am inclined to think that St. Paul founded the church at Colosse, and my opinion rests principally upon those terms, both of affection and authority, in which this Epistle was written. Dr. Lardner, after quoting and arguing upon several passages of this kind, says, 'From all these considerations, it appears very probable that the church at Colosse had been planted by the Apostle Paul, and that the Christians there were his friends, disciples, and converts.'

This Epistle greatly resembles that to the Ephesians, both in sentiment and expression. After saluting the Colossian Christians in his own name, and that of Timothy, St. Paul assures them, that since he had heard of their faith in Christ Jesus, and of their love to the Christians, he had not ceased to return thanks to God for them, and to pray that they might increase in spiritual knowledge, and abound in every good work; he describes the dignity of Christ, and declares the universality of the Gospel dispensation, which was a mystery formerly hidden, but now made manifest; and he mentions his own appointment, through the grace of God, to be the Apostle of the Gentiles; he expresses a tender concern for the Colossians and other Christians of Phrygia, and cautions them against being seduced from the simplicity of the Gospel by the subtilty of Pagan philosophers, or the superstition of Judaizing Christians, chap. i. ii.; he directs them to set their affections on things above, and forbids every species of licentiousness; he exhorts to a variety of Christian virtues, to meekness, veracity, humility, charity, and devotion; he enforces the duties of wives, husbands, children, fathers, servants, and masters, chap. iii.; he inculcates the duty of prayer, and of prudent behaviour towards unbelievers, and after adding the salutations of several persons then at Rome, and desiring that this Epistle might be read in the church of their neighbours the Laodiceans, he concludes with a salutation from himself, written as usual with his own hand, chap. iv. *Bp. Tomline.*

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CHAP. I.

1 *After salutation he thanketh God for their faith,* 7 *confirmeth the doctrine of Epaphras,* 9 *prayeth further for their increase in grace,* 14 *describeth the true Christ,* 21 *encourageth them to receive Jesus Christ, and commendeth his own ministry.*

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it,* and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; Anno DOMINI 64.

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it,* do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of † his dear Son:

† Gr. *the Son of his love.*

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

Chap. I. The Apostle praises God that the Gospel had been preached to the Colossians by Epaphras, and had had great success among them; and beseeches the Lord to fill them more and more with the knowledge of His will, and with all kind of spiritual gifts. The Apostle represents Christ as the only author of salvation; as Him who created the angels and all other creatures; and by whom all men, the Gentiles in particular, have been perfectly reconciled unto God. St. Paul speaks thus to the Colossians, to convince them that the doctrine of Christ was sufficient to bring men to perfection and salvation, without any necessity of the law of Moses, or any other doctrines. Lastly, he assures them that the sufferings which he endured ought not to stagger them in the profession of the Gospel; and that the end of his preaching was to bring the Gentiles and all men to salvation. *Osterwald.*

Ver. 4. *Since we heard of your faith*] Your fidelity or steadiness, namely, to the Christian religion, without the observance of the ceremonial law. *Pyle.* Whether St. Paul had ever been himself at Colosse, and there preached the Gospel, before he wrote this Epistle, is uncertain. Be that as it may, by "faith" here it seems most reasonable to understand, not so much the first conversion of the Colossians to the Gospel, but rather or principally their constancy in adhering to the true faith, which they had formerly received; in one word, their faithfulness. This is most agreeable to the inscription of the Epistle, ver. 2, "to the faithful brethren in Christ." Compare Eph. i. 15. *Dr. Wells.*

6. — *as it is in all the world;*] That is, in all the Roman empire: compare Luke ii. 1; Acts ii. 5; Ezra i. 2. When this Epistle was written, the Gospel had been preached and received in most of the countries within the Roman empire, and had produced a great change in the manners of those who received it. *Dr. Macknight.*

8. — *your love in the Spirit.*] That Christian charity, for which, by the grace of God inclining your hearts, ye are become so conspicuous. *Dean Stanhope.* The love, wrought in you by that Spirit, whose fruit is love. *Dr. Whitby.*

10. *That ye might walk worthy of the Lord unto all pleasing,*] That is, so as to please Him in all things. We may here remark the end of all our Christian knowledge; namely, a conversation fruitful in good works, and a life acceptable and well-pleasing to God. *Dr. Whitby.*

He, that would do any good at all, must be careful to do all he can: otherwise he can never be said to "bring forth much fruit," as all Christians are obliged to do, inasmuch as they desire to live as becometh Christians. This is what St. Paul means by praying, that the Colossians "might walk worthy of the Lord unto all pleasing, being fruitful in every good work:" implying, that it is by our being fruitful, not only in some, but in every good work, that we walk in a manner worthy of so great a Lord as our Lord is, and suitable to our profession of His holy Gospel. *Bp. Beveridge.*

The Apostle seems here to propose the great subject and design of this Epistle, which was chiefly intended to excite them to a temper and behaviour worthy of their Christian character. And this indeed is the leading view in all the Epistles of this excellent Apostle; and the want of regard to so obvious a key has led many into subtilties of interpretation, which have had no foundation but in their own ingenious reveries. *Dr. Doddridge.*

12. — *the saints in light:*] Namely, the light of the Gospel here, and eternal light hereafter. *Dr. Wells.*

13. *Who hath delivered us from the power of darkness,*] "Darkness" signifies the state of heathen ignorance. The "power" of it is that power, which Satan, the prince of darkness, had over the heathen world, to keep them in idolatry and brutish lusts, Eph. ii. 2. Compare Acts xxvi. 17, 18. *Dr. Whitby.* The Apostle here speaks of himself, as one of the Gentile converts, as his usual method is. See Eph. i. 2, 3. *Pyle.*

15. *Who is the image of the invisible God,* &c.] Who is unto us that only and perfect means, in and by whom, God, which is by nature invisible, is manifested and revealed to mankind: in the Son, as in a clear and perfect glass, we see the Father; that eternal Son had His being of and with the Father, before ever any creature was made. *Bp. Hall.*

Christ is here styled the image of God by reason of the clear declarations of Divine power, wisdom, majesty, and goodness, which shined forth in His works of creation. *Dr. Whitby.*

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16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

[a] 1 Cor. 8. 6. John 1. 3.

17 [a] And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that ‖ in all *things* he might have the preeminence.

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19 For it pleased *the Father* that in him should all fulness dwell;

‖ Or, *among all.*

20 And, ‖ having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

‖ Or, *making peace.*

21 And you, that were sometime alien-

As to the expression, "firstborn of every creature," the Apostle has explained it in the 17th verse, where he says of Christ, "He is before all things." That the phrase is equivalent to 'born before every creature,' is evident from the original of John i. 30, where the declaration of John the Baptist concerning our Saviour is properly rendered, "He was before me." So that from this expression of St. Paul, rightly understood according to his own explication, it is to be rightly inferred, that Christ is truly and essentially God: for He, that is before all things created, is Himself uncreated, and consequently truly God. *Dr. Wells.*

In these words our Saviour is expressly styled the "firstborn of every creature," that is, begotten by God, as "the Son of His love," antecedently to all other emanations, before any thing proceeded from Him, or was framed and created by Him. And that precedency is presently proved by this undeniable argument, that all other emanations or productions came from Him, and whatsoever received its being by creation, was by Him created. Which assertion is delivered in the most proper, full, and pregnant expressions imaginable. First, in the plain language of Moses, as most consonant to his description: "for by Him were all things created, that are in heaven, and that are in earth;" signifying thereby that he speaketh of the same creation. Secondly, by a division which Moses never used, as describing the production only of corporeal substances: lest therefore those immaterial beings might seem exempted from the Son's creation, because omitted in Moses's description, he addeth "visible and invisible;" and lest in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempted from an essential dependence on Him, he nameth those which are of greatest eminence, "whether they be thrones, or dominions, or principalities, or powers," and under them comprehendeth all the rest. Nor doth it yet suffice, thus to extend the object of His power by asserting all things to be made by Him, except it be so understood as to acknowledge the sovereignty of His person, and the authority of His action. For lest we should conceive the Son of God framing the world as a mere instrumental cause which worketh by and for another, he sheweth Him as well the final as the efficient cause; for "all things were created by Him and for Him." Lastly, whereas all things first receive their being by creation, and when they have received it, continue in the same by virtue of God's conservation, "in whom we live, and move, and have our being;" lest in any thing we should be thought not to depend immediately upon the Son of God, He is described as the conserver, as well as the creator, for "He is before all things, and by Him all things consist." If then we consider these two latter verses by themselves, we cannot deny but they are a most complete description of the Creator of the world; and if they were spoken of God the Father, could be no way injurious to His majesty, who is no where more plainly or fully set forth unto us as the Maker of the world. *Bp. Pearson.*

The sentiments, that we are to entertain of the Son's dignity from considering these acts of Omnipotence, which He was able to perform, can be no other than the most sublime and exalted, the most reverential and grateful. For He, who had the power of calling into existence the very first elements of all material substance, must be endued with might past all comprehension. He, who hath imparted to us our life, our faculties, the various blessings which we enjoy, must have been infinitely benevolent to mankind. His power excites our admiration: His benevolence claims our veneration and love. *Bp. Huntingford.*

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18. *And he is the head of the body, the church:*] And another title He hath to us, besides that of Creator; as He hath redeemed us, and purchased us to be a congregation called by His name, a church of Christians, and as by rising from the dead He hath conquered death, and given us victory over it, that we may after Him rise also; and so by all titles He hath right of dominion over all. *Dr. Hammond.*

—— *who is the beginning,*] Who is the first cause of all things, giving a beginning unto them all, and restoring them all again by the power of His resurrection, as being the omnipotent raiser of Himself from the dead, and He by whose power all others have risen or shall rise. *Bp. Hall.* The Greek philosophers expressed the first cause, or efficient principle of things, by the word here rendered "beginning." *Dr. Macknight.*

—— *the firstborn from the dead;*] So called, as being the first that rose from the dead, no more to die. For no one has yet risen to an immortal and incorruptible life, but our Saviour Jesus Christ. *Parkhurst.* See the note from Abp. Tillotson on 1 Cor. xv. 20.

—— *that in all things he might have the preeminence.*] Namely, in respect both of the first and of the second creation: in respect of the creation, properly so called; and of the redemption or restoration of mankind. *Dr. Wells.*

19. — *that in him should all fulness dwell;*] All perfection of grace, of wisdom, of power, of goodness, and mercy. *Bp. Hall.* All fulness of Divine power, to create, redeem, preserve, and raise the church, which is His body. *Dr. Whitby.*

St. Paul tells us expressly, that Christ is head of the church; a title founded in the right of redemption, that in all things He might have the preeminence; that, as He was head of all creatures in virtue of having created them, so He might be the head of the church, the elect people of God, in virtue of having redeemed them; "for it pleased the Father, that in Him should all fulness dwell;" that is, that Christ should be all in all, the head of the second as well as of the first creation; according to St. Paul's reasoning here, if any other person had redeemed the world, or if the world had been redeemed without Christ, He would not "have had the preeminence in all things," which yet He had before sin came into the world; and consequently, the sin of the world would have been the diminution of the headship and power of Christ. Upon these principles of the Gospel revelation, we may discern some propriety in Christ's coming to redeem the world: the work was such, that no person with less power could undertake it, and His relation to the world was such, as made it fit and proper to commit the work to Him. *Bp. Sherlock.*

20. — *whether they be things in earth, or things in heaven.*] This phrase may be understood according to the Hebrew manner, as equivalent with the world or the whole creation; and so may signify all men of all nations, Gentiles as well as Jews, particularly the Gentile idolaters mentioned in the following verse. *Dr. Hammond.* Or, by "things in heaven," may be understood the saints departed; intimating that the blood of Christ expiated the guilt of those persons who lived before Him, as well as of those who died after Him: Patriarchs, Prophets, and all the faithful, whether in heaven or in earth, were all reconciled in order to their being saved. *Burkitt.*

21. *And you, that were sometime alienated* &c.] You, Colossians and other Gentiles, that were strangers from the worship of the true God, and had engaged yourselves in idolatry and all the wicked practices which attend it. *Drs. Wells* and *Hammond.*

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ated and enemies ‖ in *your* mind by wicked works, yet now hath he reconciled

‖ Or, *by your mind in wicked works.*

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, ‖ to fulfil the word of God;

‖ Or, *fully to preach the word of God,* Rom. 15. 19.

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ ‖ in you, the hope of glory:

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‖ Or, *among you.*

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. II.

1 *He still exhorteth them to be constant in Christ,* 8 *to beware of philosophy, and vain traditions,* 18 *worshipping of angels,* 20 *and legal ceremonies, which are ended in Christ.*

FOR I would that ye knew what great ‖ conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

‖ Or, *fear, or, care.*

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understand-

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22. *In the body of his flesh*] Or, in His own body, which was human and given up to death. *Schleusner.*

23. *If ye continue in the faith* &c.] Hence it follows, that they, who have true faith and just ground of hope, may fall away from them. *Dr. Whitby.*

—— *to every creature which is under heaven;*] Gentile as well as Jew. *Dr. Whitby.* To all mankind. *Dr Wells.*

24. — *of the afflictions of Christ*] Every saint of God is a member of Christ's body, and Christ therefore suffers in him. *Bp. Hall.* Nothing could be farther from the Apostle's intention, as we may learn from the whole tenour of his writings, than to intimate that the sufferings of Christ were imperfect, as to that fulness of atonement which was necessary in order to the justification of believers. But he deeply retained in his mind the impression of that first lesson which he had from his Saviour's mouth, namely, that He was persecuted in His members, Acts ix. 4. He therefore considers it as the plan of Providence, that a certain measure of sufferings should be endured by this body, of which Christ is the head; and he rejoices to think that what he endured in his own person was congruous to that wise and gracious scheme. *Dr. Doddridge.*

Or, the phrase "afflictions of Christ" here signifies, not the afflictions which Christ suffered, but the afflictions which He appointed the Apostle to suffer, in order to the building of the church. *Dr. Macknight.* Compare 2 Cor. i. 5, 6.

25. — *to fulfil the word of God;*] That is, fully to preach it. *Dr. Whitby.* The meaning of the phrase is, to fulfil the preaching or publishing of the Gospel, or to proceed as far in the preaching of it, as by all his care and diligence he could do, by himself and others: thus being unable to preach it himself to the Colossians, he had sent Epaphras to them, ver. 7. The like phrase in Rom. xv. 19, is rendered, "I have fully preached the Gospel of Christ:" namely, from city to city, from Jerusalem as far as to Illyricum. *Dr. Hammond.*

26. *Even the mystery*] See the notes on Eph. i. 9; iii. 5.

27. — *which is Christ in you, the hope of glory:*] Which mystery in short is the preaching of Christ among you Gentiles, and through Him "the hope of glory." *Dr. Wells.*

28. *Whom we preach,* &c.] Whose doctrine we now publish to the world, His precepts of Divine purity, and His glorious promises; first preaching the fundamental heads of the truth of Christ, and then building upon them all further knowledge of Christian duties, that we may bring in all men, Gentiles as well as Jews, to serve God in all that holiness of life, which Christ Jesus Himself exemplified and prescribed. *Dr. Hammond.*

We may here observe what were the principal subject, manner, and end of the Apostle's preaching. The great subject of it was Christ: the manner was by informing the understanding and judgment of men, by directing their practice, and by warning them of the evil of sin, and the danger of continuing in it: the end was, to present every man perfect in Christ Jesus, complete in knowledge, and complete in obedience. *Burkitt.*

29. *Whereunto I also labour, striving*] 'Combating vigorously,' exerting courage, vigour, and diligence, like those who combat in the games. The original word denotes the exertions of those who contended in the Grecian games. To these combatants St. Paul fitly compared himself, because every where he met with the greatest opposition from evil spirits and wicked men; and in preaching the Gospel he sustained toils and sufferings, much greater than those which the combatants sustained in their conflicts. See chap. ii. 1. *Dr. Macknight.* It may be doubted whether we ought to admire more, the indefatigable pains and diligence used by the Apostle in his ministry, intimated by the words "labouring" and "striving;" or his humility and gratitude, in acknowledging the blessing of the Divine assistance, and ascribing the success of his ministry to the mighty operation of God. *Burkitt.*

Chap. II. The Apostle repeats his earnest concern and prayer for them; the better to warn them against the errour and subtilty of heathen philosophy, and the vanity of Jewish tradition; encouraging them to depend upon Christ and His religion alone, without any regard to the Jewish ceremonies, or mixing any part of heathen devotion with their Christian worship, especially that of the worship of angels or inferiour demons, as mediators with God, under a pretence of religious humility. *Pyle.*

Ver. 1. — *and for them at Laodicea,*] Laodicea was the metropolis of the greater Phrygia; so called from Laodice the wife of Antiochus, son of Stratonice. It was the seat of a Christian church of such note, that one of the seven epistles in the Revelation was directed to its bishop. *Dr. Macknight.*

2. — *and unto all riches of the full assurance of understanding,*] That is, the richest and most assured understanding. This is an extremely emphatical phrase, and it is one of the many instances of that strong manner of speaking, with which the writings of the Apostle abound. *Dr. Doddridge.*

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ing, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

‖ Or, *Wherein.*

3 ‖ In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

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8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the ‖ rudiments of the world, and not after Christ.

‖ Or, *elements.*

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

—— *to the acknowledgement of the mystery of God, and of the Father, and of Christ;*] 'Both the Father, and Christ.' *Dr. Hammond.* That is, the great mystery of religion, wherein God is revealed to men. *Bp. Hall.* 'The ecclesiastical tradition,' saith Irenæus, 'teacheth us to believe in God the Father omnipotent, who made heaven and earth; and in one Jesus Christ, the Son of God, incarnate for our salvation, our Lord, God, Saviour, and King.' And so these words may be construed, 'the mystery of both the Father, and Christ.' *Dr. Whitby.*

3. *In whom are hid all the treasures of wisdom and knowledge.*] That is, in Jesus Christ and His Gospel. *Burkitt.* So that without Him they cannot be had, and by Him they are imparted unto His faithful followers for their salvation. *Bp. Hall.*

5. — *yet am I with you in the spirit,*] Though not personally present with you, yet, by the information received from Epaphras, I understand how all things go with you, and so am in heart or spirit present with you. *Dr. Hammond.*

—— *joying and beholding*] That is, with joy beholding. *Dr. Wells.*

8. *Beware lest any man spoil you*] Plunder you, rob you, cheat you of all that you have, your principles of Christian knowledge. *Dr. Hammond.*

—— *through philosophy and vain deceit,*] The meaning is, through an empty and deceitful philosophy. The Apostle does not condemn sound philosophy, but that kind of it, which hath no foundation in truth; and being formed merely from imagination, aided by the pride of human reason, is supported by the "tradition," that is, the affirmation of the inventors, handed down from one to another. The doctrine of the heathen philosophers is called, "the tradition of men," because it was received solely on the authority of the master who delivered it. *Dr. Macknight.*

—— *after the rudiments of the world,*] The heathen religions or worship, so called because they contained only the first principles of piety, exceedingly corrupted by idolatry and superstition. *Dr. Macknight.* In Gal. iv. 3, St. Paul thus denominates the ceremonial ordinances of the Mosaick law. But here "the rudiments," or "elements of the world," are so closely connected with "philosophy and vain deceit," or an empty and deceitful philosophy, that they must be understood to include at least the dogmas of Pagan philosophy; to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the Judaizing teachers, who also were probably themselves infected with them, took advantage, to withdraw the Colossian converts from the purity of the Gospel, and from their true head Christ. And from the general tenour of this chapter, and particularly from ver. 18—23, it appears that these philosophical dogmas, against which the Apostle cautioned his converts, were partly Platonick, and partly Pythagorean: the former teaching the worship of demons or angels, as mediators between man and God; the latter enjoining such abstinence from particular kinds of meat and drink, and such severe mortifications of the body, as God had not commanded. *Parkhurst.*

9. *For in him dwelleth all the fulness of the Godhead bodily.*] For in Him the whole Godhead dwelleth essentially, and the Divine nature is not only united to the soul of Christ, but to the body also; and in Him hath God fully revealed Himself to the world. *Bp. Hall.* Most Christians, agreeably to the literal import of the word, rendered "fulness," hold that "the fulness of the Godhead" consisteth in the fulness of perfection and government, which is essential to the Godhead; and that fulness they believe is essential to Christ as the Son of God. *Dr. Macknight.* "Bodily;" that is, in the body of Christ, as opposed to the Jewish tabernacle or temple; truly and really, in opposition to types and figures; not only effectually, as God dwells in good men, but substantially or personally, by the strictest union, as the soul dwells in the body, so that "God and man is one Christ." Compare John ii. 21; xiv. 9—11. *Parkhurst.*

By this phrase the Apostle means, that in Christ, as man, all the fulness of the Godhead, the whole Divine essence and glory dwelleth, not in a figure, like a shadow, or in appearance only, but in a bodily substantial manner, in His very body: for I look upon this word "bodily," as used by the Apostle also for explication, to shew that when he said, that "the fulness of the Godhead dwelleth in Christ," his meaning was, that it dwelleth in His body or flesh, according as he himself elsewhere explains it, saying, that "God was manifest in the flesh," 1 Tim. iii. 16. Although He was truly man, and, whilst He was on earth, in all outward appearance seemed to be no other than an ordinary man, of an earthly body, informed with a reasonable soul, as other men have; yet in that body dwelt all the fulness of the Godhead, the whole Divine essence being fixed in it, and united to it, in such a wonderful and Divine manner, that He was, and is also, truly God manifest in the flesh, the one living and true God, the Creator and Governour of all things, Jehovah, "the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth," Exod. xxxiv. 6; or, as St. John expresses it, "full of grace and truth," John i. 14. *Bp. Beveridge.*

It is to be here observed, that Christ is not said to be filled with the fulness of God, as the church is, by reason of the gifts with which she was replenished, and the doctrine she had received from God, Eph. i. 23: but the whole fulness of the Godhead is here said to reside in Him, which must argue Him to be no less than truly and really God, His complete essence dwelling in Him. Well therefore might the Apostle add in the next verse, "Ye are complete in Him," ye need not go to the philosophers for knowledge; ye want no other requisite to your salvation; ye have all that is required, if ye believe and obey and worship Him, who is "the head of all principality and power." *Burkitt, Drs. Whitby* and *Wells.*

11. — *the body of the sins of the flesh*] This phrase may signify, either the body with its sinful lusts; or the whole mass of the sins of the flesh, according to the use of the word "body" in the Hebrew language. The Colossians are said to have been circumcised by the putting off of the sins of the flesh, in respect of their baptism, as is plain from the next verse. For, according to the emblematical meaning of that rite, it signified the crucifixion and burial of their old man, or corrupt nature, with Christ. Now

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12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them ‖ in it.

16 Let no man therefore judge you ‖ in meat, or in drink, or ‖ in respect of an holyday, or of the new moon, or of the sabbath *days:*

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man ‖ beguile you of your reward † in a voluntary humility and worshipping of angels, intruding into those

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‖ Or, *in himself.*

‖ Or, *for eating and drinking.*

‖ Or, *in part.*

‖ Or, *judge against you.*

† Gr. *being a voluntary in humility.*

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this, being an inward circumcision, may fitly be called a "circumcision made without hands." *Dr. Macknight.*

—— *by the circumcision of Christ:*] That is, by the Christian circumcision, or baptism. *Dr. Wells.*

12. *Buried with him in baptism,*] The outward symbol of our spiritual circumcision, and so dead unto sin, Rom. vi. 2—4. *Dr. Whitby.* See the notes on the passage here referred to.

13. *And you, being dead in your sins* &c.] Being heathens and uncircumcised, and so without requiring those legal performances of you, He hath received you into covenant, having taken you out of your heathen, dark, dead condition. *Dr. Hammond.* The Apostle, having said ver. 12, that the Colossians were risen with Christ, adds the present clause, not as a new distinct particular, but only as a farther illustration of the grace of the Gospel; namely, that God had so quickened and raised them up together with Christ, "even when they were dead in their sins." Wherefore the conjunction in this place is best rendered, not "and," but "even;" as it is in the parallel place, Eph. ii. 5. *Dr. Wells.*

14. *Blotting out the handwriting of ordinances* &c.] An allusion to a practice among men who cancel bills and bonds and all obligations, wherein they stood bound, when once the debt is satisfied. Now, says the Apostle, your debt of sin is paid to the justice of God by the death of Christ; and seeing the obligation is cancelled, it would be madness and impiety to renew it again, as those do who plead for circumcision, and practise the legal ceremonies. *Burkitt.* The commentators observe, that in the expression "blotted out" there is an allusion to the discharging of a debt, by defacing the writing which contained the obligation to pay; as in the subsequent expression, "nailing it to the cross," there is an allusion to the ancient custom of abrogating laws, by driving a nail through the tables on which they were written and hung up to publick view. *Dr. Macknight.*

15. *And having spoiled principalities and powers,* &c.] Namely, the powers of wickedness, the spirits of Satan: see Luke xxii. 53; Eph. ii. 2; John xii. 31; xiv. 30; and compare Eph. vi. 12. These powers Christ destroyed by His cross; see Heb. ii. 14, 15: by the name of a crucified Jesus, and by the very sign of the cross, despoiling the prince of this world of his dominion, putting him to silence, casting him out of his temples and oracles, and out of those human bodies which he possessed; and so openly convincing the heathens that the deities they so long had worshipped were evil spirits; and, by the miracles wrought in His name, drawing them from their idolatrous practices to the true Christian faith. *Drs. Whitby, Hammond,* and *Wells.*

16. *Let no man therefore judge you*] As if ye did amiss, in not observing the legal distinction "in meat or in drink," or in respect of your not observing "an holyday, &c." *Dr. Wells.* This, and what follows to the end of the chapter, is founded on the doctrine delivered ver. 10, that the Colossians were made "complete in Christ," as to every thing necessary to salvation. For in that case they were under no obligation to obey the Judaizing teachers, when they enjoined the rites of Moses, the worship of angels, or bodily mortifications, as the means of salvation. *Dr. Macknight.*

—— *an holyday, or of the new moon, or of the sabbath days:*] The days observed amongst the Jews were of three sorts: anniversary, which returned every year, called here "an holyday;" lunary, which returned every month, the first day of every "new moon;" weekly, which returned every week, and on the seventh day of the week; all these are abrogated, even the Jewish seventh-day sabbath; and the Lord's day, or the Christian first-day sabbath substituted in its room, 1 Cor. xvi. 2. *Burkitt, Dr. Whitby.*

From this text it has been rashly concluded, that the sanctification of the seventh day is no indispensable duty in the Christian church; that it is one of those carnal ordinances of the Jewish religion which our Lord hath blotted out. The truth is, however, that in the apostolical age, the first day of the week, though it was observed with great reverence, was not called the sabbath day, but the Lord's day; that the separation of the Christian church from the Jewish communion might be marked by the name as well as by the day of their weekly festival: and the name of the sabbath days was appropriated to the Saturdays and certain days in the Jewish church, which were likewise called sabbath days in the law, because they were observed with no less sanctity. The sabbath days therefore, of which St. Paul speaks in this passage, were not the Sundays of Christians, but the Saturdays and other sabbaths of the Jewish calendar. The Judaizing hereticks, with whom St. Paul was all his life engaged, were strenuous advocates for the observation of these Jewish festivals in the Christian church; and his admonition to the Colossians is, that they should not be disturbed by the reproaches of those who censured them for neglecting to observe these Jewish sabbaths with Jewish ceremonies. It appears from the first Epistle to the Corinthians, that the Sunday was observed in the church of Corinth with St. Paul's own approbation; it appears from the Apocalypse, that it was generally observed in the time when that book was written by St. John; and it is mentioned by the earliest apologists of the Christian faith as a necessary branch of Christian worship. But the sabbaths of the Jewish church are abolished; nor is the Christian, in the observance of his own sabbath, to conduct himself by the childish rules of the old Pharisaical superstition. *Bp. Horsley.* See the note from Abp. Wake on Exod. xx. 11; and from Bp. Horsley on Deut. v. 14.

17. *Which are a shadow*] Or faint and imperfect representation "of things to come" under the Gospel; that is, of Christian duties; "but the body is of Christ;" that is, the substance, or real duties and virtues shadowed by the legal rites, are those which are instituted and required by the Gospel. *Dr. Wells.*

18. — *in a voluntary humility and worshipping of angels,*] See the note from Parkhurst on ver. 8. That is, by seducing you to worship angels, as a piece of voluntary humility acceptable to God. *Dr. Wells.* Pretending probably, that it was presumptuous to go to God immediately, without the mediation of those excellent creatures. *Burkitt.* Or that those spirits, who were employed by God in the ministry of the Gospel, ought in gratitude for that service, and out of respect to their dignity, to be worshipped. St. Paul condemns all this, without any reserves made for lower degrees of worship: he charges the Christians to beware of that "vain philosophy," ver. 8, and not to be deceived by those shews of "humility," or the speculations of men, who pretended to explain what they did not know, as "intruding into things which they had not seen, vainly puffed up by their fleshly mind." If any degrees of invocating saints or angels had been consistent

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things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the ‖ rudiments of the world, why, as though living in the world, are ye subject to ordinances,

‖ Or, *elements.*

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

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23 Which things have indeed a shew of wisdom in will worship, and humility, and ‖ neglecting of the body; not in any honour to the satisfying of the flesh.

‖ Or, *punishing, or, not sparing.*

CHAP. III.

1 *He sheweth where we should seek Christ.* 5 *He exhorteth to mortification,* 10 *to put off the old man, and to put on Christ,* 12 *exhorting to charity, humility, and other several duties.*

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with the Christian religion, this was the proper place for declaring them: but the condemning of that matter so absolutely looks as a very express prohibition of all sort of worship to angels. Indeed Christ is always proposed to us, as the only Person by whom we come unto God: and when the Apostle speaks against the worshipping of angels, he sets Christ out in His glory in opposition to it. "For in Him dwelleth, &c." see verses 9, 10. *Bp. Burnet.*

The worship which so many Christians pay to angels, to saints, to images, to bones, and relicks, and to the blessed Virgin, whom they style our Lady, and the mother of God, and the queen of heaven, is really a false worship hardly distinguishable from idolatry. When it is said, by way of excuse, that they worship these only as mediators, that alters the case very little, since to apply to a false mediator is as much a departure from Jesus Christ our only Advocate, as to worship a fictitious deity is withdrawing our faith and allegiance from the true God. St. Paul saith expressly, Let no man beguile you of your reward by a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up in his fleshly mind, and not holding the Head, which is Christ. Thus he forewarned Christians; but the worshipping of angels and saints, as mediators, crept into the church about four hundred years afterwards, and hath continued ever since, in defiance of his admonitions, and against the whole tenour of the sacred writings. *Dr. Jortin.*

There is not one text in the scriptures of the New Testament to warrant angel-worship: but on the contrary we have here a very plain prohibition of it in general terms: where the worshipping of angels condemned, being joined with voluntary humility, plainly enough signifies such worship of angels as is performed under colour of humility, that is with this pretence, that it is a kind of presumption in us vile sinners to make our addresses immediately to the supreme God by His eternal Son; to apply ourselves to the angels, the heavenly ministers; and by their merits and intercessions to convey our petitions to the great King of heaven. And who sees not, this is the very same angel-worship which the Papists at this day practise and defend, and that under the same colour and pretence? *Bp. Bull.*

—— *intruding into those things which he hath not seen,* &c.] Thus did the philosophers, and those Christians who embraced their sentiments, in all their inducements to worship these angels and inferiour spirits: and thus also do the Romanists in saying, that saints and angels see all things, or perceive our prayers, by seeing Him who seeth all things; that they are worshipped by the Divine law and counsel; and that by invoking them we do a thing grateful to God: it being certain that nothing of this kind can be proved from Scripture. *Dr. Whitby.*

19. — *the Head, from which all the body* &c.] As, in every living creature, perception and motion proceed from the head; so to every Christian, knowledge of God's will, and power to obey it, flow from Christ. As the head governs and directs each limb, so Christ is the Sovereign and Lawgiver of each believer. As being joined to the head makes the whole body one animal frame; so being joined to Christ makes the whole number of Christians one spiritual society. As communication with the head preserves our natural life; so communion with Christ supports our religious life. He therefore is to the church what the head is to the body: and each person who belongs to the church is a member of that body: or in the language of the Catechism, "a member of Christ." For He, as St. Paul expresses it, is "the head: from which all the body having nourishment ministered, and knit together by joints and bands, increaseth with the increase of God." And this manner of speaking is frequently repeated in Scripture, as it well deserves; being not only admirably fitted to represent the happy relations in which we stand to our Redeemer, but also to remind us of the duties which are derived from them: of the honour and obedience due to Him who is "Head over all things to His body, the church;" of our continual dependence on Him, "since He is our life;" and of the tenderness and kindness which we owe to our fellow Christians, and they to us, being all united through Him so intimately to each other. *Abp. Secker.*

—— *increaseth with the increase of God.*] That is, in all piety and virtue, and so in that righteousness, which is accepted by God unto salvation, without any heathen or Jewish rites. *Dr. Wells.*

20. *Wherefore if ye be dead with Christ from the rudiments of the world,*] If by taking upon you Christianity ye have renounced, as ye ought, the observance of heathen and Jewish rites. *Dr. Wells.* See the note on ver. 8.

21. (*Touch not; taste not; handle not;*] The Apostle here personates the false teachers delivering these precepts to their disciples. *Dr. Macknight.*

22. *Which all are to perish with the using;*)] Or, 'All which things are to perish in the using:' these words are to be understood as in a parenthesis. *Parkhurst.* The Apostle adds his reasons, why under the Christian dispensation acceptable worshipping of God does not consist in such observances; both because meats and drinks are designed for the benefit of man, for preserving his temporal life, and are consumed in their use. They all come to corruption, and are consumed in doing us service: they cannot otherwise be of use. *Poole.*

—— *after the commandments and doctrines of men?*] See the note from Parkhurst on ver. 8.

23. — *in will worship,*] Voluntary worship, performed without any positive command, or absolute obligation: the word manifestly refers to "the worshipping of angels," ver. 18, and must therefore be understood in a bad sense. *Parkhurst.*

—— *and neglecting of the body; not in any honour* &c.] Or, 'in severity to the body, not in any respect or regard' paid to the body, namely, "for the satisfying of the flesh." *Parkhurst.* The Apostle means, that the body is as real a part of our nature as the soul, and ought to have such food and recreation as are necessary to its health and vigour; otherwise it cannot serve the soul in the ordinary functions and offices of life. And therefore the wisdom, which teaches the neglecting of the body, is not wisdom but folly. *Dr. Macknight.*

Chap. III. From the consideration of the happiness of a future state, now assured to them by their Christianity, the Apostle exhorts the Colossians to renounce all those vicious practices they were subject to, in their heathenish condition; among which, inordinate anger, revenge, and filthy conversation were the chief. He shews them their great obligation to purity, peaceableness, and charity; and to an exact observation of the relative duties,

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IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your ‖ affection on things above, not on things on the earth.

‖ Or, *mind.*

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

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6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which

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notwithstanding any differences of religious principles, in persons so nearly related to each other. *Pyle.*

Ver. 1. *If ye then be risen with Christ,* &c.] The genuine method of paying honour to every article of our creed is allowing it the proper influence on our hearts and lives. Christ's resurrection is vain with respect to us, unless we be raised by it to the faith of a better world; and the firmest faith of that is vain also unless it excite us to love, and "seek those things which are above." This passage of St. Paul therefore is justly made one principal part of our Easter-day's service: and the degree of our practical regard to it, will be the true measure of our improvement by the discipline of the past season of Lent, and of God's acceptance of our celebration of Easter. *Abp. Secker.*

1, 2. — *seek those things which are above, — Set your affection on things above,*] These phrases seem to import, that we should put the highest estimation and value on things above: that we should have them fixed in our spirits, and familiarly occurring to our thoughts by fervent meditations and serious reflections on them: that we should have our wills inclined to them, and our affections possessed with frequent love and passionate desires of them: and that we should employ our faculties and members in pursuit of them with diligence and constancy. *Dr. Whitby.*

Christ, having purchased for us life by His death, hath given us assurance of it by His resurrection, and, in effect, raised up us the same time with Himself. "If then we be" thus "risen with Christ, where shall our hearts be, but where our treasure is:" fixed on Him, whose compassion planned the scheme of our salvation; on Him, whose love executed it; on Him, whose grace enables us to share in it; on that kingdom of glory, in which we shall reign after death; on those heavenly doctrines and precepts, by which we are to prepare ourselves for it in the mean while? That we "walk not by sight, but by faith;" that "we labour not for the meat which perisheth, but for that which endureth to everlasting life;" that we "love not the world, neither the things that are in the world," but have "our conversation in heaven," as "fellowcitizens of the saints," and members "of the houshold of God." *Abp. Secker.* As if the Apostle had said, Aspire to that heavenly glory, of which Christ your Lord and head is already possessed, and that in the most eminent degree; having all power in heaven given to Him, and so the power of bestowing the same heavenly glory on all such as shall tread in His steps and obey His precepts. Direct your thoughts, desires, and affections, towards that solid, stable, lasting, yea everlasting felicity; and suffer them not to settle or rest in the transitory, vanishing, and perishing enjoyments of this earth. And to the same sense and purpose the Holy Ghost speaks in very many other places of Scripture. It is therefore so far from being sinful, in the course of our Christian obedience, to cast an eye towards the heavenly reward for our encouragement, that we sin if we do not do so: yea, if we do not fix our eye on it, and employ our chief studies, cares, and desires about the obtaining of it. For unless we do thus, we transgress the plain commandment of God, who alone hath power to determine what we ought to do, and who best knows what is fittest for us to do. *Bp. Bull.*

3. *For ye are dead,*] To the world, and to all the vain and sinful motions and desires thereof. *Bp. Hall.*

—— *and your life is hid with Christ in God.*] Namely, your true life, which consists in fruition of God, and which you shall live for ever with Him, is hid with Christ, who is now removed from your sight, and placed at the right hand of God: for "it doth not yet appear what we shall be," 1 John iii. 2. *Dr. Whitby.*

4. *When Christ, who is our life, shall appear,* &c.] Though the excellence of our immortal life do not yet appear, because He, who now lives in our human nature, is absent and unseen; yet, when He comes again, the glories of it shall be manifested in the person, not of Him only, but of every good Christian. *Dean Stanhope.*

5. *Mortify therefore your members which are upon the earth;*] This may engage you to subdue and bring down all those vicious affections that are in your members, and that savour and desire nothing but earthly things. *Dr. Hammond.* The Apostle, having represented the vicious appetites and passions of the human heart under the idea of a "body," chap. ii. 11, "the body of the sins of the flesh," because they have their seat in the body, in this passage elegantly calls the sinful actions, to which these bad affections prompt men, "the members" of that body, or old man. *Dr. Macknight, Dean Stanhope.*

—— *covetousness, which is idolatry:*] See Eph. v. 5, and the note there.

When persons, having no practical sense of religion, no fear and no love of God, place their whole trust in the riches and the power of this present world, they are idolaters in the figurative sense. Covetousness, says St. Paul, is idolatry, and the covetous man is an idolater. He chargeth them who are rich in this world, not to trust in uncertain riches, but in the living God. So because very vicious and debauched persons are wholly intent upon gratifying their sensual inclinations, the same Apostle represents these also as figurative idolaters, whose god is their belly. *Dr. Jortin.* See Bp. Sanderson's note on Phil. iii. 19.

6. — *the children of disobedience:*] See Eph. ii. 2, and the note there.

7. *In the which ye also walked some time, when ye lived in them.*] Or, 'among them.' Of which sins ye formerly were guilty, when ye conversed among the heathens, and followed their idolworship. *Dr. Hammond.*

8. *But now ye also put off all these;* &c.] But now that you are Christians, ye are obliged to put off all, not only these forenamed, but of the other sort of affections; all sudden inflammations of anger, all rising of it to any height, all continuance of it upon you, until it be increased into malice; and for the tongue, let not that be guilty of any reproachful, unclean, or false discourse. *Dr. Hammond, Burkitt.*

"Blasphemy" signifies, either the wounding of another's reputation by evil reports, evil speaking, calumny, railing; or, speaking impiously against God or religion. Here it appears to have the former sense: in Eph. iv. 31, the same Greek word is rendered "evil-speaking." *Parkhurst.*

9. — *ye have put off the old man* &c.] See Eph. iv. 22, 24, and the note there.

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is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a ‖ quarrel against any: even as Christ forgave you, so also *do* ye.

‖ Or, *complaint.*

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

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17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall

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10. — *which is renewed in knowledge*] Denoting the means of working our renovation, the knowledge of the Gospel, in which our pattern is proposed, according to which we are to form our lives for the future. *Dr. Hammond.*

11. *Where*] Or in which state of grace or of the Gospel. *Dr. Wells.*

—— *Barbarian, Scythian,*] The more civilized barbarian, or the Scythian, the most uncivilized among the barbarians. *Dr. Wells.* The Scythians were the most barbarous of barbarians, as Cicero says; and, in the words of Grotius, half-brutal men: hence the term is used generally for every savage man, or for him who was wont to be esteemed most barbarous. *Schleusner.*

—— *but Christ is all, and in all.*] In the profession of the Gospel it matters not what be a man's natural condition: it is sufficient for his pardon and salvation that he becomes a Christian and lives up to the precepts and faith of the Gospel. *Pyle.*

12. — *as the elect of God, holy and beloved,*] That is, persons chosen to be His people and church, and to whom now belong the titles formerly given to the Jews. *Dr. Wells.* That the Apostle speaks not here of any absolute election of some particular persons to eternal life, but of the Colossians being chosen out of the heathen world, to be His church and people, is evident, because he speaks to the church in general; and yet to these elect he promises the blessings of Christianity, only "if they continue in the faith grounded and settled, and be not moved away from the hope of the Gospel," expressing his care and fear lest they should be deceived and "beguiled of their reward;" chap. i. 23; ii. 4, 18. *Dr. Whitby.*

—— *bowels of mercies,*] The tenderest compassion. *Dean Stanhope.* The phrase is not uncommon either in the Old or in the New Testament; and is evidently taken from that commotion or yearning of the bowels which is felt in tender affection, whether of love or of pity. *Parkhurst.*

14. *And above all these things put on charity,* &c.] Especially let the love of your brethren, founded on the love of God and on His love to you, be your constant principle and practice, for this will make you perfect in all manner of good works. *Dean Stanhope.* "The bond of perfectness;" that is, the most perfect bond of union among Christians, Eph. iv. 15, 16; the end and the perfection of the commandments, 1 Tim. i. 5; that which fulfils the rest, Rom. xiii. 8; Gal. v. 14; and that which renders us perfect, and unblamable in holiness before God, 1 Thess. iii. 12, 13. *Dr. Whitby.*

16. *Let the word of Christ*] The doctrine of the Gospel. *Dr. Hammond, Dean Stanhope.* So called, because it has Christ for its author, Christ for its object, and Christ for its end. *Burkitt.*

17. — *do all in the name of the Lord Jesus,*] For He is the only person, by whom our prayers and praises must be offered to His Father under the Gospel, as through Him are derived down to us all mercies, for which we address prayers or praises to God. *Dean Stanhope.* See the note on Eph. v. 20.

In many ways and particular respects, we may, and we ought, to perform all we do, "in the name of Jesus." We should do every thing out of grateful affection and respect to Him, as our chief principle; every thing, as His servants, aiming especially at the pleasing of Him, and promoting His honour, as our principal end; every thing according to His will and commandment, as our constant rule; every thing after His example, as our best pattern; every thing in confidence of His gracious assistance and blessing, as our only strength and support; every thing with hope of acceptance purely on His account; every thing with thankful sense and acknowledgment to God for the mercies and favours conveyed unto us by His means, conferred upon us for His sake; every thing with humble invocation of Him, or with prayer to God in His name; in sum, every thing with a due and proper regard had to Him; so that He be not passed over or left out in any thing we undertake; but come always into consideration, according as our relations to Him, and our obligations to Him, do require. In the performances of which duties the life indeed of our religion, of all our good practice, of all our devotion, doth consist. *Dr. Isaac Barrow.*

18. *Wives, submit yourselves* &c.] See the notes on Eph. v. 21.

22. *Servants, obey in all things your masters* &c.] From servants is due, in the first place, respectful and ready obedience; diligence, joined with care that no business be neglected, or delayed, or mismanaged; honesty, truth, and secrecy; sobriety and chastity; peaceableness and good temper. These are the duties of servants: and as the faithful performance of them is the surest way of serving themselves, and being happy in this world; so, if it proceed from a true principle of conscience, God will accept it, as service done to Himself, and make them eternally happy for it in the next: whereas wilfully transgressing, or negligently slighting, the things which they ought to do, whatever pleasure or whatever advantage it may promise or produce to them for a while, will seldom fail of bringing them at last to shame and ruin even here, and will certainly bring them, unless they repent and amend, to misery hereafter. *Abp. Secker.*

23. — *as to the Lord, and not unto men;*] Knowing that your obedience to your masters is a duty to God. *Dr. Hammond.*

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receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAP. IV.

1 *He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ.* 10 *He saluteth them, and wisheth them all prosperity.*

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

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7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

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25. *But he that doeth wrong*] Whether servant toward master, or master toward servant. *Dr. Hammond.*

—— *and there is no respect of persons.*] With Christ, who will judge both masters and servants according to the rules of justice *Dr. Wells.*

As there are duties which servants owe to their employers, so there are duties also, and very necessary ones, which masters and mistresses owe to their servants: such as to behave towards them with meekness and gentleness, not imperiously and with contempt; and to restrain them, as far as may be, from giving bad usage one to another; never to accuse, threaten, or suspect them, without or beyond reason; to hear patiently their defences and complaints; and bear, with due moderation, their mistakes and faults: neither to make them, when in health, work or fare harder than is fitting; nor suffer them, when in sickness, to want any thing requisite for their comfort and relief: if they be hired servants, to pay their wages fully and punctually at the time agreed: if they are put to learn any business or profession, to instruct them in it carefully and thoroughly; not only to give them time for the exercises of religion, but assistance to understand, and encouragement to practise, every part of their duty; to keep them, as much as possible, both from sin and temptation, and particularly from corrupting each other: to shew displeasure, when they do amiss, as far, and no farther than the case requires; and to countenance and reward them, when they serve well, in proportion to the merit and length of such service. For all these things are natural dictates of reason and humanity: and clearly implied in this comprehensive rule of Scripture, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." *Abp. Secker.*

Chap. IV. The first verse concludes the exhortations of the latter part of the foregoing chapter, and ought to have been joined to it. Then the Apostle exhorts the Colossians to constant prayer for themselves, and for him their Gentile Apostle; to discretion in their behaviour toward infidels, and to prudence in their words and expressions to all men: introduces salutations to and from several Christians: orders this Epistle to be read to the Laodiceans, and theirs to be read by the Colossians: and annexes a warning to Archippus. His own salutation and conclusion. *Pyle.*

Ver. 2. *Continue in prayer,*] This direction, being given here and at Eph. vi. 18, immediately after the Apostle's exhortation to relative duties, may have been intended to teach us, that they who live in one family should often join in social prayer for God's assistance, that they may be enabled to perform their duties to each other. *Dr. Macknight.*

3. — *a door of utterance,*] Plentiful opportunities and liberty publickly to preach the Gospel. *Dr. Hammond.*

5. — *that are without,*] That is, not of the church, whether Jews or Gentiles. *Dr. Wells.* See the note on Eph. v. 16.

Our Saviour says to His disciples, "Beware of men," and, "Be wise as serpents:" and St. Paul here exhorts Christians, to "walk in wisdom toward" the Gentiles. By which counsels may be meant, that they should stand upon their guard, and use all honest methods, all arts consistent with the honour of God and the duties of religion, to secure their lives, liberties, fortunes, and reputation; to expose and disappoint wicked designs formed against them; to win over an adversary by affability and compliance; and to gain the affection and esteem of those with whom they should dwell. *Dr. Jortin.*

6. *Let your speech be alway with grace,*] Mild and courteous; "seasoned with salt," wise and discreet. Salt, on account of its use in preserving men's food and rendering it palatable, was anciently the emblem of wisdom and virtue. It is so used Matt. v. 13; Mark ix. 50. *Drs. Whitby* and *Macknight.*

By "speech with grace" the best interpreters understand graceful speech. The observing of this both expresses and increases mutual goodwill; and enables us, from being innocently entertaining, to become seriously useful. *Abp. Secker.*

7. — *Tychicus*] See the note on Eph. vi. 21.

9. — *Onesimus,*] See the Introduction to the Epistle to Philemon.

—— *who is one of you.*] Being servant to Philemon, a chief man in Colosse. *Dr. Whitby.*

10. *Aristarchus — Marcus,*] See Acts xix. 29; xx. 4; xxvii. 2. It seems evident hence, that St. Paul's displeasure against St. Mark, mentioned Acts xv. 37, 38, lasted not long: for he desires Timothy to bring him with him, as being "profitable to him for the ministry," 2 Tim. iv. 11; and styles him his "fellow-labourer," Philem. ver. 24. *Dr. Whitby.*

11. — *Jesus, which is called Justus,*] See Acts xviii. 5, 6, 7. *Dr. Whitby.*

—— *These only are my fellowworkers* &c.] The Apostle here mentions the names of all the Jews, who sincerely preached Christ in Rome at that time. The other Gentile teachers, besides Timothy who joined him in this Epistle, are mentioned as sending salutations to the Colossians, ver. 12, 14. *Dr. Macknight.*

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12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always ‖ labouring fervently for you in prayers, that ye may stand perfect and ‖ complete in all the will of God.

‖ Or, *striving.*
‖ Or, *filled.*

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

Anno DOMINI 64.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

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12. *Epaphras, who is one of you,*] A citizen of Colosse. See ver. 9. Laodicea and Hierapolis, ver. 13, were two other cities of Phrygia. *Dr. Whitby.*

14. *Luke, the beloved physician,*] St. Luke was deservedly beloved of the Apostle Paul. He was not only an intelligent and sincere disciple of Christ, but the faithful and affectionate friend of the Apostle, as appears from his attending him in several of his journeys to the lesser Asia and Greece. *Dr. Macknight.* See the Introduction to St. Luke's Gospel.

15. — *the church which is in his house.*] His Christian household. *Dr. Whitby.* See the note on 1 Cor. xvi. 19.

16. — *the epistle from Laodicea.*] Probably the epistle to the Ephesians, a copy of which may have been sent by direction of the Apostle to the Laodiceans, whose city lay between Ephesus and Colosse, at least not far out of the road, with an order to them to communicate it to the Colossians. *Drs. Wells* and *Macknight.*

17. *And say to Archippus,* &c.] Generally supposed to be the same mentioned Philem. ver. 2. What station Archippus held in the church at Colosse is not known. It is supposed by some that the Apostle in these words directed the Colossians to rebuke him for some negligence in the performance of his duties. Others are of opinion that the Apostle meant the Colossians to encourage Archippus to diligence, because the false teachers at Colosse were active in spreading their errours. This latter opinion is more agreeable to the respectful manner in which Archippus is addressed in the Epistle to Philemon, written and sent at this time. *Dr. Macknight.*

The following Chapters from the Epistle to the Colossians are appointed for Proper Lessons, or as Epistles, on Sundays and Holydays.

Chap. I.	ver. 3—12,	24th Sunday after Trinity,	Epistle.
—— II.		Circumcision,	Evening.
—— III.	ver. 1— 7,	Easter-Day,	Epistle.
—— III.	— 12—17,	5th Sunday after Epiphany,	Ditto.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

INTRODUCTION.

IT is recorded in the Acts, chap. xvii. 1—9, that St. Paul, in his first journey upon the continent of Europe, preached the Gospel at Thessalonica, at that time the capital of Macedonia, with considerable success; but that after a short stay he was driven thence by the malice and violence of the unbelieving Jews. From Thessalonica St. Paul went to Berea, and thence to Athens, at both which places he remained but a very short time. From Athens he sent Timothy to Thessalonica, to confirm the new converts in the faith, and to inquire into their conduct. Timothy upon his return found St. Paul at Corinth. Thence probably, in the year 52, St. Paul wrote this Epistle to the Thessalonians; and it is to be supposed that the subjects of which he treats were suggested by the account which he received from Timothy. It is now generally believed that this was written the first of all St. Paul's Epistles, but it is not known by whom it was sent to Thessalonica. The church there consisted chiefly of Gentile converts, chap. i. 9. St. Paul, after saluting the Thessalonian Christians in the name of himself, Silas, and Timothy, assures them that he constantly returned thanks to God on their account, and mentioned them in his prayers; he acknowledges the readiness and sincerity with which they embraced the Gospel, and the great reputation they had acquired by turning from idols to serve the living God, chap. i.; he reminds them of the bold and disinterested manner in which he had preached among them; comforts them under the persecutions which they, like other Christians, had experienced from their unbelieving countrymen, and informs them of two ineffectual attempts which he had made to visit them again, chap. ii.; and that being thus disappointed, he had sent Timothy to confirm their faith, and inquire into their conduct; he tells them that Timothy's account of them had given him the greatest consolation and joy in the midst of his affliction and distress, and that he continually prayed to God for an opportunity of seeing them again, and for their perfect establishment in the Gospel, chap. iii.; he exhorts to purity, justice, love, and quietness, and dissuades them against excessive grief for their deceased friends; hence he takes occasion to recommend preparation for the last judgment, the time of which is always uncertain, and adds a variety of practical precepts. He concludes with his usual benediction, chap. iv, v.

This Epistle is written in terms of high commendation, earnestness, and affection. *Bp. Tomline.*

Anno DOMINI 54.

CHAP. I.

1 *The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer:* 5 *and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ. Anno DOMINI 54.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren ‖ beloved, your election of God.

‖ Or, *beloved of God, your election.*

Chap. I. The title and salutation. The Apostle expresseth his religious joy and satisfaction, at their embracing the Christian faith by his preaching to them; and at their firm and exemplary adherence to it, against the violent usage they met with from the Jewish adversaries. *Pyle.*

Ver. 1. — *Silvanus,*] Or Silas. See note at Acts xiii. 9.

—— *which is in God the Father and in the Lord Jesus Christ:*] That is, established in the knowledge, faith, worship, and obedience of God the Father, &c. *Burkitt.*

3. — *your work of faith, and labour of love, and patience of hope*] That is, your faith, fruitful in good works; your love to the saints, making you laborious to promote their good; and your hope in the Lord Jesus, rendering you patient in all tribulations for His sake. *Dr. Whitby.* All these expressions are Hebraisms for active faith, laborious love, and patient hope, and might very properly be so translated. *Dr. Doddridge.*

4. *Knowing, brethren beloved, your election of God.*] Namely, the special favour of God in decreeing to bestow the Gospel on you, to reveal Christ to you, being Gentiles, above what you had reason to expect or hope. *Dr. Hammond.* " The election of

Anno DOMINI 54.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

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9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAP. II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it.* 18 *A reason is rendered both why Saint Paul was*

God," "the election of grace," means men chosen to be partakers of the blessings of the Gospel, and to be God's peculiar church and people. For the Apostle doth not here speak of any absolute election of the whole church of the Thessalonians to eternal life, because he could have no certain knowledge of it; and, if he had, he could not have been under any just grounds of fear, as we find he was, "lest by some means the tempter should have tempted them, and his labour should be in vain" among them, chap. iii. 5. *Dr. Whitby.*

The "election" here spoken of is similar to that which Moses has described, Deut. vii. 6. "The Lord thy God hath chosen (elected) thee to be a special people unto Himself, above all people that are upon the face of the earth." But the Judaizing teachers denied the election of the Gentiles to be the people of God, whilst they refused to subject themselves to the law of Moses. Wherefore it was highly proper to assure the Thessalonians that they were "elected," or made the people of God, by faith in Christ alone. The controversy, agitated in latter times concerning particular election, was not known in the primitive church. *Dr. Macknight.*

This passage is addressed to all the Thessalonians; to the whole body of Christians at Thessalonica; and the election here spoken of means their being called to the knowledge of the Gospel; and their "work of faith," and "labour of love," and "patience of hope," here commended, refer to the sincerity and firmness with which they adhered to the Christian profession. Again the Apostle says, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth, whereunto He called you by our Gospel," 2 Thess. ii. 13, 14: "the sanctification of the Spirit and belief of the truth," which were common to every true convert, are here denominated the being "chosen to salvation;" that is, the Thessalonians, by embracing Christianity, were now enabled to obtain salvation: but that this salvation was not certain and infallible, is evident from the numerous exhortations and precepts contained in these Epistles, and particularly from the following earnest entreaty: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more," chap. iv. 1: a continual progress in obedience to the instructions which St. Paul had given to the Thessalonians was therefore necessary on their part to secure their salvation. St. Paul was also under apprehension, "lest by some means the tempter should have tempted them, and his labour be in vain;" which could not have been the case, if their election was a proof of their salvation being irreversibly decreed. It appears from the Second Epistle to the Thessalonians, that some of them did "walk disorderly," and that St. Paul doubted whether they would obey his precepts, 2 Thess. iii. 11, 14; that is, whether they would be saved: and consequently the being from the beginning chosen by God to salvation, the sanctification of the Spirit, and the belief of the Gospel, did not prevent disorderly behaviour, or necessarily cause obedience even to the commands of an inspired Apostle. *Bp. Tomline.*

5. — *in power, and in the Holy Ghost, and in much assurance;*] With miracles, and extraordinary gifts, and matter of abundant conviction. *Dr. Hammond.*

—— *what manner of men we were among you for your sake.*] How we were enabled by these things to give full proof of our ministry. *Dr. Whitby.* Or, after what manner we demeaned ourselves among you, with what meekness, patience, diligence, (more especially with what disinterestedness, *Dr. Macknight,*) for the winning of your souls. *Bp. Hall.*

6. — *with joy of the Holy Ghost:*] With a most cheerful mind, assisted with the inward comforts of the Holy Spirit. *Pyle.* In the foregoing verse the Apostle lays before them the outward testimonies of the truth of Christianity from the miracles wrought, and the gifts of the Holy Ghost exercised amongst them: here he appeals also to the inward testimonies they had received of it, even a strong spiritual joy wrought in them by the Holy Ghost under the sharpest sufferings, according to the words of St. Peter, 1 Pet. iv. 14. *Dr. Whitby.*

7. — *in Macedonia and Achaia.*] See note at Acts xvi. 9.

8. *For from you sounded out the word of the Lord* &c.] Hereby may be understood, either that the Gospel itself was published thence into the other parts of Macedonia and Achaia; or else that the fame of the great success of the Gospel at Thessalonica was so published, and did dispose others to embrace the Gospel; or jointly both. *Dr. Wells.*

9, 10. — *to serve the living and true God; And to wait for his Son from heaven,*] By their worshipping "the living and true God," as opposed to lifeless and fictitious deities, the Thessalonians were distinguished from the heathens: and by their "waiting for the Son of God from heaven," they were distinguished from the Jews. The second coming of Christ, to punish His enemies and reward His faithful servants, was twice promised by Himself, Matt. xvi. 27; John xiv. 3; was foretold by the angels at His ascension, Acts i. 11; and was always a principal topick, on which the Apostles insisted in their discourses; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and hope, and the source of our consolation, especially at death! *Dr. Macknight.*

"To wait for the Son of God from heaven," signifies to continue with patience and well-doing, in expectation of the coming of our Saviour and Judge; which sense is completely expressed, Phil. iii. 17, 20, 21. The expectation of Christ coming to judge the world is peculiar to Christians; and it is supported by the belief of the resurrection of Christ, that great and main point of faith, which the Apostles were commissioned to teach and establish in the church of God. *Bp. Sherlock.*

Chap. II. The Apostle reminds the Thessalonians that he had preached the Gospel to them with sincerity, and without any view to interest; and, that he might not be burdensome to them, he had supported himself by his own labour; and that he had always exhorted them to live to the honour of that God who had called them to His glory. Secondly, he blesses God that his

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so long absent from them, and also why he was so desirous to see them.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have ‖ been burdensome, as the apostles of Christ.

‖ Or, *used authority.*

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

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9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which

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ministry had been effectual among them, and that they had endured with so much constancy the persecutions, which at that time were every where raised against the Christians by the Jews, whose hatred he himself had experienced during his stay at Thessalonica, finding them the bitterest enemies of the Gospel. Thirdly, he expresses the desire which he had to see the Thessalonians, and his ardent affection towards them. *Osterwald.*

Ver. 1. — *that it was not in vain:*] Or, 'that it was not vain;' either as to its motive, or to its effect. *Dr. Wells.* It was not chargeable with any fallacious or treacherous aim, since the persecution and tribulations he experienced at Philippi would have discouraged a worldly designer from going farther. *Dr. Hammond.* And it was not without such Divine assistance, as was sufficient to work conviction in the hearers, and to engage them to embrace the truth delivered to them. *Dr. Whitby.*

2. — *with much contention.*] With much fervency of zeal, and with powerful opposition of the gainsayers. *Bp. Hall.*

3. *For our exhortation was not of deceit,*] That is, it did not proceed from imposture, properly speaking, as if we went about to impose upon or seduce you: nor was it "of uncleanness," or any wicked design to corrupt your morals by preaching doctrines agreeable to the corrupt desires of the flesh: nor was it "in guile," or cunning, to promote any worldly interest of our own. *Dr. Wells.* Or, my arguments to you were free from all sinister and selfish designs; void of all deceitful purposes to ingratiate myself with men, for the gratification of any sinful passions of my own. *Pyle.* In this and what follows, the Apostle delineates his own character and the character of his assistants, to make the Thessalonians sensible that they had nothing in common with impostors, who are always found to use the mean vicious practices which the Christian teachers disclaimed. *Dr. Macknight.*

5. — *nor a cloke of covetousness;*] The phrase denotes a pretence, of piety or zeal for instance, covering or cloaking covetousness: 'a cloak over covetousness,' as Dr. Macknight renders it. *Parkhurst.* Flattery and covetousness were vices, to which the teachers of philosophy in ancient times were remarkably addicted. In truth these vices enter, more or less, into the character of all impostors. The Apostle appealed to the Thessalonians for his not using "flattering words," because that was an outward matter of which they could judge: but he appealed to God for his being free from "covetousness," because it was a secret of the heart, which God alone knew. Here therefore is great propriety of sentiment. *Dr. Macknight.*

From this example of St. Paul it appears that an oath is lawful to a Christian. He may solemnly appeal to God, and call Him to witness the truth of what he says, upon a just and great occasion. *Burkitt.*

6. *Nor of men sought we glory,*] In requiring greater deference to be paid to us outwardly, or liberal provision to be made for us. *Dr. Wells.*

—— *when we might have been burdensome,* &c.] When we might have taken upon us, and have required a chargeable maintenance, and have used authority as the Apostles of Christ. *Bp. Hall.* See the margin.

7. — *even as a nurse*] Or rather 'a nursing-mother.' *Parkhurst.* Even as a nurse, who is also the mother, cherisheth her own children, and waiteth upon them with the tenderest love. *Schleusner.*

8. *So being affectionately desirous of you,*] That is, of your good. *Dr. Whitby.*

—— *but also our own souls,*] Or 'lives.' *Dr. Wells.* To have spent our lives in your service. *Dr. Whitby.*

11. — *as a father doth his children,*] The Apostle, having compared his gentleness towards the Thessalonians to the tenderness of a nursing-mother for her infant children, here compares the affection and earnestness, with which he recommended holiness to them, to the affection and earnestness of a pious father, engaged in the instruction of his own children. An admirable mixture of meekness and gentleness with gravity and authority. *Dr. Macknight, Burkitt.*

12. — *who hath called you unto his kingdom and glory.*] To the honour and privilege of being Christians here, and, if you continue constant in the faith, glorified saints in heaven. *Dr. Hammond.*

13. — *not as the word of men, but as it is in truth, the word of God,*] The word which St. Paul preached, though they heard it of him, yet it was not his word, not the word of any man, but it was, in deed and in truth, the word of God Himself; and they

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effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have ‖ persecuted us; and they please not God, and are contrary to all men:

‖ Or, *chased us out.*

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of ‖ rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

‖ Or, *glorying.*

20 For ye are our glory and joy.

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CHAP. III.

1 *Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing:* 10 *and partly by praying for them, and desiring a safe coming unto them.*

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

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received it as spoken to them from God. And so all ought to receive whatsoever was spoken by Moses and the Prophets, or by Christ and His Apostles, and is now written in the books of the Old and New Testaments: for it is all equally the word of God: all Scripture, as the Apostle saith, being "given by inspiration of God," 2 Tim. iii. 16. And therefore whoever spoke or wrote it, it was still God's word they spoke or wrote: and all men are bound to look upon it and receive it with the same respect and reverence, as if God had spoken it to them with His own mouth, or had written it with His own finger, as He did the Ten Commandments. *Bp. Beveridge.*

—— *which effectually worketh also in you that believe.*] Being not barely received or heard by you, but also bringing forth in your practice, as other good fruits, so particularly the fruits of Christian patience. *Dr. Wells.*

15. — *and are contrary to all men:*] It is well known what invincible prejudices the Jews in general entertained against all other nations; and several passages might be produced from Tacitus and other heathen writers, in which they are represented as bearing an inveterate hatred against all the rest of mankind. And nothing certainly could afford a stronger proof of this malignant temper, than that perverse opposition to so benevolent a scheme as the Gospel, for which the Apostle passes this severe censure upon them. *Dr. Doddridge.*

16. — *to fill up their sins alway:*] Filling up the measure of their sins, and so accomplishing the prediction of our Saviour, that to the murder of the Prophets they should add the murder of Him, and of those Prophets and wise men, whom He should send among them, Matt. xxiii. 32—35. *Dr. Whitby.*

—— *for the wrath is come*] Or is just coming or hastening "upon them," not for a punishment during a short time, as was the Babylonian captivity, but "to the uttermost," or so as to make an utter end both of their religious and of their civil state. *Dr. Wells.*

17. — *being taken from you for a short time* &c.] The Apostle means, that when he fled from Thessalonica to Berea he proposed to be absent only a few days, until the rage of the Jews should be abated: after which he intended to return. Accordingly he tells them, he the more earnestly on that account endeavoured to return, and actually made two attempts for that purpose. But the coming of the Jews from Thessalonica, to stir up the people in Berea against him, frustrated his design, and obliged him to leave Macedonia. *Dr. Macknight.*

18. — *but Satan hindered us.*] Satan stirred up these envious Jews to raise oppositions against me, and by these means hindered my journey to you. *Bp. Hall.* Hence we may learn, that they who obstruct the progress of the Gospel, and persecute the promoters of it, are the instruments and ministers of Satan, and therefore fitly bear his name. So chap. iii. 5; 2 Cor. xi. 15; Rev. ii. 10. *Burkitt, Dr. Whitby.*

Chap. III. The Apostle testifies his great affection for them, in sending Timothy, to know how they did, to comfort them under their persecutions, and confirm their Christian resolution. He then expresses the satisfaction he reaped from the good account which Timothy brought him of their church: and adds his prayers for their final perseverance. *Pyle.*

Ver. 1. *Wherefore when we could no longer forbear,*] The Apostle means, that his ardent affection for the Thessalonians put him under such dread and concern at the persecutions they were exposed to from the malicious Jews, that he no sooner left them and arrived at Athens, but he sent Timothy back again to see how they did, and to comfort and support them under their distresses. *Pyle.*

3. — *for yourselves know that we are appointed thereunto.*] "For hereunto are we called," 1 Pet. ii. 21. *Dr. Whitby.* St. Paul here reminds them, of what he says he had often told them before, namely, that Christianity was a state of trials and sufferings. *Pyle.*

5. — *lest — the tempter have tempted you,*] The expression "have tempted" here evidently signifies having brought them into sin, that is, wrought upon them, corrupted them by temptations: for otherwise the Apostle's "labour" in preaching the Gospel to them would not "become vain" by those means. So when God is said to "give" men to Christ, John. vi. 37, the meaning is, that by God's preventing and preparing grace they do effectually come to Christ, receive and embrace the Gospel. *Dr. Hammond.* See the note on chap. ii. 13.

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6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

[a] Rom. 7. 9. 8 For now we [a] live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

‖ Or, *guide.* 11 Now God himself and our Father, and our Lord Jesus Christ, ‖ direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men,* even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAP. IV.

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1 *He exhorteth them to go on forward in all manner of godliness,* 6 *to live holily and justly,* 9 *to love one another,* 11 *and quietly to follow their own business:* 13 *and last of all to sorrow moderately for the dead.* 17 *And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.*

FURTHERMORE then we ‖ beseech you, brethren, and ‖ exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

‖ Or, *request.* ‖ Or, *beseech.*

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and ‖ defraud his brother ‖ in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

‖ Or, *oppress, or, overreach.* ‖ Or, *in the matter.*

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that ‖ despiseth despiseth

‖ Or, *rejecteth.*

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8. *For now we live,* &c.] Your constancy to Christianity is the great comfort of my life. *Pyle.* "To live" in a scriptural sense frequently signifies to be cheerful, to rejoice. *Dr. Hammond.*

11. — *and our Lord Jesus Christ,*] The Apostle here invokes our Lord Jesus Christ together with God the Father. This invocation of him by all Christians in all places, must suppose Him to be omniscient, omnipresent, and the searcher of the heart: and since these are the properties of God alone, it must also suppose Him to be truly God. *Burkitt, Dr. Whitby.*

13. *To the end he may stablish your hearts unblameable* &c.] Hence it may be observed, that a general and abounding charity to all men, being that by which we become most like to God, tends to "establish our hearts unblameable before God in holiness," and to procure our acceptance with Him at the great day of our account, Matt. xxv. 35, 36. *Dr. Whitby.*

Chap. IV. The Apostle warns the Gentile converts of the Thessalonian church against the vices, to which they had been most addicted in their heathenish state; particularly against uncleanness. He then gives them an encouragement to mutual love and charity, and to industry in their callings: and a consolation for the death of their Christian friends, from the assurance of Christ's glorious appearance, and our future resurrection. *Pyle.*

Ver. 1. — *so ye would abound more and more.*] Daily making further improvements in piety and virtue. *Dean Stanhope.*

2. — *what commandments we gave you by the Lord Jesus.*] Hence we may learn, that the instructions and rules for a holy life, which the Apostles gave to the churches, are to be regarded as the commandments of the Lord and as the will of God; they being dictated by His Spirit, and delivered by His authority. See Luke x. 16. *Burkitt, Dr. Whitby.*

3. — *that ye should abstain from fornication:*] That is, all uncleanness contrary to chastity. The language of the Apostle here intimates, that as there are no sins to which human nature is more inclined than the lusts of the flesh, so there are none which a Christian should more guard against, and strive to mortify and subdue, as being contrary to that purity of nature and life, which the Gospel requires, and which the Holy Spirit assists us in attaining. *Burkitt.*

4. — *his vessel*] That is, his body: thus the frail mortal bodies of Christian ministers are called "earthen vessels," 2 Cor. iv. 7. *Parkhurst.* The body was called by the Greeks and Romans "a vessel," because it contains the soul, and is its instrument. The Apostle's meaning may be, Let every man consider his body as a vessel consecrated to the service of God; and let him dread the impiety of polluting it, by any vile dishonourable indulgence whatever, or by putting it to any base use. *Dr. Macknight.*

5. — *even as the Gentiles*] Among whom these lusts abounded, and by whom they were allowed. See the notes on Eph. iv. 17, 18. These exhortations were particularly fit to be urged upon the Thessalonians, considering the licentiousness and impurity, which are described as prevailing among them in their heathen state. *Dr. Whitby.*

6. *That no man go beyond and defraud his brother in any matter:*] Rather, 'in this matter,' or 'in the matter,' namely, that beforementioned. See the margin. The meaning is, that no man invade another's right, or transgress the stated bounds, in such things especially as the Apostle has been speaking of. The Bishops of our Church in King Henry the Eighth's time, in the book named 'A necessary Doctrine and Erudition for any Christian man,' mentioning this text of Scripture in the discourse of matrimony, thus paraphrased and interpreted it: 'that no man should craftily compass and circumvent his brother to obtain his fleshly lusts.' *Drs. Hammond* and *Whitby, Dean Stanhope.*

8. *He therefore that despiseth,* &c.] And let him, who refuses obedience to these commands, know that the contempt lights upon God; whose Holy Spirit, given to His Apostles, is affronted, when their authority is set at nought; and whose Spirit, given to every Christian at his baptism, is grieved, and resisted, and driven

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not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack ‖ of nothing.

‖ Or, *of no man.*

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

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14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

away, when such pollute themselves and profane the dwelling which He came to sanctify.

In the foregoing passage a modest intimation is given in general terms of actions, that cannot with decency be particularly named. For the same reason the interpreters of the Gospel cannot be expected to enlarge on the several ways, by which the sin of uncleanness pollutes. But the less capable this subject is of being conveniently treated in publick, the more exact it becomes persons to be in private, in the examination of their own consciences concerning it: especially since the Apostle hath used such pressing motives in this Scripture by saying, that our sanctification is the commandment of the Lord Jesus, and the will of God; that the contrary affections are the scandal of the Gentiles, "who know not God;" that Christians "are called, not unto uncleanness, but unto holiness;" and that any of those, who behave themselves unsuitably to that call, draw down vengeance upon their own heads, and "despise God and the Holy Spirit He hath given us." The sum of all which passages may be reduced to this, that sins of uncleanness in particular are a high provocation to Almighty God; that they forfeit the privilege, and defeat the ends, and become the greatest scandal and dishonour, of our Christian profession. *Dean Stanhope.*

9. — *are taught of God*] By this new commandment that we "love one another," 1 John iii. 11, 23; iv. 21; Matt. xxii. 39. We are taught by God, saith Clement of Alexandria, by having the Holy Scriptures, and by the example of Christ who "loved us and hath given Himself for us," Eph. v. 2. *Dr. Whitby.* The Apostle alludes to Is. liv. 13, where the Prophet speaks of the effectual instruction which believers should receive under the Gospel dispensation. *Dr. Macknight.*

11. — *and to do your own business,*] Not meddling with other men's matters. *Drs. Hammond* and *Whitby.*

Let a man, that desires to pass through this world inoffensively, resolve to be very diligent in his particular profession and calling; and if he has none, to make one for himself by some proper and suitable employment. He that is employed has no leisure to move in the little disputes and quarrels, which trouble the peace of the world, and which are chiefly kept up and bandied to and fro by those who have nothing else to do. The Apostle therefore, we may observe, in his exhortation, joins "studying to be quiet" with the "doing of our own business," as if the one was a natural and inseparable attendant upon the other. *Bp. Atterbury.*

12. — *that ye may have lack of nothing.*] He doth not say, that ye may abound in riches, purchase great estates, or advance your families; but "that ye may have lack of nothing;" which is enough in all reason; for he who lacks nothing is as rich as he that hath all things: for he hath all things he lacks. But for this purpose we must "study" first "to be quiet," to live peaceably with all men: and then we must study likewise "to do our own business," those things which are proper to ourselves and to our own calling, without meddling with other men's affairs any farther than to do them all the good we can. So that in short, whatsoever trade, calling, office, or employment a man is of, it is his duty to mind it; and to mind it also with care and diligence, that by God's blessing upon it he may be able to maintain himself and his family by it. *Bp. Beveridge.*

13. — *that ye sorrow not, even as others which have no hope.*] Namely, of a resurrection. *Pyle.* All sorrow for the death of friends is not unlawful or forbidden by the Christian religion: which does not destroy our natural affections, but teaches us to moderate them, and keep them under the government of reason and religion. *Burkitt.*

Amongst the temporal evils, to which we are exposed, is the loss of friends and near relations; that tax, which most of us pay for dwelling here any considerable time. In these trials sorrows will arise, and tears will flow. St. Paul sets this matter in its true light, requiring of us no stoical indifference and unconcern. He gives us leave to be sorrowful; and we could not help being so, whether he gave us leave or not. But he says, "Sorrow not" like the Pagans, like those "which have no hope: for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him:—and so shall we ever be with the Lord. Wherefore comfort one another with these words." *Dr. Jortin.*

14. — *even so* &c.] The sentence is elliptical. "For if we believe that Jesus died and rose again, even so" are we to believe that "them also which sleep in Jesus, will God bring with Him" at His coming. *Drs. Whitby* and *Wells.*

15. — *that we which are alive*] That those, which shall be found alive at the second coming of the Lord to judgment. *Bp. Hall.* It is well observed by the Greek Scholiasts, that the Apostle speaks these words not of himself, but of the Christians that were to remain alive at the day of judgment: for he well knew he was not personally to live till the resurrection; nay, he himself expected a resurrection, see 2 Cor. iv. 14; and he laboured that he might "attain unto the resurrection of the dead," Phil. iii. 11. *Dr. Whitby.*

In his second Epistle to the Thessalonians, written the same year as this, he cautions them against misunderstanding, as it seems some of them had done, what he said on that head in his first; and mentions things which were to intervene between his own days and the resurrection, and must take up time, 2 Thess. ii. 1, &c. In other epistles too, he speaks of his own dying, first as likely, Phil. i. 20, then as certain to happen soon, 2 Tim. iv. 6. And therefore by "we," in the places misunderstood, he meant only in general, we, or such of us, Christians: not designing to intimate, that he himself should be one of the number. In this sense he frequently uses both "we," and even "I," elsewhere, as many approved authors have done in different nations and ages. *Abp. Secker.*

—— *shall not prevent*] That is, anticipate, or be before, those who are dead. *Parkhurst.*

16. — *and the dead in Christ shall rise first:*] Namely, before those who are alive shall be changed. *Burkitt.*

Anno DOMINI 54. 17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

‖ Or, *exhort.* 18 Wherefore ‖ comfort one another with these words.

CHAP. V.

1 *He proceedeth in the former description of Christ's coming to judgment,* 16 *and giveth divers precepts,* 23 *and so concludeth the epistle.*

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober. Anno DOMINI 54.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore ‖ comfort yourselves together, and edify one another, even as also ye do. ‖ Or, *exhort.*

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we ‖ exhort you, brethren, warn them that are ‖ unruly, comfort the feeble-minded, support the weak, be patient toward all *men.* ‖ Or, *beseech.* ‖ Or, *disorderly.*

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18. *Wherefore comfort one another with these words.*] That is, draw matter of consolation to yourselves from the foregoing considerations, against the loss of your deceased friends: intimating that the best and choicest comforts for supporting the spirits of men under afflictions in general, and the loss of their relations in particular, are drawn from the holy Scriptures, and especially from the assurances which they give us of a resurrection from the grave, and a state of future immortality to the faithful believers in Christ Jesus. *Burkitt.*

Chap. V. The Apostle represents it to be needless for Christians to know the fixed time of Christ's judgment; only he observes to them the suddenness and terrour of it to wicked men, and exhorts them to such care and purity of conversation, as will prepare them for it, and render it joyful to them. He then admonishes them to entertain due esteem, and to shew suitable respect to their spiritual governours: and recommends the exercise of unity, charity, patience, and forgiveness; of prayer and thanksgiving; of a just regard to prophetick and spiritual endowments; and of discretion in entertaining, and constancy in upholding the truth. His prayers, salutations, and conclusion. *Pyle.*

Ver. 1. — *of the times and the seasons,*] The time of the duration of the world, and the particular season at which Christ will come to judgment. *Dr. Macknight.*

4. — *that day should overtake you as a thief.*] As coming upon you unexpected, or when you are unprepared for it. *Dr. Whitby.* The Apostle means, that although the coming of Christ will be unexpected to the righteous as well as to the wicked, because unforeseen by both, yet it will not overwhelm the righteous with terrour, nor bring destruction on them as it will on the wicked. *Dr. Macknight.*

5. *Ye are all the children of light,* &c.] Your profession engages you to such practices, wherein if you live constant, none of these evils can befall you. *Dr. Hammond.*

—— *we are not of the night,* &c.] These are characters of the heathens, importing that they were living in ignorance of spiritual things. *Dr. Macknight.*

7. *For they that sleep* &c.] As if he had said, As night is the season wherein drunkards usually exercise their debaucheries, and sleep and inactivity possess us all; so a loose and unthoughtful life is the best that can be expected in a state of ignorance, blindness, and prejudice; but in a better and more enlightened condition, we are under an obligation of observing better and wiser courses. *Pyle.* Drunkenness in the day time was reckoned highly indecent and scandalous even by the heathens themselves. *Burkitt, Dr. Macknight.*

8. — *the breastplate — an helmet,*] See the notes on Eph. vi. 14, 17. These were the two principal parts of the ancient armour, as guarding the head and heart, the two chief fountains of life and sensation. *Burkitt, Dr. Whitby.*

9. *For God hath not appointed us to wrath,*] Namely, us believers, as He hath unbelievers. *Dr. Wells.* The design of God in sending His Son was not to condemn, but to save the world: they therefore, who are "appointed to wrath," are such only who wilfully and obstinately refuse to believe and obey the Gospel. *Dr. Macknight.*

10. — *whether we wake or sleep,*] That is, whether we be alive or dead at Christ's coming. *Dr. Wells.* To "wake" in this place signifies, to 'be alive,' as opposed to the sleep of our bodies in death. Compare chap. iv. 15; Rom. xiv. 8, 9. *Parkhurst.*

12. — *to know them which labour among you,* &c.] That you take special notice of, and give due regard to, those your spiritual overseers, who labour amongst you in word and doctrine, and have the charge of your souls committed unto them by the Lord, and do admonish you. *Bp. Hall.* See the notes on Heb. xiii. 17.

14. — *warn them that are unruly,*] Disorderly, irregular, violating the order prescribed by God. Compare 2 Thess. iii. 6, &c. *Parkhurst, Schleusner.* The original is a military term, and signifies those who break their ranks, or desert their post, so that they cannot perform their duty as soldiers, especially in battle. It is fitly used to denote those, who neglect the proper duty of their office or station. *Dr. Macknight.*

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15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men.*

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

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23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it.*

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I ‖ charge you by the Lord that this epistle be read unto all the holy brethren.

‖ Or, *adjure.*

16. *Rejoice evermore.*] Rejoice in the Lord always; and let none of the outward crosses of this life rob you of your joy in the Holy Ghost. *Bp. Hall.* See the note on Phil. iv. 4.

17. *Pray without ceasing.*] Pray upon all occasions, and at all meet opportunities; and be evermore lifting up your hearts in heavenly ejaculations to God. *Bp. Hall.*

We are here commanded to "pray without ceasing:" but if any one should adhere to the precept so strictly, as to seclude himself from all company or employment, and waste himself in the fervours of devotion without intermission, till nature, oppressed and wearied, sunk into slumber, we need be but little surprised at the wildness and extravagance of his dreams, or at the strangeness of his opinions, after so fanciful a course of life. The same Apostle, who prescribes to "pray without ceasing," recommends his own example of "labouring night and day," 1 Thess. ii. 9; and a good consistent Christian will endeavour to reconcile both by neglecting neither. *Dr. Glocester Ridley.*

The proper meaning of this and similar precepts is, that we should never remit that devout frame and disposition of soul, which is always open to receive the Divine influence, and comply with its motions; expecting from our heavenly Father every good thing we want, directing all our actions in obedience to His will, and to His glory, and never wilfully omitting the daily stated opportunities of what is more properly and strictly called "praying." *Dr. Glocester Ridley.*

18. *In every thing give thanks:*] Wheresoever our gratitude for God's infinite wisdom, power, goodness, and mercy, is sincere and true, it always manifests itself in our words and actions. In our words, by praising and magnifying those Divine perfections, which we acknowledge in all God's dispensations towards us: and in our actions, for we must do it, 'not only with our lips but in our lives, by giving up ourselves to His service, and walking in holiness and righteousness before Him all the days of our life.' This is giving thanks for every thing indeed, when we serve and glorify God in every thing we do; for this is an open and actual acknowledgment that we have nothing but what we receive from His goodness and mercy, by employing every thing we have to His honour and glory. By this means, as every thing that God doth will afford matter of praise and thankfulness to us, so every thing that we do will be an expression of it to Him: and so we shall fully and effectually perform the great and heavenly duty here enjoined by the Apostle, saying, "In every thing give thanks." *Bp. Beveridge.*

—— *for this is the will of God in Christ Jesus concerning you.*] It is "God's will," and therefore it is our duty: it is "God's will in Christ Jesus concerning us," and therefore it must needs be our interest too. *Bp. Beveridge.*

The three general rules, here given for all Christians to observe, are necessarily connected together. As we are to "rejoice in the Lord alway," so in order thereto we must "pray" unto Him "without ceasing," that being the means whereby to keep our minds always fixed upon Him, and so in a right frame and disposition to rejoice always in Him: but for that purpose, as we pray unto Him for what we want, we must likewise give Him thanks for what we have: and therefore he adds, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." All these duties have one and the same object, though not expressed, yet supposed as certainly known to all Christians, even the most High God. It is in Him we must "rejoice evermore." It is to Him we must "pray without ceasing." It is to Him we must "give thanks for every thing." *Bp. Beveridge.*

19. *Quench not the Spirit.*] By resisting His ordinary motions of grace, or by slighting and abusing His extraordinary gifts. *Dr. Wells.* Do not cool and discourage, and, as much as in you lieth, quench and put out the good graces of God's Spirit, either in yourselves or in others; but cherish and foster them. *Bp. Hall.*

20. *Despise not prophesyings.*] Despise not the preaching of the Gospel, upon any pretence soever, whether of the meanness of gifts, or of prejudice against the teacher; but reverence and honour it. *Bp. Hall.*

21. *Prove all things; hold fast that which is good.*] By the extensive word "all," the Apostle in this place evidently means no more, than "all things" which may be right or wrong in point of conscience. And by "proving" them he means, not that we should try them both by experience, which would be an absurd and pernicious direction; but that we should examine them by our faculty of judgment, which is a wise and useful exhortation. Accordingly Christianity recommends itself to us at first sight, by this peculiar presumption of its being the true religion, that it makes application to men as reasonable creatures, and claims our assent on account of the proofs which it offers. By these alone it prevailed originally: on these it still relies; and requires faith for the principle of our obedience, only because it produces evidence for the ground of our faith. Such an institution surely is entitled to receive the fair treatment which it gives, when it asks of mankind no more than this; that they should first consider well the several obligations they are under; then adhere to whatever they find to be enjoined them; and lastly, avoid whatever they conceive to be forbidden. *Abp. Secker.*

23. — *your whole spirit and soul and body*] All your inward faculties of understanding, will, affections, and all outward members of your bodies. *Bp. Hall.*

24. — *who also will do it.*] That is, who, inasmuch as He is faithful, will not be wanting in what is requisite on His part. The promise of God always supposes, as indeed it exacts of us, the exercise of our endeavours. *Dr. Whitby, Burkitt.*

27. *I charge you by the Lord*] In the margin, "I adjure you by the Lord." It has been sometimes supposed, that oaths are forbidden by the Christian religion. But besides other reasons to the contrary, it may be here observed, that one of the most eminent of our Saviour's disciples, St. Paul, hath in several of his Epistles made use of one form or another of swearing, on occasions, which he saw were proper: "God is my witness," Rom. i. 9; "I call God for a record upon my soul," 2 Cor. i. 23; "The things which I write unto you, behold, before God, I lie not," Gal. i. 20: and which is yet more, he here writes to the Thessalonians thus, "I adjure you by the Lord," for the marginal translation is the right one, I lay you under the tie of an oath, "that this Epistle be read unto all the holy brethren." It is impossible that he should understand so little, or observe so ill, the

Anno DOMINI 54. 28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens. Anno DOMINI 54.

rules of that Gospel, which he had learned from Christ Himself by revelation, and received an extraordinary commission of Apostleship to teach, as both to do himself, and oblige others to do, what Christ had forbidden; and even be guilty of it in those very writings, which make part of God's word. Surely his practice, in these circumstances, is an abundantly sufficient commentary on our Saviour's doctrine. *Abp. Secker.* See Matt. v. 34; James v. 12; and the notes there.

The following Verses from The First Epistle to the Thessalonians are appointed as a Proper Lesson on a Sunday, and an Epistle on an Holyday.

Chap. IV.	ver. 1— 8,	2d Sunday in Lent,	Epistle.
—— V.	— 12—24,	Whit-Tuesday,	Morning.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

INTRODUCTION.

IT is generally believed that the messenger, who carried the former Epistle into Macedonia, upon his return to Corinth, informed St. Paul that the Thessalonians had inferred, from some expressions in it, (1 Thess. iv. 15, 17; v. 6,) that the coming of Christ and the final judgment were near at hand, and would happen in the time of many who were then alive. The principal design of this second Epistle to the Thessalonians was to correct that errour, and prevent the mischief which it would naturally occasion. It was written from Corinth, and probably at the end of the year 52.

St. Paul begins with the same salutation as in the former Epistle, and then expresses his devout acknowledgments to God for the increasing faith and mutual love of the Thessalonians in the midst of persecutions; he represents to them the rewards which will be bestowed upon the faithful, and the punishment which will be inflicted upon the disobedient at the coming of Christ, chap. i.: he earnestly entreats them not to suppose, as upon any authority from him, or upon any other ground, that the last day is at hand: he assures them, that before that awful period a great apostasy will take place; and reminds them of some information which he had given them on that subject, when he was at Thessalonica: he exhorts them to steadfastness in their faith, and prays God to comfort their hearts, and establish them in every good word and work, chap. ii.: he desires their prayers for the success of his ministry, and expresses his confidence in their sincerity: he cautions them against associating with idle and disorderly persons, and recommends diligence and quietness. He adds a salutation in his own hand, and concludes with his usual benediction, chap. iii. *Bp. Tomline.*

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CHAP. I.

1 *Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience:* 11 *and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.*

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

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4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be re-

Chap. I. The persecutions of the Jewish zealots against this church still continuing and increasing, and the Apostle being, beyond his expectation, detained from paying them the visit he had promised, 1 Thess. ii. 17, 18; iii. 10, 11; he sends this second Epistle to revive and strengthen the encouragements he had given them. He here expresseth his thankfulness to God for their invaluable patience and steady progress in the Christian faith: strengthens their courage and hopes, from the consideration of the happy ends and effects of their present sufferings, the vengeance that would light on their persecutors, and the glorious reward which they themselves would reap at the great day of God's judgment and Christ's solemn appearance, to recompense all true believers, and to vindicate the honour of His holy religion. *Pyle.*

5. *Which is a manifest token* &c.] "Which" your suffering "is a manifest token" or evidence "of the righteous judgment of God" that is to come, these persecutions and tribulations befalling you now, that by reason of your patience and faithfulness, "ye may be" then "counted worthy of the kingdom of God," which ye not only believe and hope for, but "for which ye also suffer." *Dr. Wells.*

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vealed from heaven with † his mighty angels,

8 In flaming fire ‖ taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would ‖ count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

† Gr. *the angels of his power.*

‖ Or, *yielding.*

‖ Or, *vouchsafe.*

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CHAP. II.

1 *He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.*

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

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10. *When he shall come to be glorified in his saints,* &c.] When He shall come in wonderful and inconceivable glory, which He shall not reserve to Himself, but impart to His saints; in whose brightness, and conformity to the glorious body of Christ, His infinite goodness and mercy shall be then admired, even in the glorification of all that believe; amongst whom ye also have your part, forasmuch as ye believed the Gospel which we delivered unto you. *Bp. Hall.*

12. *That the name of our Lord Jesus Christ may be glorified in you,*] That His Gospel may be propagated, His church and kingdom upon earth defended and enlarged, His doctrine received, His laws obeyed, His praises celebrated, His servants encouraged, and His supreme authority and dominion owned, admired, and feared by all, that "every tongue may confess that Jesus Christ is Lord to the glory of God the Father." *Bp. Beveridge.*

Chap. II. The former chapter was occupied in a consolation against trouble; this in a caution against errours, or to rectify the judgment of the Thessalonians concerning the true time of Christ's second coming. An errour had crept in among them, concerning the speedy and immediate coming of Christ to judgment, whilst they were yet alive. To guard them against this errour is the Apostle's object in this chapter. *Burkitt.*

Ver. 1. *Now we beseech you, brethren, by the coming of our Lord* &c.] Rather, 'concerning the coming,' or, 'as to the coming.' *Pyle.* The preposition ought to have been translated 'concerning,' as it signifies in other places of Scripture, and in other authors. The coming of Christ to judgment is the subject of which the Apostle is speaking; and in relation to this subject, he desires them not to be disturbed or affrighted, either by revelation, or by message, or by letter, as from him, as if the day of Christ's coming was at hand. In the former Epistle the Apostle had exhorted the Thessalonians to moderate sorrow for the dead, by the consideration of the resurrection and the general judgment, chap. iv. 13, &c.; v. 1, 2. Some persons having mistaken his meaning, and inferred from some of these expressions, that the end of the world was now approaching, the Apostle sets himself in this place to rectify that erroneous notion, and beseeches the Thessalonians not to be shaken from their steadfastness, nor to be troubled and terrified, as if it were now at hand. It was a point of great importance for the early Christians not to be deceived in this particular; because, if they were taught to believe, that the coming of Christ was at hand, and He nevertheless did not come according to their expectation, they might be staggered in their faith, and finding part of their creed to be false, might be hasty enough to conclude that the whole was so. *Bp. Newton.*

3. — *except there come a falling away first,*] The Apostle here assures the Thessalonians, that other memorable events will take place before the coming of the Lord. The day of Christ shall not come, 'except there come the apostasy first.' The apostasy here described, is plainly of a religious nature; a defection from the true religion and worship, "a departing from the faith," 1 Tim. iv. 1; "a departing from the living God," Heb. iii. 12; as the word is used by the Apostle in other places. In the original it is 'the apostasy,' with an article to give it emphasis: the article being added, as Erasmus remarks, signifies that famous and beforepredicted apostasy, which Daniel had described, chap. vii. 25; xi. 36. This apostasy, all the concurrent marks and characters will justify us in charging upon the church of Rome. The true Christian worship is the worship of the one only God, through the only "one Mediator between God and men, the man Christ Jesus:" and from this worship the church of Rome hath notoriously departed, by substituting other mediators; worshipping images; invocating and adoring saints and angels; and offering prayers and praises to the Virgin Mary, as much as or more than to God blessed for ever. This is the grand corruption of the Christian church; this is 'the apostasy,' as it is emphatically called, and deserves to be called; the apostasy, that the Apostle had warned the Thessalonians of before; the apostasy, that had also been foretold by the Prophet Daniel. *Bp. Newton.*

—— *and that man of sin be revealed, the son of perdition;*] The article joined to these appellations is emphatical, importing that the ancient Prophets had spoken of these persons, though under different names; particularly the Prophet Daniel, whose descriptions of the little horn, and the blasphemous king, agree so exactly in meaning with St. Paul's description of the man of sin, and the son of perdition, that there can be little doubt of their being the same person. *Dr. Macknight.*

Literally, 'the man of sin,' with the like article, and the like emphasis, as in the former clause: and St. Ambrose, that he might express the force of the article, hath rendered it, as Erasmus remarks, "that man," as have also our English translators. The like arrogant and tyrannical power is described in the passages referred to in the last note by Daniel, from whom St. Paul hath not only borrowed his ideas, but hath even adopted some phrases and expressions. 'The man of sin,' may signify either a single man, or a succession of men. The latter, being meant by Daniel, is probably intended here also: and this is agreeable to the phraseology of Scripture. See Dan. vii, viii; Rev. xvii; Heb. ix. 7, 25. As 'the apostasy' points out the idolatry of the church of Rome, so 'the man of sin' is the pope; not meaning this or that pope in particular, but the pope in general, as the chief head and supporter of this apostasy. The apostasy produces him, and he again promotes the apostasy. He is properly 'the man of sin,' not only on account of the scandalous lives of many popes, but by reason of their more scandalous doctrines and principles, dis-

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4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

‖ Or, *holdeth.*

6 And now ye know what ‖ withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let,* until he be taken out of the way.

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8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him,* whose coming is after the

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pensing with the most necessary duties, and granting or rather selling pardons and indulgences to the most abominable crimes. Or, if by "sin" be meant idolatry particularly, as frequently in the Old Testament, it is evident how he hath corrupted the worship of God, and perverted it from "spirit and truth," to superstition and idolatry of the grossest kind. He also, like the false apostle Judas, is "the son of perdition," whether actively, as being the cause and occasion of destruction to others; or passively, as being destined and devoted to destruction himself. *Bp. Newton.*

4. *Who opposeth and exalteth himself* &c.] This is manifestly an allusion to Daniel. See as above. "Above all," that is, above every one, "that is called God or that is worshipped." He shall oppose, for the Prophets speak of things future as present; he shall oppose and exalt himself not only above inferiour magistrates, who are sometimes called "gods" in holy writ, but even above the greatest emperours, and shall arrogate to himself Divine honours. This has been the character of the pope. "He opposeth:" he has been the great adversary to God and man, excommunicating and anathematizing, persecuting and destroying by crusades and inquisitions, by massacres and horrid executions, those sincere Christians, who preferred the word of God to all the authority of men. "He hath exalted himself above all that is called God, or that is worshipped;" not only above inferiour magistrates, but likewise above bishops and primates, exerting an absolute jurisdiction and uncontrolled supremacy over all; not only above bishops and primates, but likewise above kings and emperours, deposing some, and advancing others, obliging them to prostrate themselves before him, to kiss his toe, to hold his stirrup, to wait bare-footed at his gate, treading even upon the neck, and kicking off the imperial crown with his foot; nor only above kings and emperours, but likewise above Christ and God Himself, "making the word of God of none effect by his traditions," forbidding what God hath commanded, as marriage, communion in both kinds, the use of the Scriptures in the vulgar tongue, and the like; and also commanding or allowing what God hath forbidden, as idolatry, persecution, works of supererogation, and various other instances. *Bp. Newton.*

—— *so that he as God sitteth in the temple of God,* &c.] "The temple of God," means the Christian church in the usual style of the Apostles. See 1 Cor. iii. 16, 17; 2 Cor. vi. 16; 1 Tim. iii. 15; Rev. iii. 12. The man of sin's "sitting in the temple of God," that is, in the church of Christ, implies his ruling and presiding there; and "sitting there as God," implies his claiming Divine authority in things spiritual as well as temporal; and "showing himself that he is God," implies his doing it with great pride and pomp, with great parade and ostentation. The pope is in profession a Christian, and a Christian bishop, having a seat or cathedra in the Christian church: and he "sitteth there as God," especially at his inauguration, when he sitteth upon the high altar in St. Peter's church, and maketh the table of the Lord his footstool, and in that position receiveth adoration. At all times he exerciseth Divine authority in the church, "shewing himself that he is God," affecting Divine titles and attributes, as holiness and infallibility, assuming Divine powers and prerogatives in condemning and absolving men, in retaining and forgiving sins, in asserting his decrees to be of the same or greater authority than the word of God, and commanding them to be received under the penalty of the same or greater damnation. He has been styled, and pleased to be styled, 'Our lord god, the pope; another god upon earth; king of kings and lord of lords.' The same is asserted to be the dominion of God and the pope. These and the like blasphemies have been not only allowed, but are even approved, encouraged, rewarded, in the writers of the church of Rome; and they are not only the extravagances of private writers, but are the language even of publick decretals and acts of council. So that the pope is evidently the god upon earth; at least there is no one like him, who "sitteth as god in the temple of God, shewing himself that he is God." *Bp. Newton.*

6. *And now ye know what withholdeth that he might be revealed* &c.] The man of sin therefore was not then "revealed." "His time" was not yet come, or the season for his manifestation. "The mystery of iniquity" was indeed "already working;" for there is "a mystery of iniquity," as well as a "mystery of godliness," 1 Tim. iii. 16, the one in direct opposition to the other. The seeds of corruption were sown, but they were not yet grown up to maturity. The leaven was fermenting in some parts, but it was far from having yet infected the whole mass. 'The man of sin' was yet hardly conceived in the womb; it must be some time before he could be brought forth. There was some obstacle that hindered his appearance, and this obstacle would continue to hinder, till it was taken out of the way. What this was, we cannot determine with absolute certainty at so great a distance of time: most probably it was somewhat relating to the higher powers, because the Apostle observes such caution: and if we may rely upon the concurrent testimonies of the Fathers, it was the Roman empire; and therefore the primitive Christians in the publick offices of the church prayed for its peace and welfare, as knowing that when the Roman empire should be dissolved and broken into pieces, the empire of 'the man of sin' would be raised on its ruins. How this revolution was effected we learn from history. As the emperour of Rome, or "he who letteth," was "taken out of the way," the bishop of Rome was advanced in his stead. In the same proportion as the power of the empire decreased, the authority of the church increased, the latter at the expense and ruin of the former: till at length the pope grew up above all, and 'the wicked one' was fully manifested and "revealed," or 'the lawless one,' as he may be called according to the literal rendering of the original, for the pope is declared again and again not to be bound by any law of God or man. *Bp. Newton.*

8. —— *whom the Lord shall consume* &c.] The Apostle does not mean that 'the man of sin' should be consumed immediately after He was "revealed;" but to comfort the Thessalonians, no sooner does he mention the revelation of "that wicked one," than he foretells also his destruction, even before he describes his other qualifications; which should have been described first in order of time, but that the Apostle hastened to what was first and warmest in his thoughts and wishes. *Bp. Newton.*

—— *shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*] If these two clauses relate to one and the same event, it is a figure of speech very usual in the sacred as in all Oriental writings. If they relate to two different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him with the free preaching of His Gospel, and shall utterly destroy him at His second coming in the glory of His Father. The former began to take effect at the Reformation, and the latter will be accomplished in God's appointed time. 'The man of sin' is now upon the decline, and he will be totally abolished when Christ shall come to judgment. The kingdom of falshood and sin shall end, and the reign of truth and virtue shall succeed. Great is the truth, and will at last prevail. *Bp. Newton.*

9. —— *whose coming is after the working of Satan* &c.] The Apostle was eager to foretell the destruction of the man of sin: for this purpose, having broken in upon his subject, he now re-

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working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

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15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAP. III.

1 *He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.*

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turns to it again, and describes the other qualifications, by which this wicked one should advance and establish himself in the world. He should rise to credit and authority by the most diabolical methods, should pretend to supernatural powers, and boast of revelations, visions, and miracles, false in themselves, and applied to promote false doctrines: "whose coming is after the working of Satan, with all power, and signs, and lying wonders." He should likewise practise all other wicked arts of deceit; should be guilty of the most impious frauds and impositions upon mankind; but should prevail only among those, who are destitute of a sincere affection for the truth, whereby they might obtain eternal salvation, ver. 10. It does not require any particular proof, for it is too generally known, that the pretensions of the pope and the corruptions of the church of Rome are all supported and authorized by feigned visions and miracles, by frauds and impostures of every kind. Bellarmin reckons the glory of miracles as the eleventh note of the catholick church, but the Apostle assigns lying miracles as a distinguishing mark and character of 'the man of sin.' And certainly they can hardly "receive the love of the truth," but must have "pleasure in unrighteousness," who can believe such fabulous and ridiculous legends, who hold it a mortal sin but to doubt of any article of their religion, who deny the free exercise of private judgment, who take away the free use of the holy Scriptures, and so "shut up the kingdom of heaven against men, neither going in themselves, neither suffering them that are entering to go in." *Bp. Newton.*

11. *And for this cause God shall send them strong delusion,*] And for this wilful refusal of God's truth, it shall be just with Him to give them over unto strong delusions. *Bp. Hall.* "God shall send strong delusion," as He sent a lying spirit into the mouths of Ahab's prophets, 1 Kings xxii. 22, 23, by permitting the evil spirit to go forth for that end; or as He is said to "deceive His people," Jer. iv. 10, because He suffered them to be deceived by false prophets; and as He deceived the false prophets, by giving them up unto a spirit of delusion, Ezek. xiv. 9. This must be the true interpretation of all such passages as these. *Dr. Whitby.* See the notes on the passages here referred to.

The tyrannical power, described by Daniel in the chapters already quoted, and by St. Paul in this passage, and afterwards by St. John, is both by ancients and moderns generally denominated "Antichrist." The Fathers speak of "Antichrist" and of 'the man of sin' as one and the same person; and give much the same interpretation that hath been here given of the whole passage; only it is not to be supposed, that they, who wrote before the events, could be so very exact in the application of each particular, as those who have the advantage of writing after the events, and of comparing the prophecy and completion together. When the papal doctrines and the papal authority prevailed over all, it was natural to think and expect that the true notion of Antichrist would be stifled, and that the doctors of the church would endeavour to give another turn and interpretation to this passage. But no sooner did the reformation dawn, than this notion, which had been long suppressed, broke out again. As early as the year 1120 a treatise was published, identifying Antichrist, the whore of Babylon, the fourth beast of Daniel in its last state, and that man of sin, the son of perdition. The Waldenses and Albigenses propagated the same opinions in the same century. That the Pope was Antichrist was indeed the general doctrine of the reformers every where. Here in England it was advanced by Wickliff; and was learnedly established by that great and able champion of the reformation, Bishop Jewel, in his Apology and Defence, and more largely in his Exposition upon the two Epistles of St. Paul to the Thessalonians. It contributed not a little to promote the reformation; and wheresoever the one prevailed, the other prevailed also. The prophecy of 'the man of sin' thus interpreted is entirely consistent with itself; it coincides perfectly with Daniel; it is agreeable to the tradition of the primitive church; and it hath been exactly fulfilled in all particulars. Thus is it at once an illustrious proof of Divine revelation, and an excellent antidote to the poison of popery. *Bp. Newton.*

13. — *God hath from the beginning chosen you* &c.] See the notes on 1 Thess. i. 4.

15. — *hold the traditions*] Namely, the doctrines and precepts, which the Apostles and other inspired teachers delivered to the world as revelations from God. No doctrines merit the name of "traditions" in the Scripture sense of the word, but such as were taught by the Apostles of Christ, or by other spiritual men, who received them by immediate revelation from Him. And though the inspired teachers, to whom these doctrines were revealed, communicated them to the world first of all by word of mouth, they cannot now be known to be theirs, but by their holding a place in those writings, which are allowed to be the genuine productions of these inspired teachers. The traditions therefore, on which the church of Rome lays so great a stress, are of no manner of value. *Dr. Macknight.*

16, 17. *Now our Lord Jesus Christ himself, — Comfort your hearts,* &c.] That is, I pray the Lord Jesus Christ to do so. In the same manner, speaking of his thorn in the flesh, he says, "I besought the Lord, &c." namely, Christ. St. Paul's usual form of benediction was by invocation of the name of Christ; "Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ." Sometimes the name of Christ stands in the first order, as in the passage before us, and in 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, &c." *Bp. Horne.* For "comforting the heart" nothing can do but God: and therefore we ought not to pray to any but God to "comfort our hearts:" our Lord Jesus Christ therefore is God. *Leslie.*

Chap. III. St. Paul desires the Thessalonians to pray for his deliverance from the malice of the Jews, as he had prayed for them: renews his prayer for their constancy and patience: exhorts

Anno DOMINI 54. FINALLY, brethren, pray for us, that the word of the Lord † may have *free* course, and be glorified, even as *it is* with you:

† Gr. *may run.*

2 And that we may be delivered from † unreasonable and wicked men: for all *men* have not faith.

† Gr. *absurd.*

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into ‖ the patient waiting for Christ.

‖ Or, *the patience of Christ.*

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

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7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

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them by his own example to practise industry in their worldly employments, and to avoid idleness; not to suffer any Christians to live a lazy life; but to censure those who did so, and avoid their conversation, in order to reclaim them. The salutation and conclusion. *Pyle.*

Ver. 2. — *for all men have not faith.*] Forasmuch as they hinder or deprive themselves of the same by their wickedness, ill practices, obstinate prejudices, and the like. *Dr. Wells.* Here saith Theodoret, 'It is of God to call us, but of men to obey the call. Whence Christ saith, "If any man will come after Me," for He compels no man.' *Dr. Whitby.*

3. — *who shall stablish you,*] See 1 Thess. v. 24, and the note there.

6. — *and not after the tradition which he received of us.*] And not after that holy counsel and charge, which he received of us. *Bp. Hall.* See chap. ii. 15, and the note there.

7. — *we behaved not ourselves disorderly*] That is, saith Theophylact, we were not idle: for God having ordered man to labour, and fitted him with members for that end, he, that will not do so, deserts the order in which God hath placed him: and so the Apostle expounds himself, ver. 11. *Dr. Whitby.*

9. — *to make ourselves an ensample unto you to follow*] Piety, when it is not guided and governed by prudence, may degenerate till at last it becomes wild extravagance. A contempt for this world and for all its concerns may be carried too far; and St. Paul seems to have feared lest some of the first Christians should run into this extreme, and neglect to provide for themselves and their families, through a fanatical notion, that a Christian could have no leisure for such occupations; and lest others, influenced by laziness or by worse motives, should imitate them in this supine negligence. St. Paul therefore, as a pious and prudent teacher, recommended industry to the Christian world, not only by precept, but by example. He himself on more than one account had a claim to maintenance from the publick. Yet he sometimes chose to wave this privilege. "I have used," says he, "none of these things, neither have I written these things that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void." He chose rather to feed himself by his own toil and industry, by labouring night and day, because he would not eat any man's bread for nought. "I have coveted," says he, "no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak." Such a person might boldly and earnestly press the observance of a duty, which himself had so remarkably fulfilled; and indeed he lays a great stress upon it, and represents it as more important than some usually imagine it to be. If any one should neglect to provide for his own family, we should perhaps call him a careless, an indolent, an imprudent man: but St. Paul says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. v. 8. *Dr. Jortin.*

10. — *if any would not work, neither should he eat.*] From this precept of the Gospel we learn, that all men without distinction ought to employ themselves in some business or other which is useful; and that no man is entitled to spend his life in idleness. From the lower classes it is required, that they employ themselves in agriculture, or in the mechanick arts, or in other services necessary to society. And from those who are in higher stations such exercises of the mind are required, as may advance the comfort and happiness of others. This passage of the word of God ought also to be regarded by those mendicants, who go about begging their bread, notwithstanding they are able, and have opportunity, to work for their own maintenance. In the Apostle's judgment such persons have no right to maintenance; and to give them alms is to encourage them in idleness and vice. *Dr. Macknight, Burkitt.*

The Apostle plainly tells us in this place, who are not objects of charity: 'if any man will not work, neither let him eat;' that is, if a man can work and will not, he ought to starve. Now, no man ought to starve, who ought to be maintained by charity; for such have a right to eat of charity: whence it follows, that such as can labour, but will not, have no right to charity, and consequently have no right to ask it. And therefore begging, for such as are able to labour, is an unlawful calling. It is indeed but a mere specious theft. *Bp. Sherlock.*

Either by agricultural, mechanical, or commercial pursuits; either by professional engagements in letters, arts, or arms; either by juridical discussions, or senatorial deliberations; we are all required, each in his proper line, to be zealous for our own credit and character, for our families, for our friends, our connexions, our country. Zeal, exerted in behalf of all these concerns, is part of religion: for true religion extends its influence through every department, and regulates every action, both of private and publick life. He that on all occasions hath the glory of God immediately in his view, is indeed the more pious man: but every one, who discharges his duty with active diligence and honest fidelity, is doing the will of God, and is so far religious. And as in other respects, so in this also, St. Paul sets us an example, labouring as he did with his own hands by night and by day. To the same purpose strongly does he admonish us, when he gives it in charge, that "if any will not work, neither should he eat." For although this precept in its literal sense cannot be applicable to persons in all circumstances, yet in its wider meaning it is so far of obligation, as that it enforces on all men the propriety of attention to the peculiar offices, which according to their respective functions and ranks they owe to society. Taken in this more enlarged acceptation, the precept is universally binding. For the relation in which each of us is placed towards those around him, and the various talents with which we are endowed for the executing of works, different indeed in themselves, but all tending ultimately

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11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

‖ Or, *faint not.*

13 But ye, brethren, ‖ be not weary in well doing.

‖ Or, *signify that man by an epistle.*

14 And if any man obey not our word ‖ by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

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16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

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to general advantage; these manifestly indicate, that the will of God ordains for each of us some employment, alike beneficial to ourselves and to the community. Whilst we have time then, let us "do good unto all men," Gal. vi. 10. *Bp. Huntingford.*

15. *Yet count him not as an enemy, but admonish him as a brother.*] How constantly does this truly inspired teacher unite the most fervent love for virtue and religion, with the tenderest pity for offenders; and soften the severity of rebuke with the mildness of parental affection: anxious not to reproach, but to reform; not to wound and torture, but to probe and heal the cancered heart of guilt; his zeal inspires sentiments of humility and mercy, and clothes them with the artless language of soberness and truth, equally remote from the cunning of imposture, and the violence of fanaticism. *Dr. Graves.*

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

INTRODUCTION.

TIMOTHY was a native of Lystra in Lycaonia: his father was a Gentile; but his mother, whose name was Eunice, was a Jewess, Acts xvi. 1, and educated her son with great care in her own religion, 2 Tim. iii. 15. In the beginning of this Epistle, St. Paul calls Timothy his "own son in the faith," chap. i. 2: from which expression it is inferred, that St. Paul was the person who converted him to the belief of the Gospel; and as, upon the Apostle's second arrival at Lystra, Timothy is mentioned as being then a disciple, and as having distinguished himself among the Christians of that neighbourhood, his conversion, as well as that of Eunice his mother, and Lois his grandmother, must have taken place when St. Paul first preached at Lystra in the year 46. Upon St. Paul's leaving Lystra, in the course of his second Apostolical journey, he was induced to take Timothy with him, on account of his excellent character, and the zeal which, young as he was, he had already shewn in the cause of Christianity; but before they set out, the Apostle caused him to be circumcised, not as a thing necessary to his salvation, but to avoid giving offence to the Jews, as he was a Jew by his mother's side, and circumcision under such circumstances was agreeable to the Jewish principles. Timothy was regularly appointed to the ministerial office by laying on of hands, not only by St. Paul himself, 2 Tim. i. 6, but also by the presbytery, 1 Tim. iv. 14. From this time Timothy constantly acted as a minister of the Gospel: he generally attended St. Paul, but was sometimes employed by him in other places: he was very diligent and useful; and is always mentioned with great esteem and affection by the Apostle, who joins his name with his own in the inscription of six of his Epistles; namely, the second to the Corinthians, Philippians, Colossians, first and second to the Thessalonians, and Philemon. He was bishop of Ephesus: and it has been said, that he suffered martyrdom in that city, some years after the death of St. Paul.

Concerning the date of this Epistle the learned are by no means agreed. It was most probably written soon after St. Paul's first imprisonment at Rome, and therefore after the period at which the Acts of the Apostles end, somewhere about the year 64.

The principal design of it was to give instructions to Timothy concerning the management of the church of Ephesus: and it was probably intended to be read publickly to the Ephesians, that they might know on what authority Timothy acted. After saluting him in an affectionate manner, and reminding him of the reason, for which he was left at Ephesus, the Apostle takes occasion from the frivolous disputes, which some Judaizing teachers had introduced among the Ephesians, to assert the practical nature of the Gospel, and to shew its superiority over the law: he returns thanks to God for his own appointment to the Apostleship, and recommends to Timothy fidelity in the discharge of his sacred office, chap. i.: he exhorts that prayers should be made for all men, and especially for magistrates; he gives directions for the conduct of women, and forbids their teaching in publick, chap. ii.: he describes the qualifications necessary for bishops and deacons, and speaks of the mysterious nature of the Gospel dispensation, chap. iii.: he foretells that there will be apostates from the truth, and false teachers in the latter times, and recommends to Timothy purity of manners and improvement of his spiritual gifts, chap. iv.: he gives him particular directions for his behaviour towards persons in different situations of life, and instructs him in several points of Christian discipline, chap. v.: he cautions him against false teachers, gives him several precepts, and solemnly charges him to be faithful to his trust, chap. vi. *Bp. Tomline.*

Before our Lord left His Apostles, He told them, that "as His Father had sent Him, even so sent He them," John xx. 21: which seems to import, that as He was sent into the world with this, among other powers, that He might send others in His name; so likewise He empowered them to do the same: and when they went planting churches, as they took some to be companions of labours with themselves, so they appointed others over the particular churches in which they fixed them: such were Epaphras or Epaphroditus at Colosse, Timothy at Ephesus, and Titus at Crete. To them the Apostles gave authority: otherwise it was a needless thing to write so many directions to them, in order to their conduct. They had the deposit of the faith, with which they were chiefly entrusted, 2 Tim. i. 13. Concerning the succession, in which that was to be continued, we have these words of St. Paul, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. ii. 2. To them directions are given, concerning all the different parts of their worship, "supplications, prayers, intercessions, and giving of thanks," 1 Tim. ii. 1; and also the keeping up of the decency of worship, and the not suffering of women to teach, chap. ii. 12, like the women priests among the heathens, who were believed to be filled with a Bacchick fury. To them are directed all the qualifications of such as might be made either "bishops" or "deacons," chap. iii.; they were to examine them according to these, and either to receive or reject them. All this was directed to Timothy, that he might know how he ought to "behave himself in the house of God," chap. iii. 15. He had authority given him to "rebuke" and "entreat," to "honour" and to "censure." He was to order what widows might be received into the "number," and who should be refused. He was to "receive accusations against elders," or presbyters, according to directed methods; and was either to censure some, or to lay hands on others, as should agree with the rules that were set him, chap. v. 1, 3, 17, 19, 22. And in conclusion he is very solemnly charged to "keep that which was committed to his trust," chap. vi. 20. He is required "rightly to divide the word of truth;" to "preach the word;" to "be instant in season and out of season;" to "reprove, rebuke, and exhort;" and to "do the work of an Evangelist," and to "make

full proof of his ministry," 2 Tim. ii. 15; iv. 2, 5. Some of the same things are charged upon Titus, whom St. Paul had left in Crete, to "set in order the things that are wanting, and ordain elders in every city," Tit. i. 5, 9, 13. Several of the characters by which he was to try them are also set down. He is charged to "rebuke gainsayers sharply," and to "speak the things that became sound doctrine." He is instructed concerning the doctrines, which he was to "teach," and those which he was to "avoid;" and also how to censure an heretick: he was to "admonish him twice," and, if that did not prevail, he was to "reject him," by some publick censure, chap. iii. 10. These rules, given to Timothy and Titus, plainly import, that there was to be an authority in the church, and that no man was to assume this authority to himself: according to that maxim, which seems to be founded on the light of nature, as well as it is set down in Scripture, for a standing rule agreed to in all times and places, "No man taketh this honour unto himself, but he that is called of God, as was Aaron," Heb. v. 4. *Bp. Burnet.*

That Timothy was a bishop, and bishop of Ephesus, the metropolis or chief city of Asia, is fully attested by all antiquity; there are besides very plain evidences of the episcopal power and authority, wherewith he was invested, in this very Epistle of St. Paul written to him. Such is that in the first chapter, ver. 3, "As I besought thee to abide still at Ephesus,—that thou mightest charge some that they teach no other doctrine." He had therefore a power invested in him of calling to account the presbyters and teachers within the diocese of Ephesus, concerning their preaching and doctrine, which is certainly a branch of episcopal power. We read also in the same Epistle, that he was appointed as a judge of the presbyters of Ephesus, to hear and determine those cases that concerned them, chap. v. 19. He had also the power of ordination, which being added to the former makes up the complete episcopal power and authority: this may be plainly gathered from the caution given him by St. Paul to use that power aright; "Lay hands suddenly on no man, &c." chap. v. 22. *Bp. Bull.*

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CHAP. I.

1 *Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia.* 5 *Of the right use and end of the law.* 11 *Of Saint Paul's calling to be an apostle,* 20 *and of Hymeneus and Alexander.*

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Anno DOMINI 65.

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some ‖ having swerved have turned aside unto vain jangling;

‖ Or, *not aiming at.*

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

Chap. I. In this chapter the Apostle, 1st, orders Timothy to hinder certain Jewish doctors from corrupting the doctrine of Christ, by subtile, profane, and extravagant notions, and introducing disputes into the church. And because these doctors shewed great zeal for the law, he informs him, 2dly, what is the true use of the law. 3dly, This gives him occasion to speak of the goodness of God in calling him to the office of an Apostle, and, generally, of the mercy of God towards sinners. In the last place he exhorts Timothy to discharge the duties of his function with courage, and to oppose false teachers. *Osterwald.*

Ver. 1. — *by the commandment*] Or 'according to the appointment of God our Saviour,' who called me to this office "by His grace," Gal. i. 15. The epithet "Saviour" is twice applied to God the Father in this Epistle, namely, chap. ii. 3; iv. 10: and twice in the Epistle to Titus, namely, chap. i. 3; ii. 10. *Dr. Whitby.*

—— *which is our hope;*] Even He, on whom all our trust, and expectation, and hope of good is founded and built. *Dr. Hammond.*

2. *Unto Timothy, my own son in the faith:*] That is, whom I first converted and so begat to Christianity. *Dr. Hammond, Pyle.* This phrase, compared with 1 Cor. iv. 14, 15, seems plainly to import that Timothy was converted to the Christian faith by St. Paul, as also he seems to intimate when he saith, "He served with him in the Gospel, as a son with the father," Phil. ii. 22; and again calls him "his dearly beloved son," 2 Tim. i. 2. There appears nothing in the Scripture to the contrary of this opinion. *Dr. Whitby.*

3. — *no other doctrine,*] Than what is agreeable to the truth of the Gospel. *Dr. Wells.* That sound doctrine, which in all churches was delivered by us. *Dr. Hammond.*

4. *Neither give heed to fables and endless genealogies,* &c.] To idle Jewish fables; nor to those infinite pedigrees and genealogies which they stand upon, in drawing down the line of their descent from Abraham or from David, in a pretence of claiming kindred with Christ according to the flesh; which breed many frivolous questions and contentions, rather than tend to the edification of the church in the faith of Christ, which should be the end and drift of all our labours. *Bp. Hall.*

The "fables" here mentioned are called "Jewish fables," Tit. i. 14; because they were invented by the Jewish doctors, to recommend the institutions of Moses. *Dr. Macknight.*

The "genealogies" were tables of lineal descent, by which the Jews endeavoured to prove their right as priests and Levites, or their alliance to the house of David; all which were apparently vain in the circumstances in which the Jews then were, and in those to which every Christian knew they must quickly be reduced. *Dr. Doddridge.*

5. *Now the end of the commandment is charity* &c.] For that which the commandment of God, both in the law and in the Gospel, aims at, is charity; even that Christian charity, which floweth from a sincere heart and a good conscience and an unfeigned faith in that Christ, who hath loved us and shed abroad His love in our hearts. *Bp. Hall.*

6. — *vain jangling;*] Vain discourses of Talmudical fables and endless genealogies. *Dr. Whitby.*

7. *Desiring to be teachers of the law;* &c.] They set up for doctors and expounders of the Jewish law; but understand little of the true scope and ultimate design of the law, for which they are so zealous; nor have any certainty of the traditions, of which they talk so confidently. *Pyle, Dr. Whitby.*

Anno DOMINI 65.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Anno DOMINI 65.

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

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8. *But we know that the law is good,* &c.] Lest any should imagine, from the foregoing reflection on the teachers of the law, that the Apostle undervalued the law itself, he here declares, that the law, rightly understood and preached, was very good, and served to excellent purposes, when used not in opposition, but in subserviency, to the Gospel. *Burkitt.*

—— *if a man use it lawfully;*] Or according to the proper scope of it; namely, not as a means of justification, but as a restraint from sin, Gal. iii. 19; and as a schoolmaster, to bring him to Christ, the end of the law, Gal. iii. 24; Rom. x. 4. *Dr. Whitby.*

9. *Knowing this,*] The word "knowing" is to be referred to "a man" in the preceding verse.

—— *that the law is not made for a righteous man,*] That is, for the coercion, restraint, punishment of the righteous and upright in their conversation; but of lawless and disobedient men, of godless and lewd persons, &c. *Bp. Hall.* The moral law of Moses does in no instance condemn a good Christian. *Pyle.*

From the following enumeration of offenders against the law, it appears that the Apostle is here speaking chiefly of the moral law contained in the Ten Commandments; for the sins here mentioned have respect to them. *Dr. Whitby.*

10. — *to sound doctrine;*] Or 'wholesome doctrine.' *Dr. Wells.*

11. *According to the glorious gospel of the blessed God,*] St. Paul calls the Gospel "glorious," because the glorious attributes and excellencies of God are more resplendent in the Gospel, than in the law, of God: as also because the Gospel brings more honour and glory to God than all the works of creation. *Burkitt.*

12. *And I thank Christ Jesus our Lord,*] We should here observe what humble and hearty returns St. Paul makes to Christ, for the high honour conferred upon him, in calling him to dispense this glorious Gospel, in calling him to it, in enabling him for it, and rendering him faithful and successful in it. *Burkitt.*

—— *who hath enabled me,*] By the assistance of the Spirit of power and wisdom; me, who of myself was insufficient for this work, 2 Cor. iii. 5, 6. *Dr. Whitby.*

—— *for that he counted me faithful,*] That is, one that would be faithful in the discharge of his duty, 1 Cor. iv. 2; vii. 25: namely, such an one, as by the consideration of so great a mercy and abundant grace, vouchsafed to one so unworthy, would patiently suffer for the Gospel, Acts ix. 16; and labour more abundantly in the propagation of it, when thus assisted by the grace and Spirit of Christ, 1 Cor. xv. 10. Whence it is observed by St. Chrysostom and other Fathers here, that there was not only something of God, but also something of himself, for which he was chosen to this ministry; and that he so magnifies the grace of God, as not to invalidate man's free will. *Dr. Whitby.*

13. *Who was before a blasphemer, and a persecutor, and injurious:*] Blaspheming the name of Christ, persecuting the Christians, and using them most despitefully. *Dr. Hammond.* St. Paul had the greater reason to acknowledge the guilt of blasphemy, as he had not only himself spoken evil of Christ, but encouraged and even compelled others to do so, Acts xxvi. 11. *Dr. Doddridge.*

—— *because I did it ignorantly in unbelief:*] My unbelief proceeding from ignorance or a want of the right understanding of the Scriptures; and this my ignorance being not absolutely wilful, but owing in a good measure, if not chiefly, to the unhappy prejudices of my education, and so not excluding me from all mercy, though making me stand in need of more than ordinary mercy. *Dr. Wells.* St. Paul might have been an unbeliever by reason of those many prejudices, which the learned Jews and zealous asserters of their traditions laboured under. For to this St. Peter ascribes their crucifixion of our Lord, saying, "I wot that through ignorance ye did it," Acts iii. 17: and St. Paul says they did it, "not knowing Him," Acts xiii. 27; 1 Cor. ii. 8: and Christ Himself prays thus, "Father, forgive them, for they know not what they do," Luke xxiii. 34, giving the same reason of His prayer for their forgiveness, as St. Paul here doth of his own actual forgiveness. *Dr. Whitby.*

In the instance of St. Paul we see how much guilt a man, who does not take care to inform himself, may contract through ignorance, without going against his conscience. At the time St. Paul was doing things, which, after he became an Apostle, made him call himself the chief of sinners, he was "touching the law blameless," and thought that in persecuting the Christians he was doing God service. *Dr. Macknight.*

14. — *with faith and love which is in Christ Jesus.*] It is observable that St. Paul after his conversion glorifies God by excelling in the graces opposite to his former sins. He abounds in "faith," in opposition to his former unbelief; and in "love," in opposition to his former rage and cruelty. *Burkitt.*

15. *This is a faithful saying, and worthy of all acceptation,*] That is, a saying most worthy to be believed, and even to be embraced by all men with the firmest assent. *Dr. Wells.*

—— *sinners; of whom I am chief.*] He does not say, 'I was,' but "I am;" because, even when sin is pardoned, we ought to have the prospect of it still before our eyes, to keep us humble and sensible of the great grace of God towards us. *Dr. Whitby.*

16. — *for a pattern to them which should hereafter believe on him* &c.] The Apostle means, that as great a blasphemer and persecutor as he had been, he was received to mercy for a pattern and example to all such sinners, as should afterwards forsake their evil ways, and give themselves up sincerely to the obedience of the Gospel. Such a conspicuous example of Christ's clemency and grace towards so great a sinner, whom He not only pardoned, but preferred to the dignity of an Apostle, and sent forth to preach the Gospel to the Gentiles, would be a strong motive with the Gentiles to receive the Gospel with faith and obedience. There could be no reason to despair of mercy, when they saw such "a pattern," such an illustrious instance of it before their eyes. *Burkitt.*

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17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

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CHAP. II.

1 *That it is meet to pray and give thanks for all men, and the reason why.* 9 *How women should be attired.* 12 *They are not permitted to teach.* 15 *They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.*

I ‖ EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

‖ Or, *desire.*

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17. *Now unto the King eternal,* &c.] St. Paul, being carried away with a delightful sense of God's great mercy towards him, concludes this digression with a fervent effusion of gratitude to God. *Burkitt.*

18. *This charge I commit unto thee, son Timothy,*] Namely, the charge of keeping the doctrine committed to him by St. Paul, as a faithful minister and soldier of Jesus Christ, against all opposition. *Burkitt.*

—— *according to the prophecies which went before on thee,*] That is, agreeable to the revelations which were made of thee, that, though young, thou shouldest be ordained a bishop in the church, chap. iv. 14. That the Apostles received frequent revelations, and never more distinctly and frequently than in this matter of designing bishops and governours of the church, may appear from many places. Thus concerning St. Paul and St. Barnabas the text is distinct, Acts xiii. 2; and so here of Timothy. And thus it is generally said of the bishops of Asia, that the Holy Ghost had set them over the flock, Acts xx. 28. The language of the early Fathers of the church corresponds with this statement. At the first preaching of the Gospel such revelations were necessary; because it was not possible for the Apostles, during the short stay which they made in a city, to discern by human means who of their new converts would be fit to be appointed governour of the others. But afterwards, when churches were settled, and men had continued in the faith so long as to give testimony of their sincerity and abilities to qualify them for that office, there was not that need of revelation, human means being in some measure sufficient to direct the choice. And accordingly by the qualifications, which St. Paul mentions to Timothy and Titus in their ordination of bishops in every church, it is evident that they appointed men upon observation and experience of their behaviour and abilities, and upon the testimonials of their brethren. *Dr. Hammond.*

—— *that thou by them*] That is, being excited and encouraged by them. *Dr. Whitby.*

—— *mightest war a good warfare;*] That is, perform the office of an evangelist well, 2 Tim. iv. 5; so as to be a good minister of Jesus Christ, 1 Tim. iv. 6. In the Old Testament the service of the Levite is described in this figurative language; see Numb. iv. 3, 23, 30, 35, 39, 43; viii. 24, 25. And thus, in the New Testament, the Christian minister is a soldier of Jesus Christ, 2 Tim. ii. 3; a warriour, ver. 4; he hath the weapons of his warfare, 2 Cor. x. 4; and ought to have his wages, because "no man goeth a warfare at his own charges," 1 Cor. ix. 7. *Dr. Whitby.*

19. — *which some having put away concerning faith have made shipwreck:*] "Which," namely a good conscience. *Dr. Whitby.* Falling into impure lives, they have afterwards fallen into foul errours in point of faith. *Dr. Hammond.* The Apostle exhorts his beloved convert, on the one hand to study and adhere firmly to the Christian faith, and on the other to adorn and confirm that faith by a conscientious practice: considering how much an inconsistent and impure life will endanger and corrupt the best principles. *Pyle.*

20. — *Hymeneus and Alexander;*] Probably this Alexander is the person mentioned Acts xix. 33; who might become worse and worse after St. Paul's departure from Ephesus, being emboldened by his absence; so that the Apostle might now determine to "deliver him up to Satan," to inflict upon him certain pains and evils, which might possibly reclaim him. *Dr. Doddridge.*

—— *that they may learn not to blaspheme.*] That they may be thereby drawn to repent of their heresy and blasphemy against God. *Bp. Hall.* It is to be remarked, that Hymeneus and Alexander "made shipwreck of the faith," not by renouncing Christianity, for "what have I to do," saith the Apostle, "to judge them that are without?" 1 Cor. v. 12; but by maintaining such doctrines as overthrew the faith; that is, by denying the resurrection of the body, as Hymeneus did, 2 Tim. ii. 18. *Dr. Whitby.*

Chap. II. The Apostle directs that prayer should be made in the church for all men, and particularly for kings and magistrates, though at that time they were heathens: and he founds this direction upon the will of God, who would have all men to be saved, for which purpose He sent His Son into the world, and caused the Gospel to be preached. Secondly, he says, that men ought to pray in a spirit of peace and purity; and that women should be present at the assemblies of the church in modest apparel, and continue in respect and silence. *Ostervald.*

Ver. 1. *I exhort therefore,* &c.] The Apostle proceeds to the particular directions which he had to give Timothy, for the due discharge of his office. *Pyle.* As if he had said, In the first place therefore I advise, that you have constant publick offices of devotion; consisting, first, of "supplications" for the averting of all hurtful things, sins, and dangers; secondly, of "prayers" for the obtaining of all good things which you want; thirdly, of "intercessions" for others; and, fourthly, of "thanksgivings" for mercies already received. Of these four sorts of devotion it is affirmed by St. Chrysostom, that they were all in his time used in the church: and so it appears by the liturgies. The word "supplications" refers to such petitions as those in the Litany, for deliverance from all the evils there named: the second, to the prayers for mercy and other wants: the third, to such as that wherein we pray "for the whole state of Christ's church," for kings, &c.: and the fourth, to the solemn "general thanksgiving" for all men, and to the hymns sung to the praise of God. *Dr. Hammond.*

The charge of the Apostle to Timothy, bishop of the church of Ephesus, requires him to take care, that prayers, such as are here enumerated, should be made in all churches and congregations under his inspection and jurisdiction. And how could he do this, but by providing by his authority, that there should be set forms of prayer, framed according to this rule given him by the Apostle, to be used in those churches? Undoubtedly the primitive catholick church understood this to be the meaning of the Apostle. Hence in all the churches of Christ over the world, however distant from each other, we find set forms of publick prayers, suited and conformable to this direction of the Apostle. And indeed, if we consult all the ancient liturgies extant at this day, we shall find that they were all framed and composed according to this rule. *Bp. Bull.*

It is very proper for private devotions to consist of the same parts: but since that did not fall so immediately under Timothy's care or cognizance, publick devotion is here primarily to be understood. *Dr. Wells.*

—— *first of all,*] That is, first, in priority not of time, but of dignity; in the same sense as our Saviour in the Gospel bids us seek "first the kingdom of God and His righteousness," Matt. vi. 33. Prayer is the principal and most noble part of God's worship, and to be preferred before preaching: nay indeed, to speak strictly and properly, preaching is no part of Divine worship; for every proper act of Divine worship must have God for its immediate

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2 For kings, and *for* all that are in ‖ authority; that we may lead a quiet and peaceable life in all godliness and honesty.

‖ Or, *eminent place.*

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

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5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

object, and God's glory for its immediate end. But the immediate object of preaching are men, to whom it is directed, and the immediate end of it is the instruction of men: though it is true that, in the ultimate end of it, it tends to and terminates in the glory of God, as indeed all religious actions do, and all our other actions of moment should do. But prayer is immediately directed to God Himself, and it is an immediate glorification of Him, and a paying of Divine worship and honour to Him. In a word, by preaching we are taught how to worship God: but prayer is itself God's worship. Hence the place of God's worship is called by our Saviour, "the house of prayer," Matt. xxi. 13. It is not called a preaching house, though there must be preaching there too at due times and seasons; but a "house of prayer," because prayer is the principal worship of God, to which all religious houses are dedicated, and it is the constant and daily business to be performed in them. No wonder therefore that the Apostle charges Timothy to take a special care concerning the liturgy and publick prayers of the church, that they be duly and rightly performed: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made." *Bp. Bull.*

—— *for all men;*] From the Gospel history it appears to have been commonly thought by the Jews, that the prayers of pious persons might procure blessings from God upon those for whom they were made. This opinion was entertained by those who brought their children to Christ; and He confirmed them in that opinion by complying so readily with their request. In the New Testament, Christians are several times exhorted to pray for each other; and mention is made of the usefulness and efficacy of such prayers. St. Paul frequently prays for the brethren, to whom he addresses his Epistles; and desires that they also would pray for him: and this practice is well adapted to kindle and cherish that mutual love and charity, which is the distinguishing character of Christianity. In the Old Testament we find Patriarchs, and Prophets, and holy men, offering up prayers for their children, for their friends, for their country; and what regard God shewed to their requests, appears in many places of Scripture, and in the examples of Abraham, of Moses, of Job, and of other persons eminent for their piety. In Ezekiel, God, to testify how greatly He was offended at His people, and how firmly resolved to punish them, declares that even though Noah, Daniel, and Job, lived amongst them, they should not be able by their intercession to save any besides themselves. So in Jeremiah it is said upon a like occasion, that, though even Moses and Samuel stood before God, to make supplication for the people, it should not avail; and the Prophet is forbidden to pray for them. Thus the greatness of their sin, and of the Divine displeasure, is described in a manner, which at the same time shews how ready God is to hear the intercession of the good, and for their sakes to shew favour even to those who deserve it not. Under the Mosaick dispensation, though present rewards were promised to obedience, yet the best men were not always distinguished from others by prosperity, nor had they constantly those temporal advantages which command the respect of the world. But, that virtue might be reverenced, God, by frequently granting the requests which good men offered up to Him for others, raised them to a much higher dignity than power and wealth could ever gain. This therefore is one of the considerable rewards of piety, that the righteous are represented in the Scriptures, not only as the servants, but as the friends of God; as able to procure blessings, not only for themselves, but for others also: and in this appears what God says to Eli, "Them that honour Me I will honour." *Dr. Jortin.*

2. *For kings, and for all that are in authority;*] Because, as temporal governours and magistrates, whether they be of the true religion or not, they are still the ministers of God for the good of the communities they govern. *Pyle.*

So the Jews prayed and offered sacrifices for the Persian kings, and the welfare of their government, Ezra vi. 10. Thus Jeremiah directed them to do in their captivity, Jer. xxix. 7: and the Jews in Babylon sent to those in Judea to pray for the life of the king of Babylon, Bar. i. 11. They acted in the same manner under the kings of Egypt and Syria; and lastly, when they came under the Roman government, this was their constant practice, till they commenced that rebellion, under which their city, country, religion, and nation were destroyed. And that the Christians, following their example, thus prayed continually for their kings, we learn from the earliest Christian writers, and from all the ancient liturgies. *Dr. Whitby.*

The princes, of whom the Apostle speaks, were infidels; and such they were, by the permission of God, to continue for three hundred years after the coming of our Saviour. The kings of the earth were not during this period to promote the belief of the Gospel any otherwise than by opposing it. When the rest of the world had come in, and owned our Saviour, then, and not till then, were the rulers of it to submit their sceptres to the sceptre of Christ. If then the tribute of "supplications and thanksgivings" were due in behalf of those heathen princes, is it not much more due in behalf of those who are Christians; who are ingrafted, as principal members, into that mystical body, of which Christ Jesus is the head; who, under Him, are the chief governours of His church here below, and guardians of all her sacred rights and privileges? They beseech and they praise God together with us in the same common assemblies; and we are therefore doubly obliged to beseech and to praise God for them. *Bp. Atterbury.*

3. *For this is good and acceptable* &c.] The argument of the Apostle is, that God under the Gospel approves of our praying for all men, and requires it at our hands, in proportion to the example which He hath given us in Himself, who earnestly desires the good of all mankind, and useth powerful means to bring them to reform their former wicked courses, and now to entertain the Gospel. *Dr. Hammond.*

4. *Who will have all men to be saved,* &c.] As appears by His publishing to all mankind, all nations and languages, the means of salvation; and by commanding His stewards and ministers to endeavour the conversion of all, and to pray for them amongst themselves. *Bp. Fell.*

5. *For there is one God,*] Who is the God of the Gentiles as well as of the Jews, Rom. iii. 29, 30; the Creator, Eph. iii. 9; the Father, Matt. vi. 9; the Lord, Acts xvii. 24; the Saviour of all men, chap. iv. 10. *Dr. Whitby.* The Apostle's argument runs thus, We ought to pray for all, because there is one God who is good to all; and one Mediator between God and mankind, who took upon Him the common nature of all men, and gave Himself a satisfactory and sufficient ransom for all, which was in due time testified and borne witness to by us His Apostles. We may learn hence, that the only way of friendly intercourse between God and man, is through a Mediator: that there is no other mediator but Jesus Christ, who is called "the man," not to exclude His Divine nature, but to declare emphatically that nature, in which He gave Himself a ransom for us; and that, since this one Mediator gave Himself a ransom for all, whoever perishes under the Gospel, perishes, not because no ransom was paid for him, but because he rejects and refuses the offer of salvation. *Burkitt.*

—— *one mediator between God and men,*] Among the various species of idolatry one is, when God is worshipped in a way which He hath forbidden, and through false mediators. God commanded the Jews, not only to worship Him alone, but to pay Him publick worship after a certain prescribed manner, and in certain times and places: and they, who neglected and violated these rites and ceremonies, were looked upon as departers from God, and ranked along with idolaters. God also appointed a sort of mediator between Himself and the people. Moses performed this office, and then Aaron, and the high priests in succession. The people were not permitted to burn incense, to offer sacrifices, to bless the congregation, or to invade any part of the priesthood: and faults

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6 Who gave himself a ransom for all, ‖ to be testified in due time.

‖ Or, *a testimony.*

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

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9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with ‖ broi-

‖ Or, *plaited.*

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of this kind were severely and sometimes miraculously punished. These were types and figures and forerunners of that one great High Priest and Mediator, who was to be revealed; "who, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high," where "He ever liveth to make intercession for us." There is to us Christians "one God, and one Mediator between God and men, the man Christ Jesus." Hence it follows, that the worship, which so many Christians pay to angels, to saints, to images, to bones and relicks, and to the blessed Virgin, whom they style our Lady, and the Mother of God, and the Queen of heaven, is really a false worship hardly distinguishable from idolatry. When it is said by way of excuse, that they worship these only as mediators, that alters the case very little; since to apply to a false mediator is as much a departure from Jesus Christ our only Advocate, as to worship a fictitious deity is withdrawing our faith and allegiance from the true God. St. Paul saith expressly, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head," which is Christ. Thus he forewarned Christians: but the worshipping of angels and saints, as mediators, crept into the church about four hundred years afterwards; and hath continued ever since, in defiance of his admonitions, and against the whole tenour of the sacred writings. *Dr. Jortin.*

—— *the man Christ Jesus;*] Not a mere man: for if He be only a man, He is at the same infinite distance from God as other men are: how then can He mediate with God? And if He be only man, He is one of those who stand in need to be mediated for Himself; how then can He mediate for men? And besides, how can He be a mediator, who is infinitely below one of the parties, and not at all above the other? How can such an one ever bring them together? But the Apostle doth not say, that He is only a man; he only saith, He is "the man Christ Jesus:" having in many other places declared in the name of God, that this Christ Jesus is the Son of God, of the same form and substance with the Father, and so truly God Himself. See Rom. ix. 5; Phil. ii. 5, 6: also John x. 30. There are many such expressions all over the Bible, which clearly and undeniably demonstrate, that Jesus Christ is the eternal Son of God, the only-begotten of the Father, and subsisting in the Divine nature; so that He Himself also is very God, the same in all His essential properties or perfections with the Father: and therefore when He is here called "the man Christ Jesus," it cannot be so understood as if He were not God; for that would be a plain contradiction to the rest of the Scriptures, and to this very place too, where He is said to be the "Mediator between God and men," which none can be unless he be God Himself. *Bp. Beveridge.*

6. *Who gave himself a ransom for all,*] Compare Matt. xx. 28. That is, He gave His life instead of ours, to expiate and atone for those lives, which we by sin had forfeited. *Dr. Whitby.* That there was a price paid for our redemption, the Scriptures are clear. "Ye are bought with a price," saith St. Paul, 1 Cor. vi; and he saith it over again in the 7th chapter. He that paid it calleth it "a ransom," Matt. xx. 28; that is as much as to say, a price of redemption; and His Apostle somewhat more in this passage, using a term which signifieth a just and satisfactory price, full as much as the thing can be worth. Yet this was not paid to Satan, in whose possession we were; for he was but an usurper, and his title naught. But it was paid to Almighty God, our Redeemer's Father, and our Lord; under whose heavy curse we lay, and whose just vengeance would not be appeased towards us for our grievous presumption, without a condign satisfaction. To Him there was a price paid by our Redeemer, the greatest that ever was paid for any purchase since the world began: even Himself, in whom are amassed and hidden all the treasures of the wisdom of God, and even the whole riches of His grace; treasures enough to redeem a whole world of sinners. Take it collectively or distributively, in Christ there is redemption plenty, and enough for all, if they will but accept it. Take all mankind singly one by one, "He gave Himself for me," saith St. Paul in one place: take them altogether in a body, "He gave Himself a ransom for all," in another. *Bp. Sanderson.*

"A ransom for all," so as to be in the place of all; or a commutative ransom, for so the original phrase emphatically signifies: so that I do not see how it was possible that Christ's dying in our stead could have been revealed more clearly to us by any words whatsoever, than it is by these. And they that strive to wrest these to any other sense, might do as much to any other words that could be used in any language whatsoever: and so would make all words signify nothing but what they themselves please. Yea, the sacred oracles of God Himself would be written in vain to such people, who take not the sense of them from the words themselves, wherein they are delivered to us, but from their own opinions and fancies. How they will answer such an abuse put upon God's word at the last day, I know not. *Bp. Beveridge.*

—— *for all,*] These verses contain several convincing arguments, that God wills the salvation of all men in particular, and that Christ thus died for all. For, 1st, the Apostle here enjoins us to pray for all men, because "God will have all men to be saved." Now it is unquestionably the Christian's duty, and was the constant practice of the church, to pray for all men in particular; and therefore the reason here assigned for this duty must reach to all men in particular. 2dly, The Apostle reasons thus: "God will have all men to be saved," because He is the God of all, the common Father, Creator, Governour, and Preserver of all men. Now thus He is the God of all men in particular; and so this argument must shew, He would have all men in particular to be saved. 3dly, "He would have all men to be saved," saith the Apostle, "for there is one Mediator,—the man Jesus Christ, &c." Now if the argument from one God was, as we have proved, designed to shew that He was the God of all men in particular; the argument from this one Mediator must also prove Christ the Mediator of all men in particular. *Dr. Whitby.*

7. — (*I speak the truth in Christ, and lie not;*)] This oath or vehement affirmation was necessary, not on Timothy's account, but probably on account of the Jews at Ephesus or elsewhere, who asserted that the Gospel was not to be preached to the Gentiles, or only on the terms of their being circumcised, which the Apostle resolutely opposed. *Dr. Whitby.*

—— *in faith and verity.*] Administering the Gospel faithfully and truly, without concealing or adding any thing. *Dr. Hammond.*

8. — *that men pray every where,*] That is, in every place appointed for publick worship. As the Apostle is speaking of publick prayer, his meaning appears to be, that the men, and not the women, were to lead the devotion of the assembly; especially as in ver. 12 he expressly forbids women to speak in the church. *Dr. Macknight.*

—— *lifting up holy hands,*] The ceremony of washing was among the Jews constantly used before prayers. This significant rite the Apostle here applies to the thing signified by it; namely, cleanness of the heart and actions: and represents the latter as necessary to the offering up of any acceptable service unto God. *Dr. Hammond.*

—— *without wrath and doubting.*] "Without doubting;" that is, so as not to doubt of the promises of God. *Schleusner.* The general meaning of the precept is, Let their prayers be holy, accompanied with faith and charity. To pray with doubting, is opposed to faith; to pray in wrath, is opposed to charity. *Burkitt.*

9. — *that women adorn themselves in modest apparel,* &c.] It

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dered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

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CHAP. III.

2 How bishops, and deacons, and their wives should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, ‖ of

‖ Or, *modest.*

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seems impossible to fix a certain rule for the attire of women of all states and conditions, at all times, and in all places. Different apparel is necessary to distinguish between the different qualities and ranks of persons. But from what St. Paul says here, and from what St. Peter says, 1 Pet. iii. 3, it seems evident, that all attire is forbidden which betrays immodesty, or raises a suspicion prejudicial to the character of the wearer: or which discovers pride or vanity of spirit, and is therefore not consistent with sobriety, much less with the profession of true godliness: or which, by the attention paid to the external adorning of the body, occasions neglect of the adorning of the mind. Such a precept as this ought not to be slighted, since it is so carefully inculcated by the two chief Apostles of the Jews and Gentiles, St. Peter and St. Paul; and the contrary is represented as a practice opposite to godliness. The precept is applicable at all times, but has especial regard to seasons of publick worship. *Dr. Whitby, Burkitt.*

12. *But I suffer not a woman to teach,*] That is, publickly. See 1 Cor. xiv. 34, 35; and the note there. They may privately instruct, as Priscilla did Apollos, Acts xviii. 26; and as a believing wife may instruct her unbelieving husband, when he requires a reason of her faith; but then she must not challenge any authority to do this, this being to usurp an authority not due to her. *Dr. Whitby.*

13. — *then Eve.*] Out of him, to denote her subordination to, and dependence upon him. *Dr. Hammond.*

14. *And Adam was not deceived,*] That is, first and immediately deceived; "but the woman being deceived, was" first "in the transgression." She was therefore guilty of her own and her husband's transgression; and accordingly, not only by the law of her creation, but as a punishment for her transgression, God has placed her in a state of subjection, and given authority over her to the man. *Burkitt.*

15. *Notwithstanding she shall be saved in childbearing,* &c.] Commentators are much divided about the meaning of this passage: the following paraphrase of Bp. Hall appears to give a good and consistent sense.

But though the woman hath, by her yielding to the suggestion of the serpent, brought upon man and herself so great sin and misery; and though I allow her not to take upon her publick offices; yet there is employment for her at home, wherein she may so demean herself as may be pleasing unto God: and in that very punishment, which God inflicted upon her, He hath given her just cause and means of comfort: for God shall make those her painful conceptions, and the care and anxiety which she undergoes in the nurture and education of her charge, good means to bring her to salvation: but the main condition and help to that her future glory, is the continuance (of that sex as well as of the other) in faith, charity, and holiness with sobriety. *Bp. Hall.*

The change of the number, as in this case, from "she" to "they," in words that comprehend all of the same kind, is very common. See, amongst numerous other instances, Ps. cxl. 8; Prov. ii. 12, 13: and of this epistle, chap. v. 4. *Dr. Whitby.*

Chap. III. St. Paul speaks in this chapter, 1st, of the importance of the office of a bishop and pastor; and of the qualities which ought to be possessed by those who are admitted into this office. 2dly, Of the office of deacons, whose business it was to distribute the alms of the church, and to assist the bishops in their office; and he shews likewise how deacons ought to be qualified. 3dly, To engage Timothy to admit none into any ecclesiastical employ, but those who were worthy of it, and to govern the church as he ought, the Apostle represents to him the dignity of the church of God, and the excellency of the doctrine taught therein. *Ostervald.*

Ver. 1. — *If a man desire the office of a bishop,*] That the words "bishop" and "presbyter" are sometimes in the New Testament used promiscuously to denote the same church officer, is evident from Titus i. 5, compared with ver. 7. Soon after the times of the writing of the New Testament, the use of the two words began to be distinguished by the church, and the name of bishops to be appropriated to the highest order of the clergy, distinguished hitherto by the name of Apostles; and the name of presbyters to be appropriated to the clergy of the second rank or order; as is evident from the writings of those who lived in the second century. Whether St. Paul intended here to describe the qualifications of a minister of the highest or of the second rank, seems to be a matter, concerning which there is no occasion for much dispute. For the two superiour offices of the clergy are the same in many respects: and consequently the qualifications requisite for each must be much the same. *Dr. Wells.*

—— *a good work.*] An honourable office. *Pyle.* That is, a work which is honourable in itself, and so requires such dispositions and qualifications in the person who desires it, as may render him worthy of that honour. *Dr. Whitby.*

2. *A bishop then must be blameless,*] A man of an inoffensive life. *Bp. Hall.* A person free from scandal, without any just ground of blame. *Burkitt.*

—— *the husband of one wife,*] One that is not tainted with the common blemish of polygamy; that is, of having more wives at once than one, or, after an unjust repudiation of one wife, marrying another. *Bp. Hall.*

Polygamy had been permitted to the Jews by Moses, Deut. xxi. 15, on account of the hardness of their hearts; and it was generally practised by the eastern nations as a matter of indifference. It was therefore to be corrected mildly and gradually, by example, rather than by express precept. And seeing reformation must begin somewhere, it was certainly fit to begin with the ministers of religion, that through the influence of their example the evil might be remedied by disuse, without occasioning those domestick troubles and causeless divorces, which must necessarily have ensued, if, by an express injunction of the Apostles, husbands, immediately on their becoming Christians, had been obliged to put away all their wives except one. Accordingly the example of the clergy, and of such of the brethren as were not married at their conversion, or who were married only to one woman, supported by the precepts of the Gospel, which enjoined temperance in the use of sensual pleasure, had in the fourth century effectually rooted out polygamy from the church. *Dr. Macknight.*

Among all the rules or qualifications of bishops or priests that

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good behaviour, given to hospitality, apt to teach;

3 ‖ Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

‖ Or, *Not ready to quarrel, and offer wrong, as one in wine.*

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

‖ Or, *one newly come to the faith.*

6 Not ‖ a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience. Anno DOMINI 65.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have ‖ used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. ‖ Or, *ministered.*

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ‖ ground of the truth. ‖ Or, *stay.*

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are given in the New Testament, particularly in the epistles to Timothy and Titus, there is not a word of the celibacy of the clergy, but plain intimations to the contrary, that they were and might be married. That of being "the husband of one wife" is repeated in different places: mention is also made of the "wives" and "children" of the clergy, rules being given concerning them: and not a word is so much as insinuated, importing that this was only tolerated in the beginnings of Christianity, but that it was afterwards to cease. On the contrary, the "forbidding to marry" is given as a character of the apostasy of the latter times, 1 Tim. iv. 3. We find that Aquila, when he went about preaching the Gospel, was not only married to Priscilla, but that he carried her about with him: not to insist upon that privilege, which St. Paul thought he might have claimed, of carrying about with him "a sister, a wife, as well as other Apostles," 1 Cor. ix. 5. Thus the doctrine of our own, in common with other Protestant churches, seems to be fully cleared, that by no law of God are the clergy debarred from marriage. There is not one word in the whole Scriptures that does so much as hint at it; whereas there is a great deal to the contrary. *Bp. Burnet.*

—— *sober,*] Governing his passions and appetites. *Burkitt.*

—— *given to hospitality,*] Or the entertainment of strangers. *Dr. Whitby.* As there were then in the eastern countries few houses of publick entertainment, hospitality was a virtue more peculiarly seasonable and necessary than among us; so far at least as it related to the accommodation of entire strangers on their travels. *Dr. Doddridge.*

6. *Not a novice,* &c.] Not one that is but newly planted or instructed in the faith, lest so great a dignity, so suddenly bestowed on him, may tempt him to pride and vanity, and so bring the same ruin on him which fell upon the devil; who was tempted in like manner by that glorious condition wherein he was created, and for his pride was cast out of heaven into the torments of hell, 2 Pet. ii. 4. *Dr. Hammond.*

7. — *them which are without;*] Namely, without the church; unbelieving Jews or Gentiles, with whom he formerly conversed. *Burkitt.*

—— *the snare of the devil.*] That is, saith Theodoret, lest, being tempted by Satan, he relapse into his former sins; or, lest being reproached by those, whom he is set over, for his former life, he be tempted by Satan to apostasy, chap. v. 15. *Dr. Whitby.*

8. *Likewise must the deacons be grave,*] Because the higher officers of the church were usually chosen out of the inferiour, therefore also the qualifications of them all are for the greatest part the same both for bishops and deacons, both in this epistle, and in the epistle to Titus. For the clergy were to be educated in that holy discipline. *Bp. Fell.*

9. *Holding the mystery of the faith in a pure conscience.*] Such as, being orthodox in point of faith, live pure and Christian lives according to the doctrine and directions thereof. *Dr. Hammond.* For when a good conscience is once put away, the loss of faith will follow, chap. i. 19. *Dr. Whitby.*

10. *And let these also first be proved;*] By an examination of the soundness of their faith, and the purity of their former lives. *Dr. Whitby.*

11. *Even so must their wives be grave,*] In the original it runs, 'Let the women:' by which are meant, either the deacons' wives, or the deaconesses, who were appointed to take care of the poor women, as the deacons were of the men. Of whichever it be understood, the qualifications are very excellent and becoming. *Burkitt.*

13. *For they that have used the office of a deacon well* &c.] For though the office of a deacon be an inferiour degree, yet it is a step to a higher; and they who behave themselves well in it, are fit to be preferred to the higher offices in the church; and do by this means receive an increase of courage and holy boldness in the profession of the Gospel of Christ. *Dr. Hammond, Bp. Hall.*

15. — *how thou oughtest to behave thyself in the house of God,* &c.] How thou oughtest to carry thyself in this great family of God, the church of the living God; which is, in respect of men, the pillar and ground of truth; so that it sustaineth and beareth up, by a faithful profession and maintenance thereof, the true religion of God. *Bp. Hall.*

Some difficulties have been raised respecting the precise meaning of the terms, "the pillar and ground of the truth." The most obvious application of them to the universal church, administered under an external and visible form of government, best accords with the context, and is liable to no solid objections. The words immediately follow a series of instructions to Timothy, how he in the office of a bishop, and others in the inferiour orders of the ministry, were to conduct themselves in the house of God, "which," adds the Apostle, "is the church of the living God, the pillar and ground of the truth." His design is evidently to give additional weight to those preceding instructions, by suggesting the high and important purpose for which the church was instituted: and thence to shew how necessary it was that they, who were ordained to the sacred office of her ministers, should "take heed unto themselves and unto the doctrine," chap. iv. 16. In no other way can the passage be so easily and consistently explained. *Dr. Van Mildert.*

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16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

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16. *And without controversy great is the mystery of godliness:* &c.] As if he had said, The sum whereof, namely, of the true religion, is that undoubtedly great and wonderful mystery of godliness; God manifested in the flesh, &c. *Bp. Hall.*

St. Paul, unfolding the mystery of godliness, hath here delivered six propositions together, and the subject of all and each of them is God. And this God, which is the subject of all these propositions, must be understood of Christ, because of Him each one is true, and all are so of none but Him. He was the Word, which was God, and was made flesh; and consequently "God manifested in the flesh." Upon Him the Spirit descended at His baptism, and after His ascension was poured upon His Apostles, ratifying His commission, and confirming the doctrine which they received from Him: wherefore He was "God justified in the Spirit." His nativity the angels celebrated; in the discharge of His office they ministered unto Him; at His resurrection and ascension they were present, always ready to confess and adore Him: He was therefore "God seen of angels." The Apostles preached unto all nations, and He whom they preached was Jesus Christ. The Father separated St. Paul from his mother's womb, and called him by His grace to reveal His Son unto him, that he might preach Him among the heathen: therefore He was "God preached unto the Gentiles." John the Baptist spake unto the people, that they should believe on Him which should come after Him; that is, on Christ Jesus. We have believed in Jesus Christ, saith St. Paul; who so taught the jailer trembling at his feet, "Believe on the Lord Jesus Christ, and thou shalt be saved." He therefore was "God believed on in the world." When He had been forty days on earth after His resurrection, He was taken visibly up into heaven, and sat down at the right hand of the Father: wherefore He was "God received up into glory." And thus all these six propositions, according to the plain and familiar language of the Scriptures, are infallibly true of Christ, and so of God, as He is taken by St. John, when he speaks those words, "the Word was God." *Bp. Pearson.*

The Word came down from heaven to earth for us men and for our salvation, to the end that as body and soul are one man, so God and man might be one Christ, who was to live and to die for us; to suffer, and to save; as man to suffer, and as God to save. He could not have suffered, unless He had been man; He could not have saved by suffering, unless He had been God, "God manifest in the flesh." By this amazing and most beneficial union, the law was kept, the ransom paid, sin done away, Satan overcome, death swallowed up, immortality brought to light, man redeemed, hell confounded, earth made to rejoice, and heaven peopled with glorified saints. *Bp. Horne.*

—— *God was manifest in the flesh,*] When the scheme of man's redemption was laid, it was not thought that an Apostle, a Prophet, a man like ourselves, no nor an Angel or Archangel, should be the instrument of it; but that the Word of God, the Son of God, nay God Himself, (as He is elsewhere called,) should take this momentous office upon Him; that Heaven should stoop to earth, and that the Divine Nature should condescend to leave the mansions of glory, enshrine itself in a fleshly tabernacle, should be made man, should dwell among us, and die for us. *Bp. Hurd.*

—— *justified in the Spirit,*] That is, by or through the Spirit, whose ministry was seen in directing the ancient Prophets to foretell the Redeemer's coming, in accomplishing the miraculous conception, in assisting at His baptism, in conducting Him through His temptation, in giving Him the power to cast out devils, which is expressly said to be "by the Spirit of God;" in raising Him from the dead, by which event He was declared "the Son of God with power according to the Spirit of holiness;" in descending on His disciples on the day of Pentecost; in bestowing diversities of miraculous gifts upon them for the confirmation of His doctrine, and the propagation of it through the world; and lastly, in sanctifying and illuminating the faithful of all times and places. *Bp. Hurd.*

—— *seen of angels,*] We have some grounds from analogy to conclude, that as there is a scale of beings below us, there is one above us; at least the conclusion has been pretty generally drawn, and the belief almost universal, of such a scale ascending from us to God, though the uppermost round of it still be at an infinite distance from His throne. But the direct, indeed the only solid proof of its existence, is the revealed word which speaks of angels and archangels, nay myriads of them, disposed in different ranks, and rising above each other with a wonderful harmony and proportion.

Such is the idea which Scripture gives of the invisible world. Now to raise our minds to some just apprehension of the great scheme of our redemption, it represents that world as being put in motion by that scheme, as attentive and earnest to look into it; and to exalt our conceptions of the Redeemer Himself, it speaks of that world as being in subjection to Him, of all its inhabitants, the highest in place and dignity, as serving in His retinue, and paying homage to His Person.

They accordingly ministered to Him in this capacity when they celebrated His birth in the fields of Bethlehem; when they took part with Him in His triumphs over the adversary in the desert; when they flew to strengthen Him in His last agonies; when they attended in their robes of state to grace His resurrection; and when they ranked themselves with all observance about Him as He went up to heaven.

Of angels then was He seen on all these, and doubtless on other occasions. But how was He seen? With love and wonder unspeakable, when they saw their Lord thus humbling Himself for the sake of man, when they contemplated this bright effulgence of the Deity, the express image of His Person, vailing all His glories in flesh. *Bp. Hurd.*

—— *preached unto the Gentiles,*] When the nations of the earth had so prodigiously corrupted themselves as to lose the memory of the true religion, and to give themselves over to the most abominable impieties, it pleased God to select one faithful family from the rest of a degenerate world, and in due time to advance it unto a numerous people, which He vouchsafed to take into a near relation to Himself, and for a singular policy to preserve distinct and separate from surrounding tribes of idolaters. Thenceforth the Jews considered themselves as the sole favourites of Heaven, (as they were indeed the sole worshippers of the true God,) and all the heathen as the outcasts of God's providence.

This notion in process of time became so rooted in them, that when Jesus now appeared in Judea, they were ready to engross all His favours to themselves, and thought it strange and incredible that any part of them should be conferred on the reprobate heathen: so that He Himself was obliged to proceed with much caution in opening the extent of His commission: and St. Paul every where speaks of the design to save the Gentiles as the profoundest mystery. *Bp. Hurd.*

—— *believed on in the world,*] "So mightily grew the word of God, and prevailed;" and it still prevails, not in all the world to that degree in which it one day will, and in some parts of it much below that degree in which it once flourished, but to a certain degree every where, notwithstanding what time, and superstition, and barbarism, have done to oppress it; and in all the learned and enlightened world universally, and in those with the greatest effect which are most enlightened: an evident proof that reason is congenial with faith, and that nothing but ignorance corrupted by vice can hold out against the cross of Jesus.

This power of the cross must be thought prodigious, since its pretensions are so high, and its doctrine so pure, that in a world overgrown with presumption and vice, it could never have made its way to so much consideration, if the hand of God had not been with it. Such is the mystery of Christ "believed on in the world." *Bp. Hurd.*

—— *received up into glory.*] This circumstance was proper to shut up so stupendous a scene. It opened with "God manifest in the flesh," degraded, eclipsed, obscured by this material vestment,

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CHAP. IV.

1 *He foretelleth that in the latter times there shall be a departure from the faith.* 6 *And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Anno DOMINI 65.

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding*

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yet emerging out of its dark shade through the countenance of the Spirit and by the ministry of angels, then shining out in the face of the Gentiles, and gradually ascending to His meridian height in the conversion of the whole world. Yet was this prize of glory to be won by a long and painful conflict, with danger, sufferings, and death, in regard to which last enemy the Apostle affirms that it was not possible for so divine a Person to be holden of it. It follows therefore naturally and properly, (to vindicate the Redeemer's honour, and to replace Him in that celestial state from which He had descended,) that in His own person He triumphed over hell and the grave, and went up visibly into heaven, there to sit down at the right hand of the Father, till, His great mediatorial scheme being accomplished, He Himself shall voluntarily quit the distinction of His name and place, and God shall be all in all. *Bp. Hurd.*

Chap. IV. The Apostle warns Timothy, that there would appear false teachers, who would condemn marriage and the use of certain meats. Secondly, he exhorts him to teach pure doctrine, and to adhere to true piety, the great advantage of which he represents to him. Thirdly, he recommends to him, so to behave as to procure respect to his ministry, notwithstanding his youth; and to apply himself diligently to all his duties. *Ostervald.*

Ver. 1. *Now the Spirit* &c.] The Apostle here describes more fully the particular nature and kind of the apostasy, concerning which he had given a particular caution in his second Epistle to the Thessalonians, chap. ii. 1—3. What follows is a very lively and apt description of that great apostasy in the Christian church, which began in the western part of it, and hath spread itself far and wide. *Abp. Tillotson.*

—— *the Spirit speaketh expressly,*] That is, precisely and clearly, not obscurely and involvedly, as He was wont to speak in the Prophets. *Dr. Whitby.* Or, in express words, in some place or other of holy writ: as is the case in the prophecy of Daniel, chap. xi. ver. 36—39. So that this is a prophecy not only of St. Paul, but of Daniel too; or rather of Daniel, confirmed and approved by St. Paul. *Jos. Mede, Bp. Newton.*

—— *in the latter times*] Wherein Antichrist shall reign and sway in the world. *Bp. Hall.* The latter times of the Christian dispensation, namely, the times of the little horn or of Antichrist, Dan. vii. *Jos. Mede, Bp. Newton.*

—— *some shall depart*] Or rather, 'shall apostatize from the faith.' The Apostle had predicted the same thing before to the Thessalonians, "The day of Christ shall not come, except there come a falling away," or rather 'the apostasy,' "first." In the original, the words are of the same import and derivation; they are literally 'apostasy' and 'apostatize:' and they should have been translated both alike, as the same thing was intended in both places. (See the note on 2 Thess. ii. 3.) By "some" in this passage is to be understood many; according to the sense which the word frequently bears in the learned languages, of which sense there are abundant instances in Scripture. Other prophecies likewise intimate, that there should be a great and general corruption and apostasy in the Christian church: and the event justifies the prediction. *Bp. Newton.*

Idolatry being represented in the Old Testament as apostasy from the law of Moses and the God of Israel, the like idolatry in the church of Rome may well be accounted an apostasy from the Christian faith. *Dr. Whitby.*

—— *giving heed to seducing spirits,*] That is, to false pretensions to inspiration, which cause men to err from the true faith of the Gospel. The Apostle means those gross frauds, by which the corrupt teachers in the dark ages were to enforce their erroneous doctrines and superstitious practices on the ignorant multitude, under the notion of revelations from God, or from angels, or from departed saints. In this sense the word "spirits" is used for pretenders to inspiration, 1 John iv. 1. *Dr. Macknight.*

—— *and doctrines of devils;*] Or 'of demons,' that is, concerning demons. Thus "the doctrine of the Lord," Acts xiii. 12, is the doctrine concerning Him: and "the doctrine of baptisms, &c." Heb. vi. 2, is the doctrine relating to baptisms, &c. And by the same construction "doctrines of demons" are doctrines about or concerning demons. The word translated demons was used by the Greeks to denote a kind of beings of a middle nature between God and men. They gave the same name also to the souls of some departed men, who, they thought, were exalted to the state and honour of demons for their virtue. The former sort they called superiour demons, and supposed them to have the nature and office, which we ascribe to angels. The latter they termed inferiour demons. These were of the same character with the Romish saints. And both sorts were worshipped as mediators. When therefore the Spirit of God foretold, that in the latter days many would give heed to seducing spirits and to doctrines concerning demons, he foretold, that on the authority of feigned revelations many in the church would receive the doctrine concerning the worship of angels and saints; and called it the doctrine of demons, because it was in reality the same with the ancient heathenish worship of demons, as mediators between the gods and men. *Bp. Newton, Dr. Macknight.*

2. *Speaking lies in hypocrisy;*] Rather, 'through the hypocrisy of liars;' the Apostle proceeds to describe by what means and by what persons the great apostasy, consisting in the revival of the doctrines concerning demons, and in worshipping the dead, should be propagated and established. It was to prevail 'through the hypocrisy of liars, having their conscience seared with a hot iron.' And hath not the great idolatry of Christians, and the worship of the dead particularly, been diffused and advanced in the world by such instruments and agents? It is impossible to relate or enumerate all the various falsehoods and lies, which have been invented and propagated for this purpose: the fabulous books, forged under the names of Apostles, saints, and martyrs; the fabulous legends of their lives, actions, sufferings, and deaths; the fabulous miracles ascribed to their sepulchres, bones, and other relicks; the fabulous dreams and revelations, visions and apparitions of the dead to the living; and even the fabulous saints, who never existed but in the imagination of their worshippers. And all these stories the Romish clergy have imposed and obtruded upon mankind, it is difficult to say, whether with greater artifice, or cruelty; with greater confidence, or hypocrisy and pretended sanctity; a more hardened face, or a more hardened conscience. 'The history of the church,' saith Pascal, 'is the history of truth;' but, as written by bigoted Papists, it is rather the history of lies. So well doth this prophecy coincide and agree with the preceding one, 2 Thess. ii. 9, that "the coming of the man of sin should be after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness." *Bp. Newton.*

3. *Forbidding to marry,*] The monks were the first, who brought celibacy into repute; as they were the first also, who revived and promoted the worship of demons. It is a thing universally known, that one of the primary and most essential laws and constitutions of all monks, whether solitary or associated, whether living in deserts or in convents, is the profession of a single life; to abstain from marriage themselves, and to discourage it as much as they can in others. It is equally certain, that the monks had the principal share in promoting and propagating the worship of the dead. Their legitimate descendants are the Romish clergy, who profess and recommend celibacy, as well as

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to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

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7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth ‖ little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

‖ Or, *for a little time.*

9 This *is* a faithful saying and worthy of all acceptation.

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the worship of saints and angels. In the eleventh century, the celibacy of the clergy was fully decreed by pope Gregory the Seventh; and this hath been the universal law and practice of that church ever since. Thus have the worship of demons and the prohibition of marriage gone hand in hand together: and as they, who maintain the one, maintain the other, so it is no less remarkable, that they who disclaim the one, disclaim the other also. *Bp. Newton.*

—— *and commanding to abstain from meats,*] It is as much the law and constitution of all monks to abstain from meats as from marriage. Some never eat any flesh; others only of certain kinds and on certain days. Frequent fasts are the rule, the boast of their order: and their carnal humility is their spiritual pride. So lived the monks of the ancient church: so live, with less strictness, perhaps, but with greater ostentation, the monks and friars of the church of Rome: and they have been the principal propagators and defenders of the worship of the dead, both in former and in later times. The worship of the dead is indeed so monstrously absurd as well as impious, that there was hardly any possibility of its ever succeeding and prevailing in the world, but by hypocrisy and lies: but that these particular sorts of hypocrisy, celibacy under pretence of chastity, and abstinence under pretence of devotion, should be employed for this purpose, the Spirit of God alone could foresee and foretell. *Bp. Newton.*

4. — *if it be received with thanksgiving:*] The Apostle here approves and sanctifies the religious custom of blessing God at our meals, as our Saviour, when He was about to distribute the loaves and fishes, "looked up to heaven, and blessed, and brake," Matt. xiv. 19; xv. 36. What then can be said of those, who have their table spread with the most plentiful gifts of God, and yet constantly sit down and rise up again without suffering so much as one thought of the Giver to intrude upon them? Can they, who refuse even that, be reputed either to "believe," or to "know the truth?" Man is free to partake of all the good creatures of God; but thanksgiving is the necessary condition. *Bp. Newton.*

5. *For it is sanctified by the word of God*] Giving us commission to eat of all things, Gen ix. 2, 3; or by the Gospel, taking off the difference betwixt things clean and unclean, Rom. xiv. 14. *Dr. Whitby.*

Unto us the word, that is to say, the Gospel of Christ, having not delivered any such difference of things, clean and unclean, as the law of Moses did unto the Jews, there is no cause but that we may use indifferently all things, as long as we do not, like brute beasts, take the benefit of them without a thankful acknowledgment of His liberality and goodness, by whose providence they are enjoyed. And therefore the Apostle gave warning beforehand to take heed of such as should enjoin to "abstain from meats, &c.:" the meaning of which is, that the Gospel, by not making many things unclean, as the law did, hath sanctified those things generally to all, which particularly each man unto himself must sanctify by a reverent and holy use. *Hooker.*

6. — *nourished up in the words of faith and of good doctrine,*] In the true religion of God, and in good and wholesome doctrine. *Bp. Hall.*

7. — *refuse profane and old wives' fables,*] 'Old women's.' *Parkhurst.* Such as the Jewish doctors tell, chap. i. 4, 6; Tit. i. 14; iii. 9. *Dr. Whitby.* Refuse both erroneous and heretical opinions, as also the fabulous dotages of vain and brainsick men. *Bp. Hall.*

—— *exercise thyself rather unto godliness.*] Make the substantial duties of Christianity your chief business. *Pyle.*

8. *For bodily exercise profiteth little:*] As for that bodily exercise of fasting and strict penitence, wherewith many please themselves, if it be considered in itself, surely it profiteth little, and many have used it to small purpose. But the exercises of true piety, whereby we work upon our hearts to draw them to the fear of God, to sound repentance, to a lively faith, and all other heavenly dispositions, are profitable to all ends and purposes; having the promises of God's gracious acceptation and reward, in respect of the blessings both of this life and of the life to come. *Bp. Hall.*

—— *having promise of the life that now is,*] The Gospel contains various promises of the good things of this life to the godly. See Matt. vi. 30, 33; Mark x. 29, 30. These promises however do not ascertain to every individual, who lives in a godly manner, health and wealth and reputation; but they assure us that piety and virtue have a natural tendency to promote our temporal welfare, and commonly do promote it. Or if, in particular instances, through cross accidents, it happens otherwise, the consciousness of a well spent life affords unspeakably more delight, than the enjoyment of prosperity affords to those, who being destitute of godliness have no hope of happiness in the world to come. *Dr. Macknight.*

The promises given to us by the Gospel are peace of mind and joy in the Holy Ghost, with a supply of the things absolutely needful for our subsistence. True it is, that all who call themselves Christians possess them not: but the question is, whether the fault be not in them; and whether, by their imprudent conduct and by many defects, they deprive not themselves of God's favour and support. These promises are made to those who are truly religious; and, if a person be such, his conscience will speak peace to him at all times, and his hopes and expectation of future happiness will enable him to bear with courage and constancy inconveniences and disappointments, under which a worldly and vicious mind would sink and despond. It is possible indeed, that he may be deprived even of necessaries, if he lives in times of great distress or of persecution: else it is very uncommon to find one, who through the course of his life has been pious, sober, just, merciful, civil, and industrious, so disappointed in all his undertakings, and so neglected by the world, as to want bread. *Dr. Jortin.*

Those precepts of the Gospel, which are the strictest of all, perhaps contribute the most of all to our happiness here, by striking at the root, from whence our faults and uneasinesses spring, and requiring of us that inward self-government, which is the only means of true self-enjoyment. There is also another exceeding great advantage of Christian virtue; that the Gospel affords such peculiar evidences and means of God's grace and assistance, in proportion as we need it, to do every thing to which He calls us; that, though we were not to add the consideration of His rewarding us hereafter, yet believers would undoubtedly be capable of going through the same difficulties with much greater spirit, comfort, and success, than other men. And accordingly our Saviour assures us, that "His yoke is easy, and His burden light," Matt. xi. 30. And St. Paul yet more distinctly asserts in this place, that "godliness," meaning certainly Christian godliness, "is profitable unto all things, having promise of the life that now is," as well as of "that which is to come." *Abp. Secker.*

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10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear ‖ to all.

‖ Or, *in all things.*

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

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CHAP. V.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothy's health.* 24 *Some men's sins go before unto judgment, and some men's do follow after.*

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

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10. — *who is the saviour of all men,* &c.] That is, the Preserver of all men, but especially of all good men, when their temporal preservation conduces most to the advantages of His glory, and their good. Or, if it be understood of eternal salvation, we must understand it thus: that He publishes and proclaims, offers and tenders salvation to all men, although believers only are actually saved, because they only accept the offers and conditions of salvation. *Burkitt.*

Many full and clear testimonies of Scripture do shew, many reasons grounded on Scripture do prove, that our Lord Jesus is the Saviour of all men; or that the most signal of His saving performances do in their nature and their design respect all men, as meant for, as conducing and tending to, all men's salvation, yea, and as in their own nature (supposing men's due and possible concurrence with them) effectually productive of their salvation. This is an ancient catholick point of doctrine, which we profess to believe, when with the church we say in the Nicene Creed, "who for us men, and for our salvation came down from heaven;" and which, particularly our church in its Catechism, in the Ministration of Baptism, and in the Communion, doth most evidently and expressly declare itself to embrace. *Dr. Isaac Barrow.*

12. *Let no man despise thy youth;*] Though thou art a young man in years, yet let the gravity of thy life supply the want of the years that are wont to be required of thy office. *Dr. Hammond.*

—— *in word, in conversation,*] In gravity of speech, in propriety of behaviour. *Dr. Macknight.* The word rendered "conversation" signifies behaviour, manner of life, general conduct. *Parkhurst, Schleusner.*

—— *in spirit,*] In an undaunted courage and fortitude. *Bp. Hall.* In fervency of spirit. *Dr. Whitby.* In that disposition of mind, which Christianity requires and produces. *Schleusner.*

13. — *give attendance to reading,* &c.] Be diligent in performing thy office in the several parts of it: expounding the Scriptures; confirming believers, and admonishing them of any fault or danger; and instructing the ignorant or unbelievers. *Dr. Hammond.* Besides reading the Jewish Scriptures to the brethren in their assemblies for worship, after the example of the synagogue, Timothy was here directed to read these Scriptures in private likewise for his own improvement, ver. 15; that he might be able to confute the Jews and Judaizers, who founded their errours on misinterpretations of the Scriptures. Thus understood, the direction, as the ancient commentators observe, is an useful lesson to the ministers of the Gospel in all ages. For if a teacher, who possessed the spiritual gifts, was commanded to read the Scriptures for improving himself in the knowledge of the doctrines of religion, how much more necessary is that help to those teachers, who must derive all their knowledge of the Gospel from the Scriptures; and who cannot, without much study, be supposed to know the customs, manners, and opinions, alluded to in these writings? *Drs. Macknight* and *Whitby.*

14. *Neglect not the gift that is in thee,*] That is, neglect not to stir it up. See the note on 2 Tim. i. 6. *Dr. Whitby.*

—— *which was given thee by prophecy,*] According to the revelation from the Spirit concerning thee, chap. i. 18. *Dr. Hammond.* See the note there.

—— *with the laying on of the hands of the presbytery.*] The Apostles were often called by the name of presbyters; and so the presbyters here mentioned may probably have been Apostles. Or, as we are sure that St. Paul was one of them, and that he ascribes the whole of Timothy's ordination to his own laying on of hands, 2 Tim. i. 6; it may be that one or more of such as were mere presbyters, might lay on their hands in concurrence with him, to testify their consent and approbation; as is the custom at this day in the ordination of a presbyter, and as hath been sometimes done at the consecration of a bishop. *Wheatly.*

The ceremony of imposition of hands in ordination is confirmed from the practice of the Apostles and Apostolical men, thus ordaining deacons, Acts vi. 6; pastors or teachers of the word, Acts xiii. 3; elders, whether bishops or presbyters, in every city, Acts xiv. 23. This practice they derived from the Jews, who are said to have received it from the time of Joshua, Deut. xxxiv. 9. *Dr. Whitby.* See the notes on the above passages in the Acts.

16. — *continue in them:*] In the careful observation of these rules, which I have given thee. *Bp. Hall.* In the exercises mentioned ver. 12, 13. *Dr. Whitby.*

—— *and them that hear thee.*] It is by an attentive observation of the injunctions here given by the Apostle to Timothy, that their successors in the ministry of the Gospel can do their utmost to save the souls committed to them. If they do so, God will pronounce them pure from the blood of all men; and if their people perish, their blood will be upon their own heads. *Burkitt.*

Chap. V. The Apostle gives Timothy directions for censuring and reproving elders and young men; and for his behaviour towards aged and young women: also for the publick charity to widows, which of them are fit, and which not fit, to receive it. He directs that good ministers should be liberally maintained; and that no accusation against a presbyter should be proceeded on, without due caution and full evidence; but that such, as were notoriously guilty, should be severely and openly reproved. He strictly charges Timothy to be impartial in his government, and to be tenderly cautious whom he ordains to the ministry: adding some private advice relating to his health. *Pyle, Osterwald.*

Ver. 1. *Rebuke not an elder,*] With severity or harsh language. In the judgment of the ancients "an elder" here signifies, not a priest, but a grave ancient man, such being in all ages and nations styled fathers: and this appears not only from the opposition to "the younger men" in this verse, and from the following verse concerning aged and young women, but also from Tit. ii. 2. *Drs. Whitby* and *Wells.*

3. *Honour widows that are widows indeed.*] Let such widows,

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4 But if any widow have children or nephews, let them learn first to shew ‖ piety at home, and to requite their parents: for that is good and acceptable before God.

‖ Or, *kindness.*

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth ‖ in pleasure is dead while she liveth.

‖ Or, *delicately.*

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own ‖ house, he hath denied the faith, and is worse than an infidel.

‖ Or, *kindred.*

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9 Let not a widow be ‖ taken into the number under threescore years old, having been the wife of one man,

‖ Or, *chosen.*

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

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as are destitute of friends to relieve them, be liberally and respectfully maintained out of the publick charities of the church. *Pyle.* That provision for their wants is included under the term "honour," appears from ver. 4 and 8. Thus not to give parents what is needful for them is to transgress the commandment, which requires us to "honour our father and our mother," Mark vii. 10—12. *Dr. Whitby.*

4. — *nephews,*] Rather, 'descendants, grandchildren.' At the time our translation was made, the word "nephews" signified grandchildren, or descendants however distant; but is now no longer commonly used in either of these senses. *Parkhurst.*

—— *let them learn first to shew piety at home,*] That is, to relieve their own relations, before they shew kindness to strangers, or before the church be burdened with them. The original word is very emphatical: let them exercise religion and godliness towards their own house, implying that to extend our charity to our nearest relations is a duty in the first place; and to perform it with cheerfulness is an act of religion and godliness: and that it is in vain to pretend to religion, if we see a relation in want, and are able but unwilling to relieve him. *Burkitt.*

Indeed nature, as well as Christianity, enjoins it so strongly, that the whole world cries out shame, where it is neglected. And the same reason, which requires parents to be assisted in their necessities, requires children also to attend upon them, and minister to them, with vigilant assiduity and tender affection, in their infirmities; and to consult on every occasion their desires, their peace, their ease. And they should consider both what they contribute to their support, and every other instance of regard which they show them, not as an alms given to an inferiour, but as a tribute of duty paid to a superiour. For which reason perhaps it may be, that relieving them is mentioned in Scripture under the notion of "honouring" them. *Abp. Secker.*

5. *Now she that is a widow indeed,* &c.] The Apostle seems to be specifying here the two qualifications, which rendered a widow a proper object of the church's charity: she must be one destitute of relations to relieve her, and likewise remarkable for the steadiness of her Christian principles, and the constancy of her devotions. *Pyle.*

6. — *is dead while she liveth.*] "Dead" to God; and so is not to be respected as a vital member of the church, or to be nourished by her. *Dr. Whitby.*

7. — *that they may be blameless.*] Namely, the persons who may be concerned. *Dr. Wells.*

8. *But if any provide not for his own,*] That is, for his own kindred, "and specially for those of his own house," as parents or children, he liveth in a manner so contrary to the Christian faith, that he in effect "denies" it, "and is worse than an infidel," who ordinarily takes care for his parents, and makes provision for his poor relations. The old heathens had this among them as an universal principle of nature, to honour the gods, and provide for their parents; affirming that no man can do any thing more acceptable to the gods, than by heaping favours upon his parents; and that nothing can be a greater evidence of atheism and impiety, than to neglect and despise them. *Burkitt, Dr. Whitby.*

St. Paul confirms the dictates of reason by the authority of revelation, when he declares, that none have a right to be supported by others, except such as are incapable of providing for themselves, and destitute of those relatives, from whom nature dictates they should obtain relief. Such are his directions in describing the rules, by which the distribution of Christian beneficence should be regulated. How remote is this from the language of fanaticism! It may farther be observed, that the singular and unparalleled liberality of the first Christians undoubtedly placed the Apostles in a trying and suspicious situation; and the manner, in which they acted, indicates prudence and discretion, as strongly as it displays piety and zeal, Acts vi. 1. *Dr. Graves.* See the notes there.

—— *hath denied the faith,*] To disobey the precepts of the Gospel, is to deny or renounce the faith of the Gospel. So the Apostle taught. Wherefore "the faith" of the Gospel includes obedience to its precepts. *Dr. Macknight.*

9. *Let not a widow be taken into the number* &c.] The Apostle now comes to speak of such widows, as were not only to be maintained by the church, (for they were doubtless to receive alms if poor, without these qualifications,) but were also to be admitted into the number of deaconesses; whose office it was to instruct the younger women, to attend those who were sick and in labour, and to assist at the baptism of females. *Dr. Whitby.*

The selection and reserve, which St. Paul here recommends to the governours of the church of Ephesus, in bestowing relief upon the poor, are worthy of remark, because they refute a calumny which has been insinuated, that the liberality of the first Christians was an artifice to catch converts; or one of the temptations however, by which the idle and mendicant were drawn into this society. In another place he says, "If any man or woman that believeth have widows, let them relieve them, &c." see ver. 16. And to the same effect, or rather more to our present purpose, the Apostle writes in his Second Epistle to the Thessalonians, "Even when we were with you, this we commanded you, that if any would not work, neither should he eat," that is, at the publick expense: "for we hear that there are some which walk among you disorderly, working not at all, but are busybodies: now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread." Could a designing or dissolute poor take advantage of bounty regulated with so much caution? or could the mind, which dictated these sober and prudent directions, be influenced in its recommendations of publick charity by any other than the properest motives of beneficence? *Archdeacon Paley.*

—— *having been the wife of one man,*] That is, one who had not divorced herself from one, and married another husband. That such divorces were then common on the wives' side, both among Jews and Gentiles, we learn from various ancient authors. *Dr. Whitby.*

10. — *if she have washed the saints' feet,*] Thus condescending to the meanest offices of kindness. *Burkitt.* See note on Gen. xviii. 7.

11. — *to wax wanton against Christ,*] That is, to grow weary of Him and His service in the church. *Drs. Hammond* and *Whitby.*

—— *they will marry;*] Perhaps to infidels; for they, who

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12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary † to speak reproachfully.

† Gr. *for their railing.*

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

[a] Deut. 25. 4.

18 For the scripture saith, [a] Thou shalt not muzzle the ox that treadeth out the corn. And, [b] The labourer *is* worthy of his reward.

[b] Matt. 10. 10.

‖ Or, *under.*

19 Against an elder receive not an accusation, but ‖ before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things ‖ without preferring one before another, doing nothing by partiality.

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‖ Or, *without prejudice.*

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAP. VI.

1 *Of the duty of servants.* 3 *Not to have fellowship with newfangled teachers.* 6 *Godliness is great gain,* 10 *and love of money the root of all evil.* 11 *What Timothy is to fly, and what to follow,* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

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are the sons of the church, will not easily give way to match with persons so devoted. *Bp. Hall.*

12. — *because they have cast off their first faith.*] Their profession of the faith of Christ. *Bp. Hall.* Their faith given unto Christ in baptism. *Dr. Whitby.*

15. *For some are already turned aside after Satan.*] Some of these young widows have actually done as I say, ver. 11, 12; and even renounced their Christian profession. *Pyle.* The converting of men to the Christian faith being the turning of them "from the power of Satan unto God," Acts xxvi. 18; (see also 2 Tim. ii. 26; Eph. ii. 2;) the rejection of the faith may well be styled the "turning aside after Satan." *Dr. Whitby.*

16. — *have widows,*] Any helpless widow of his own family. *Dr. Hammond.*

17. *Let the elders that rule well* &c.] The Apostle next proceeds to give Timothy directions concerning "elders;" not old men in years, but elders in office. *Burkitt.*

18. — *The labourer is worthy of his reward.*] This, as well as what goes before, is affirmed by the Apostle to be said in "Scripture;" yet it is no where written in the Jewish Scriptures; it is found only in Matt. x. 10: and Luke x. 7. The Apostle therefore must have read either St. Matthew's or St. Luke's Gospel, before he wrote this Epistle. And since he quotes this as Scripture, and represents it of equal authority with the writings of Moses, it is a proof, not only of the early publication of these writings, but of their authenticity as Divinely inspired writings. *Dr. Macknight.*

19. — *but before two or three witnesses.*] Literally, 'Upon:' that is, unless it be testified by two or three at the least. *Dr. Hammond.* Because it is the interest of the church of Christ, that the reputation of its ministers be supported: and because prejudiced persons will be ready to accuse without reason. *Burkitt.*

21. — *the Lord Jesus Christ, and the elect angels,*] He joins the angels with Jesus Christ, saith Theodoret, not as equal in honour, but as servants to Him, and those who are to attend Him at the day of judgment. *Dr. Whitby.* Because they in the future judgment shall be present as witnesses with their Lord. *Bp. Bull.*

22. *Lay hands suddenly*] Or, rashly, "on no man," to ordain and authorize him to the holy function of the ministry: (see Dr. Whitby's second note on chap. iv. 14:) neither do thou admit of any unworthy man: nor by this means through thy partiality make thyself a partaker of other men's sins; but keep thyself holy and untainted. *Bp. Hall.*

24, 25. *Some men's sins* &c.] These two verses are explanatory of the caution contained in ver. 22. *Pyle.*

24. — *are open beforehand,*] That is, are discernible before any witnesses come to appear against them. *Dr. Whitby.* They are so open and manifest, that it is easy to pronounce a certain and correct judgment upon them; and they, as it were, draw us on and impel us to pronounce judgment on them. *Schleusner.*

—— *and some men they follow after.*] That is, in some men their evil dispositions appear after. *Dr. Whitby.* "After;" namely, in point of time. That is, they are more obscure, and are learned and discovered only in the course of time and after long acquaintance. *Schleusner.*

25. — *and they that are otherwise*] That is, not manifest beforehand, "cannot be hid" long, but will come to thy knowledge or inquiry. *Dr. Wells.* The Apostle's similitude is complete and elegant; that neither the secret vices of some, nor the hidden virtues of others, shall be long and always concealed. *Pyle.*

Chap. VI. The Apostle shews that Christianity exempts none of its professors from their natural and civil obligations: not servants or slaves from paying due service and fidelity even to heathen masters, much less to Christian ones. He points out the reasonableness of being contented in every condition, where a competency is to be had; and the danger of an immoderate love of riches: teaches that rich men are obliged to courtesy and charity: and renews his charge to Timothy. *Pyle.*

Ver. 1. *Let as many servants as are under the yoke*] Namely, of bondage to the heathens. *Dr. Whitby.* The Apostle here particularly directs Timothy to instruct Christian servants in the performance of the duty of obedience, which they owe to their masters, whether infidels or Christians. Hence it appears, that the

Anno DOMINI 65.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are ‖ faithful and beloved, partakers of the benefit. These things teach and exhort.

‖ Or, *believing.*

3 If any man teach otherwise, and consent not to wholsome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

‖ Or, *a fool.*

4 He is ‖ proud, knowing nothing, but ‖ doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

‖ Or, *sick.*

‖ Or, *Gallings one of another.*

5 ‖ Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have ‖ erred from the faith, and pierced themselves through with many sorrows.

Anno DOMINI 65.

‖ Or, *been seduced.*

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good ‖ confession;

‖ Or, *profession.*

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this

Christian religion allows of an inequality amongst men; and as it gives to superiours the power of commanding, so it lays inferiours under an obligation to obey. *Burkitt.*

2. — *let them not despise them, because they are brethren;*] Let them not think that they may abate aught of their due respects and observance to them, because they are their fellow Christians. *Bp. Hall.*

—— *but rather do them service, because they are faithful and beloved,* &c.] But rather let them serve them more cheerfully; as considering that they labour for those who are partners with them in the same Divine favours and common hopes of salvation. *Pyle.*

3. *If any man teach otherwise,* &c.] That the Apostle had a reference to the Judaizers here, appears from Tit. i. 10, 11. *Dr. Macknight.*

—— *wholsome words, even the words of our Lord Jesus Christ,*] And consent not to the true and saving doctrine of the Gospel. *Bp. Hall.* All the precepts, which the Apostle delivered by inspiration, being the precepts of Christ, there is no occasion to suppose that he here referred to any precepts concerning slaves, delivered by Christ Himself whilst upon earth. *Dr. Macknight.*

4. — *doting about questions and strifes of words,*] Led away by a perverse fondness for vain Jewish traditions, which tend to nothing but mischievous quarrels and disputes. *Pyle.*

5. — *supposing that gain is godliness:*] Making religion nothing but a trade for worldly profit and advantage. *Pyle.*

6. *But godliness with contentment is great gain.*] Namely, with that contentment which attends godliness. This the Apostle well explains by the being satisfied with the state we are in, Phil. iv. 11; and with the things we have at present, with food and raiment, ver. 8; that is, with those things which are needful for this present life, Matt. vi. 31, 32: in opposition to anxiety, distrust, and murmuring. And it is never separable from true piety; but is the natural result of that love and value which the good man hath for God and the things of God; that trust which he hath in God; and that entire resignation of his will, which he practises in all affairs, to the conduct of Divine Providence. *Dr. Whitby.*

9. *But they that will be rich* &c.] That is, they on whom the love of money so prevails, that they are resolved they will be rich, if by any means they can compass wealth, are in the ready way to yield to any lust, which will gratify their greedy humours. Even the heathens, agreeably to the Apostle here, thought covetousness to comprehend all vices. It also causeth men to make shipwreck of faith and a good conscience, and whatsoever else is sacred; when they cannot be held without the loss of that wealth, which the covetous so much love and admire. *Dr. Whitby.*

11. — *O man of God,*] In the Old Testament this title is frequently given to the Prophets, who revealed the mind and will of God to the people. (See the note on 1 Kings xiii. 1.) By giving it to Timothy, the Apostle intimates to him his duty, to contemn the world, and flee the eager pursuit of riches. *Burkitt.*

13. — *who quickeneth all things,*] And therefore is able to raise from the dead them who suffer for Him. *Dr. Whitby.*

14. — *until the appearing of our Lord Jesus Christ:*] The meaning of the Apostle's exhortation is, that Timothy, by keeping this commandment without spot, was to hand it down pure to his successors in the ministry, and thereby to contribute his part towards preserving it in the world, till Christ's second coming. *Dr. Macknight.*

15. — *King of kings, and Lord of lords;*] This title the great emperours of the world took to themselves: see Dan. ii. 37; Jer. xxvii. 6; Ezra vii. 12. Therefore the Apostle says, that it belongs to God only, and to our Lord Jesus Christ, Rev. xvii. 14; xix. 16. *Dr. Whitby.* Christ is here described according to His divinity, in which sense He is and ever was invisible. *Leslie.*

17. *Charge them that are rich in this world,*] If at all times the great have temptations beyond others, they have also reasons beyond others for struggling with them, and will be rewarded beyond others for overcoming them. Therefore St. Paul in this passage gives them no dispensations, but only provides for them

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world, that they be not highminded, nor trust in † uncertain riches, but in the living God, who giveth us richly all things to enjoy;

† Gr. *uncertainty of riches.*

18 That they do good, that they be rich in good works, ready to distribute, ‖ willing to communicate;

‖ Or, *sociable.*

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

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21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

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stronger warnings; and instead of authorizing the ministers of God's word to wink at their faults, requires that they admonish them with singular earnestness to perform their duties: the only prerogative in relation to this matter that can be allowed them. But as in general the least offensive, and therefore most efficacious, way of admonishing is by publick instruction, the clergy usually confine themselves to that: and the upper part of mankind ought to attend upon it more constantly, and hearken to it more seriously, in proportion as they are less likely to be told their faults and their dangers, in private, to good purpose: and should "suffer the word of exhortation" to be given with greater plainness and freedom to them all in common, the greater objections there are against taking any considerable liberties with each of them singly. *Abp. Secker.*

—— *but in the living God,* &c.] The sense is, Let them from the bottom of their hearts acknowledge God to be the author and giver of all that they possess. How much soever their heads contrived, or their hands laboured, or their parents and friends were kind to them, yet it is the Providence of the Almighty to which they owe all. The same Divine foresight and contrivance, that feeds the fowls of the air, and clothes the flowers of the field, doth also "give them richly all things to enjoy:" and therefore upon that Providence are they entirely to depend, as much exercising faith in God, and reposing confidence in Him, as if they had no visible provisions made for them: and as heartily returning thanks to their great Benefactor for every blessing they have, seem it never so much their own already, as a hungry man, that knows not where to get a meal, would to him that should give him a plentiful entertainment. In a word, those that have all things in the world must as devoutly look up to God, both in gratefully ascribing to Him every enjoyment either past or present, and in a full trust and reliance upon Him for what is to come, as those that live from hand to mouth: since it is the same Divine providence that feeds and maintains both the poor and the rich, and of His infinite goodness gives to all that fear Him, even to the poor as well as the rich, all things to enjoy; and though to the one more plentifully, yet to the other perhaps with as much content, though not in so great abundance. *Abp. Sharp.*

18. — *rich in good works, ready to distribute, willing to communicate;*] If these phrases have different significations, they may be, as Abp. Sharp explains them; Let them endeavour in the general to do good, not only now and then, in some scanty proportion, but frequently, constantly, and abundantly; not only with their time, labour, and interest, but by distributing of their substance too; and this as freely as if it were a common stock, to which all had a right. Yet these expressions clearly shew, that there was not a community of goods amongst Christians in general; for in that case there could have been no room for the exhortation, and the distinction on which it is founded. *Dr. Doddridge.*

20. — *oppositions of science falsely so called:*] That is, such foolish and absurd doctrines as are opposed to the truth of the Scripture by persons, whether Jews or Gentiles, who falsely esteem themselves to have more knowledge than we in religious matters. *Dr. Wells.* Though it is not certain that the name of Gnosticks, or the knowing men, was so early as the Apostle's days used to denominate a distinct sect, which it was in aftertimes; yet it is highly probable that they, who opposed the Apostle, made extraordinary pretences to knowledge; and this text seems sufficient to prove it. *Dr. Doddridge.*

21. — *Grace be with thee.*] This Epistle being chiefly designed for Timothy's own use, no salutations were sent to any of the brethren at Ephesus. *Dr. Macknight.*

The first to Timothy was written from Laodicea,] Yet from what the Apostle says, chap. i. 3, the reader is naturally led to conclude, that he wrote the letter upon his arrival in Macedonia. *Archdeacon Paley.* (See the note from Bp. Tomline at the end of the First Epistle to the Corinthians.) Dr. Paley remarks, that "six of the subscriptions to St. Paul's Epistles seem to be erroneous:" and he believes them "to have been conjectures founded sometimes upon loose traditions, but more generally upon a consideration of some particular text, without sufficiently comparing it with other parts of the Epistle, with different Epistles, or with the history." The erroneous subscriptions are to 1 Cor.; Gal.; 1 Thess.; 2 Thess.; 1 Tim.; and Titus. Each separate errour is not noticed in its place: but the reader may correct them all, except this to 1 Tim. by comparing the particular subscription with the Introduction prefixed to the Epistle.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

INTRODUCTION.

THAT this Epistle was written while St. Paul was under confinement at Rome, appears from the two following passages: "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner:" "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me." And if we have done rightly in dating the first Epistle to Timothy after St. Paul's first imprisonment at Rome, it will follow that this second Epistle must have been written during his second imprisonment in that city, and probably in the year 65; not long before his death. It is by no means certain where Timothy was when this Epistle was written to him. It seems most probable that he was somewhere in Asia Minor, since St. Paul desires him to bring the cloak with him which he had left at Troas, chap. iv. 13; and also at the end of the first chapter, he speaks of several persons whose residence was in Asia. Many have thought that he was at Ephesus; but others have rejected that opinion, because Troas does not lie in the way from Ephesus to Rome, whither he was directed to go as quickly as he could.

St. Paul, after his usual salutation, assures Timothy of his most affectionate remembrance; he speaks of his own apostleship, and of his sufferings; exhorts Timothy to be steadfast in the true faith; to be constant and diligent in the discharge of his ministerial office; to avoid foolish and unlearned questions; and to practise and inculcate the great duties of the Gospel, chap. ii.: he describes the apostasy and general wickedness of the last days, and highly commends the holy Scriptures, chap. iii.: he again solemnly exhorts Timothy to diligence; speaks of his own danger, and of his hope of future reward; and concludes with several private directions, and with salutations. *Bp. Tomline.*

CHAP. I.

Anno DOMINI 66.

1 *Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother.* 6 *He is exhorted to stir up the gift of God which was in him,* 8 *to be stedfast, and patient in persecution,* 13 *and to persist in the form and truth of that doctrine which he had learned of him.* 15 *Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.*

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord. Anno DOMINI 66.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mo-

Chap. I. The title and salutation. The Apostle expresses his great affection to Timothy, with fresh encouragements to the diligent and resolute discharge of his office. He instructs him that Gentiles as well as Jews are to be received into the Christian covenant; the Apostle himself having been specially commissioned to preach to the former, for which he was again persecuted and imprisoned by the malice of the latter. He reminds Timothy, how the Asian Christians generally forsook him and his cause, during his imprisonment; except Onesiphorus and his family, whom he mentions and prays for with great respect. *Pyle.*

Ver. 1. — *according to the promise of life*] Especially commissioned by the express revelation of God, to declare the Gospel privileges and promises of eternal life both to Gentiles and to Jews. *Pyle.*

3. — *whom I serve from my forefathers*] Namely, in that true religion which I received from my forefathers, being in substance the same which I now profess. *Bp. Hall.*

5. — *and thy mother Eunice;*] Converted to the faith before thee, Acts xvi. 1. *Dr. Whitby.* It is a most desirable and blessed thing, when there is a succession of believers in a family; and to see faith transmitted down to posterity, when grandmother, mother, and grandchild, all walk in the truth. *Burkitt.* The pains, which these two worthy persons took to impress the mind of their son in his childhood with sentiments of piety and virtue, is a fit example for the imitation of all mothers; who, if they take the same pains with their children, may hope that by the blessing of God their care will be followed with the same happy effects. *Dr. Macknight.*

Anno DOMINI 66. ther Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; Anno DOMINI 66.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have ‖ believed, and am persuaded that he is able to keep that which I have committed unto him against that day. ‖ Or, *trusted.*

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6. — *thou stir up the gift of God, which is in thee*] Quickening the gifts and graces, which were given thee by the imposition of my hands; and not suffering them to go out for want of use and excitation. *Bp. Hall.* Philo saith, that 'where there is any spark of true probity, being ventilated, it will shine, and break forth into a flame.' And this is also true as well of spiritual gifts as graces; even the gifts of miracles, of healing, and of casting out devils, were strengthened and increased by prayer and by faith, Matt. xvii. 20, 21: and the internal gifts of wisdom and knowledge by reading and meditating on the word; the illumination of the Holy Spirit coming then upon gifted persons, when they were so employed, 1 Cor. xiv. 23—26; 1 Tim. iv. 13—15. How they may be extinguished, see Eph. iv. 30; 1 Thess. v. 19. *Dr. Whitby.*

7. *For God hath not given us* &c.] Exercise thy gifts boldly and cheerfully: for God hath given us His Spirit to enable us and to bear us out in these holy services; which Spirit of His is not a spirit of fear and cowardice, but a Spirit of power and resolution, a Spirit of fervent love to His church, a Spirit of sincerity both of judgment and affection. *Bp. Hall.*

8. — *according to the power of God;*] By that strength which God gives thee. *Dr. Hammond.*

9. *Who hath saved us,*] That is, put us into a state of salvation; and in order thereto has "called us with a holy calling," namely, to Christianity. *Dr. Wells.* See the note on 1 Cor. xv. 2.

— *not according to our works,* &c.] Not for any merit of our works, but for His own mercy's sake, upon His own good purpose and grace, which was decreed to be given us, in and by Christ Jesus, before the world began. *Bp. Hall.*

The redemption of mankind was not an after thought, a new design, formed upon the transgression and fall of our first parents. That event was foreseen, and provision made accordingly. For upon the very best authority we are informed, that Christ was "the Lamb slain from the foundation of the world;" that is, for it cannot be otherwise understood, slain in effect, in the Divine purpose and counsel. It is likewise said here, that "grace was given us in Christ Jesus before the world began;" see also Tit. i. 2. The words intimate, that before the creation of the world something had passed in our favour above: that the plan of our future redemption was then laid: that some agreement, some covenant, relative to it, had been entered into: "grace was given us," not in our proper persons, for as yet we were not; we had no being; but in the person of Him, who was afterwards to become our representative, our Saviour, "in Christ Jesus." Now the plan must have been laid, the covenant entered into, by the parties who have since been graciously pleased to concern themselves in its execution. Who these are, we cannot be ignorant. It was the Son of God, who took our nature upon Him, and in that nature made a full, perfect, and sufficient oblation, satisfaction, and atonement, for the sins of the world. It was the Father, who accepted such oblation, satisfaction, and atonement; and in consequence forgave those sins. It was the Holy Spirit, who came forth from the Father and the Son, through the preaching of the word, and the administration of the sacraments, by His enlightening, healing, and comforting grace, to apply to the hearts of men, for all the purposes of pardon, sanctification, and salvation, the merits and benefits of that oblation, satisfaction, and atonement. *Bp. Horne.*

10. — *who hath abolished death, and hath brought life and immortality to light*] Who now, by dying for our sins, has rescued all true believers from the final power of death; and by His life and doctrine, has freed them from all the uncertainties they laboured under concerning the future state; and given them a full assurance of an eternal and happy life, upon their repentance and sincere obedience to His commands. *Pyle.*

The original word, rendered "brought to light," signifies to enlighten, illustrate, or clear up any thing. And the meaning of this passage is, that our Lord enlightened the doctrine of life and immortality, not by giving the first or only notice of it, but by clearing up the doubts and difficulties under which it laboured, and giving a better evidence for the truth and certainty of it, than nature or any revelation had before given. He illustrated and made plain this great doctrine of religion; He dispelled the doubts and uncertainties in which it was involved; and He gave evident proof and demonstration to the world of the certainty of a future life and immortality. *Bp. Sherlock.* "Life and immortality" is put by an usual Hebraism for immortal life. *Abp. Tillotson.*

Before our Saviour's days, length of time, and folly, and wickedness, had every where obscured and darkened this great truth by fabulous additions and absurd alterations: which hindered the good influence of it on some persons, and discredited the belief of it with others. And had there been none of these obstacles thrown in their way; though reason and conscience teach the doctrine of a future state; yet by the generality of men reason is little exercised, and conscience little consulted, in relation to unwelcome truths. And though the Old Testament gave some farther intimations of it; yet these were neither very clear and explicit, nor known by the greatest part of the world. No wonder then, if their conclusions, concerning a matter so much out of sight, were often doubtful and often false: and thus they were misled in a subject of the greatest importance to them of all others. It is therefore one inestimable benefit of the Christian revelation, that our blessed Lord hath thoroughly removed the preceding uncertainties and errours, and "brought life and immortality to" perfect "light through the Gospel:" not only confirming by Divine authority whatever had been rationally taught before; but adding, by the same authority, several interesting particulars, which human faculties could not discover. *Abp. Secker.*

12. — *for I know whom I have believed,* &c.] For I well know what a powerful and merciful God and Saviour it is, whom I have relied and cast myself upon: and I am fully persuaded, that He is infinitely able, against all the powers of hell, to keep and safe guard that my precious soul, which I have committed to His care and custody; and to bring it forth glorious, at that great day of His appearing; and to perfect that salvation of mine, which He so graciously hath undertaken. *Bp. Hall.*

Anno DOMINI 66.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAP. II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

Anno DOMINI 66.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me ‖ among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

‖ Or, *by.*

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

‖ Or, *The husbandman, labouring first, must be partaker of the fruits.*

6 ‖ The husbandman that laboureth must be first partaker of the fruits.

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13. *Hold fast the form of sound words,*] By "sound words," we are to understand the doctrine of the Gospel: by a "form of sound words," the truths and doctrines of the Gospel methodically disposed and digested; to "hold it fast," is not to swerve from it in the course of our ministry, but pertinaciously to adhere to it; not parting with it ourselves, nor suffering it to be adulterated and corrupted by others. This "form of sound words," some take to be the articles of our Creed, in the words wherein we now have them, probably the same in sense if not in words. This is called ver. 14, "that good thing which was committed" to Timothy to keep; meaning that summary of Christian doctrine, which was committed to his care and keeping. *Burkitt.*

As all the doctrines of Scripture, though equally true, are not of equal importance; the more necessary articles have been, from the beginning of Christianity, collected into one body, called in Scripture, "the form of sound wounds;" "the words of faith," 1 Tim. iv. 6; "the principles of the doctrine of Christ," Heb. vi. 1: but in our common way of speaking at present, 'the Creed,' from the Latin word *credo*, which signifies *I believe*. The ancient churches had many such creeds: some longer, others shorter; differing on several heads in phrase, but agreeing in method and sense; of which that called the Apostles' Creed is one. And it deserves this name, not so much from any certainty, or great likelihood, that the Apostles drew it up in these very expressions; though some pretty early, and many since, have imagined they did; as because it contains the chief apostolick doctrines, and was used by a church, which, before it grew corrupt, was justly respected as one of the chief apostolick settlements; I mean, the Roman. *Abp. Secker.*

—— *in faith and love which is in Christ Jesus.*] With a firm faith and true Christian love. *Dr. Whitby.*

14. *That good thing which was committed unto thee keep*] St. Paul more than once calleth upon Timothy to "keep that which was committed to his trust." He meaneth it in respect of the Christian faith, which he was bound to keep entire as it was delivered to him, at his peril, and as he would answer it another day. *Bp. Sanderson.*

15. — *all they which are in Asia* &c.] Or 'of Asia.' St. Paul probably alludes to the behaviour of the Asiatick Christians at Rome, chap. iv. 16; of which Timothy might have been informed by travellers. But Dr. Whitby refers this to those of Ephesus, who had deserted the Apostle, giving ear, as he supposes, to the seduction of Cerinthus and the Ebionites, by whom he had been represented as a despiser of the Mosaick law. *Dr. Doddridge.* All they of Asia, that were at first with me here at Rome, and are now in Asia. *Dr. Wells.*

—— *Phygellus and Hermogenes.*] Of these corrupt teachers we know nothing. From their being mentioned particularly, it may be presumed that they opposed the Apostle's doctrines with great virulence, and had spoken calumniously of him. *Dr. Macknight.*

18. — *in that day:*] Namely, of the last and general retribution, when He shall come to reward every man according to his works. *Bp. Hall.* Offices of kindness done to St. Paul, especially when in distress, made a deep impression on him, and filled him with a gratitude, of which the present prayer for the welfare of Onesiphorus and of his family is a beautiful example. *Dr. Macknight.*

Chap. II. Timothy is still encouraged by the Apostle's own example of faith, hope, and patience. The good effects of a Christian's sufferings, and the danger of denying Christ in times of persecution. Warnings against the immoderate zeal, the frivolous and violent disputes of the Jewish zealots about their traditions. The meek and gentle dispositions of a good Christian bishop, or church governour. *Pyle.*

Ver. 4. *No man that warreth* &c.] The legionary soldiers among the Romans were not suffered to engage in agriculture, merchandise, mechanical employment, or any business which might divert them from their profession. The Apostle, by applying the Roman law respecting soldiers to the ministers of the Gospel, hath established a scripture canon, whereby all who undertake the office of the ministry are prohibited from following such secular businesses, as engross their attention, and require much time to execute. *Dr. Macknight.*

5. *And if a man also strive*] In the Olympick or the like games "for mastery, he is not crowned except he strive lawfully," or according to the rules of the said games. And therefore, if thou wouldst obtain a crown of glory, thou must suffer afflictions, if God calls thee thereto. *Dr. Wells.* Thou must fulfil thy ministry in the manner prescribed by Christ. *Dr. Macknight.*

6. *The husbandman that laboureth must be first partaker of the fruits.*] Rather, 'the husbandman must first labour before he partakes of the fruits.' This consideration is to the like purpose as the foregoing. *Dr. Wells.* It was entirely to the Apostle's purpose to remind Timothy, that the labour of the husbandman must precede the harvest: but whether he was to be the first that

Anno DOMINI 66.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him:*

12 If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. Anno DOMINI 66.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a ‖ canker: of whom is Hymeneus and Philetus; ‖ Or, *gangrene.*

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth ‖ sure, having this seal, The Lord ‖ Or, *steady.*

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should receive these fruits, was not the point in question. We must therefore acquiesce in this transposition of the words, and the like is necessary in several other places. *Dr. Doddridge, Pyle.*

8. *Remember that Jesus Christ of the seed of David was raised from the dead*] The Apostle, having exhorted Timothy to patience and constancy under sufferings, here directs him to insist upon the incarnation and resurrection of our Lord Jesus Christ. Remember that Jesus Christ was the promised Messiah, of the seed of David, not of Joseph. Timothy is here called upon to assert the incarnation of Christ; there being some hereticks, who very early denied the truth of His human nature, as the Marcionites and Manichees; whilst there were others who denied the reality of His divine nature, particularly Ebion and Cerinthus. Secondly, he calls upon Timothy to preach and press the doctrine of Christ's resurrection also; both because upon that depended the great evidence of His divinity, His resurrection by His own power declaring Him to be God, Rom. i. 4; and also because upon that depends the consolation and salvation of all believers. *Burkitt.*

9. — *but the word of God is not bound.*] Notwithstanding the restraint laid upon me, the Gospel hath been freely preached; and my imprisonment hath been the means of divulging it in this city. *Dr. Hammond.*

This short sentence is a beautiful display of the Apostle's character. The evils which he was suffering for the Gospel, though great, he reckoned as nothing, because of the joy which he felt from his persuasion, that the honour of Christ and the happiness of mankind would be promoted by his sufferings; and because he knew that all the opposition which infidels were making to the Gospel, would not hinder it from being preached and believed. They have bound me in chains, said he, and may put me to death: but the word of God they cannot bind. Not only the strength of the Apostle's reasoning here, but the energy of his expression is admirable. *Dr. Macknight.*

10. — *for the elect's sakes,*] That is, for the sake of the Christians, who are "a chosen generation," 1 Pet. ii. 9; chosen to know the will of God and the way to salvation; and who may be confirmed in the faith by the example of my patient sufferings, and continuing in it may obtain that salvation to which they are called. *Drs. Whitby* and *Wells.*

11. *It is a faithful saying:* &c.] There is not a more certain truth, nor any that deserves more to be considered and depended on by Christians, than this; namely, that our suffering, as Christ suffered, in testimony and defence of the truth, shall certainly be rewarded with a participation of His glory. *Dr. Hammond.*

13. *If we believe not,*] If we be unfaithful and forsake Him, yet He will be true to His word; He will not forsake His own cause, but make good His threatenings: His own veracity stands firm, and is as much engaged to execute the threatening, as to fulfil the promise. *Burkitt.*

15. — *rightly dividing the word of truth.*] No doubt the Latin Vulgate has given in general the true sense of this expression, by rendering it 'rightly handling the word of truth.' But it is not easy to determine whence in particular the metaphorical word is taken; and commentators differ much in their opinions upon the subject. *Parkhurst.* Whatever metaphorical signification we assign to the word, its application in this passage will be nearly the same. It denotes a judicious distribution or arrangement of the subject matter of holy writ; such an analysis of its component parts, as may enable the reader to judge of their respective purposes, and their connexion with the general design. *Dr. Van Mildert.*

17. — *Hymeneus and Philetus;*] Because Hymeneus had spoken disrespectfully of Christ, the Apostle found it necessary to deliver him to Satan, 1 Tim. i. 20. Philetus is mentioned no where else in Scripture. *Dr. Macknight.*

18. — *saying that the resurrection is past already;*] They affirmed, that the only resurrection promised by Christ was a spiritual resurrection from ignorance and errour by believing the Gospel: and that that resurrection having already taken place, no other is to be expected. This doctrine the Judaizers probably founded on Christ's words, John v. 24, 25; where a spiritual resurrection is spoken of; but they overlooked the other parts of His discourse, ver. 28, 29, in which He expressly promised the resurrection of the body. *Dr. Macknight.*

They might be the more easily mistaken on this account, that the Apostles, imitating the language already in use concerning the Jewish proselytes, expressed the change which Christianity made in the tempers and condition of men, by the phrases of "dying to sin, being buried with Christ in baptism, and rising again to newness of life." The ignorant or prejudiced might hastily conclude from hence, that no other rising again was intended to be taught: and that therefore "the resurrection was past already," as we are told by the Apostle that some affirmed. *Abp. Secker.*

19. *Nevertheless the foundation of God standeth sure, having this seal,*] Or inscription. The seals of the Mahometans, particularly of the Turks and Arabs, have no image nor figure, but only an inscription: so the Persians, as Hanway relates, 'in their rings wear agates, which generally serve for a seal, on which is frequently engraved their name, and some verse from the Koran.' And it is highly probable that the Jewish seals were of the like kind; see Exod. xxviii. 11, 36; which very naturally accounts for St. Paul's using the word, which properly signifies "a seal," for an inscription. 'The expression,' says Doddridge on this passage, 'is here used with peculiar propriety, in allusion to the custom of engraving upon some stones, laid in the foundations of

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knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

Anno DOMINI 66.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, ‖ patient,

‖ Or, *forbearing.*

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may † recover themselves out of the snare of the devil, who are † taken captive by him at his will.

† Gr. *awake.*

† Gr. *taken alive.*

CHAP. III.

1 *He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.*

THIS know also, that in the last days perilous times shall come.

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buildings, the names of the persons by whom, and the purposes for which, the structure is raised. And nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this double inscription.' *Parkhurst.* See Zech. iii. 9.

The purport of the two inscriptions is as follows: that of the first, that God is sure, to all those who are faithful to Him, to reward them both in body and soul to all eternity, which is sufficiently destructive of the doctrine that there is no future state: that of the second, that every Christian, by undertaking the faith of Christ, obliges himself to a strict life, quite contrary to the vicious practices of the heretical teachers. *Dr. Hammond.*

It was a common answer of the ancient martyrs, I am a Christian, and with us no evil is done. The very name was thought to speak something of emendation; and whosoever put it on, became the better man. Except such reformation accompany our profession, there is no advantage in the appellation; nor can we be honoured by that title whilst we dishonour Him that gives it. *Bp. Pearson.*

It is the honour and prerogative of the Christian religion, that it alone alloweth of no wickedness: but, as God Himself is holy, so He requireth an holy worship and holy worshippers. He exacteth the mortification of all evil lusts, and the sanctification of the whole man, body, soul, and spirit, and that in each of these throughout. Every one, that nameth himself from the name of Christ, doth by the very taking of that blessed name upon him, and daring to style himself Christian, virtually bind himself to "depart from iniquity;" nor so only, but to endeavour also, after the example of Him, whose name otherwise he unworthily usurpeth, to be just, merciful, temperate, humble, meek, patient, charitable; to get the habits, and to exercise the acts, of these and all other holy graces and virtues. *Bp. Sanderson.*

20. *But in a great house there are not only vessels of gold* &c.] In like manner in the church of Christ there will be a number of orthodox, and also of heterodox persons; of hypocrites, as well as of sincere Christians. The Apostle advises Timothy therefore, not to be scandalized at them; but to purge himself from them, to keep himself pure from heresy and impiety: hereby he would manifest himself to be a vessel unto honour, "sanctified and meet for the Master's use;" that is, for the service and glory of God; and disposed for every good work. *Burkitt.*

22. — *them that call on the Lord out of a pure heart.*] All sincere Christians. *Pyle.* See the note on 1 Cor. i. 2.

23. — *foolish and unlearned questions*] These foolish questions, which the Judaizers are so fond of, and which were never proposed by the Apostles. *Dr. Macknight.* "Unlearned questions;" questions that belong not to Christianity, the Christian institution or instruction. Questions about things never taught by Christ, never required of any Christian to believe at his baptism. *Pyle.* Such questions as tend to no edification. *Bp. Hall.*

24. *And the servant of the Lord must not strive;* &c.] In this and the following verse the Apostle seems to have had Christ's example as a teacher in his eye, proposing it as a model to all who are employed in teaching. The virtues here mentioned our Lord generally exercised in His instructions. Yet on some occasions He departed from His usual mildness, and with great severity reproved notorious sinners, such as the scribes and Pharisees. In the same manner the Prophets and Apostles used strong speech in checking obstinate offenders; whilst those, who shewed any candour and honesty in their opposition to the Gospel, they instructed with the greatest meekness, according to the rule mentioned in the 25th verse. *Dr. Macknight.*

"The servant of the Lord must not strive; but be gentle unto all men, and patient:" so gentle and patient, that he must study to win those that oppose themselves; not by reviling, but by instructing them: and that, not in a loud and lofty strain, unless when there is left no other remedy; but first, and if that will serve the turn, only, in love and with meekness. God's holy word we must stand for indeed, if it be opposed, to the utmost of our strength: neither may we betray any part thereof by our silence or softness, for any man's pleasure or displeasure, where we may help it, and where the defence of it appeareth to be prudentially necessary. Yet even in that case ought we so to maintain the truth of God, as not to despise the persons of men. We are to follow the truth "in love," Eph. iv. 15; which is then best done, when, holding us close to the truth, we are ready yet in love to our brethren to do them all the rights, and to perform unto them all those respects, which, without confirming them in their errours, may any way fall due unto them. *Bp. Sanderson.*

Chap. III. St. Paul foretells in the first place, that great corruption would creep into the church by means of false teachers and persons who would corrupt the doctrine and practice of Christianity. Secondly, he exhorts Timothy to shun such people, whose destruction he foretells; to imitate his conduct and patience under afflictions; and chiefly to adhere to the doctrine contained in the Holy Scriptures, the divine authority and usefulness of which he confirms. *Ostervald.*

Ver. 1. — *in the last days*] Even in the days of Christianity. *Dr. Wells.* All the times from Christ's first coming in the flesh to His second coming to judgment: in the beginning of which times several sorts of persons, indeed several sects and parties of men arose, to whom the following characters belonged. And it were well if the church of Rome in these latter days could clear herself from these characters which are found upon her, as the marks and badges of an apostate church. *Burkitt.*

This part of the chapter is generally, and I think justly, considered as a prediction of the apostasy from the true faith and practice of the Gospel, which early began to take place in the Christian church, but which was not carried to its height, till the Roman empire in the west was overturned by the incursions of

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2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, ‖ false accusers, incontinent, fierce, despisers of those that are good,

‖ Or, *makebates.*

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

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6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, ‖ reprobate concerning the faith.

‖ Or, *of no judgment.*

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the barbarous northern nations. Of that apostasy St. Paul had prophesied twice before; namely, 2 Thess. ii. 3—12; and 1 Tim. iv. 1—5. In the first of these passages, the blasphemous claims of the corrupters of Christianity in latter ages, their feigned miracles, and other base arts by which they were to establish their usurped authority in the church, are described. In the second passage, the impious doctrines and superstitious practices which by virtue of that authority they were to introduce, are particularly set forth. But in this Epistle, the influence of the ungodly doctrines and superstitious practices of the promoters of the apostasy, in corrupting the morals both of the teachers and of the people, are foretold. These three prophecies taken together, exhibit such a striking portrait of the characters, pretensions, and practices of the promoters of the apostasy, that no intelligent reader, who is acquainted with the history of the church, can doubt that the erroneous doctrines and superstitious practices which were early introduced, and which, under mistaken notions of sanctity, were supported by persons of the greatest reputation, are in these prophecies foretold to end in that monstrous fabrick of spiritual tyranny, which the bishops of Rome, assisted by their clergy, erected; and in that universal corruption of manners which it occasioned. As little can he doubt, that the predictions of these evils recorded in Scripture were designed by the Spirit of God to convince the faithful in aftertimes who were to be witnesses of the apostasy, that it had happened by the permission of God, who often makes the wickedness of men instrumental in accomplishing His greatest purposes. *Dr. Macknight.*

2. — *men shall be lovers of their own selves,*] The vices mentioned in this and the two following verses have always existed in the world. But being spoken of here as characteristical of the latter days, it implies, that, besides being common in those days, they would be openly avowed and defended. Accordingly it is well known that in the dark ages the clergy defended all the enormities mentioned by the Apostle, encouraged the people by their false doctrine to commit them, and went before them in the practice of these enormities. *Dr. Macknight.*

3. *Without natural affection, trucebreakers,*] Breaking through the most natural and essential obligations, and violating all truth and faith with such as are not of their party. *Pyle.*

4. — *lovers of pleasures more than lovers of God;*] Passages of Scripture like this are not designed to drive persons into unnatural rigours and austerities: but they are designed to restrain them from that habit and study of self-indulgence, which, being attended perhaps with the commission of no flagrant sins, looks to be an allowable way of consuming time, but indeed brings poor wretches, often by quick degrees, to entire forgetfulness of God and themselves, and extinguishes all attention to what deserves it most. This lethargy of the mind is the great danger of a state of prosperity and affluence: which therefore as many as are placed in that state should continually watch against, as being totally contrary to the spirit of religion: and remember, that whosoever so "liveth in pleasure," as to live to it, "is dead while he liveth," 1 Tim. v. 6; dead to all the purposes of Christianity here, and all the hopes of felicity hereafter. *Abp. Secker.*

5. *Having a form of godliness, but denying the power thereof:*] Making an outward and formal profession of godliness in words, but in their deeds denying the power thereof; so living, as if godliness were but a mere name and a matter of fashion, without all force and efficacy. *Bp. Hall.* "A form of godliness" is a vain empty shew of piety and religion, which discovers itself in external devotion, in a profession of the Christian faith, in an outward appearance of mortification, in a great zeal for some particular party or private opinion. *Burkitt.*

6. *For of this sort are they which creep into houses,* &c.] This, with the two subsequent verses, is thought by some to be a prophetical description of the practices of the Romish monks and friars in the dark ages, who by hypocritical pretensions to extraordinary sanctity, and by auricular confession and other dangerous practices, deluded and corrupted their female votaries. But practices similar to these began very early in the church, and were by a gradual progress, at length, under the Romish hierarchy, formed into a regular system of deceit. We may therefore suppose, that as in the prophecies which foretell the political state of the world, so in the prophecies concerning the apostasy in which its religious state is represented, the general course of things, through a succession of ages, is foretold, rather than the state of things in any particular age. This I think will be allowed, when it is considered, that not the rise only, but the progress and downfall of the apostasy is foretold in these prophecies. So that their subject being a series of things, which were to happen throughout a long course of years, and which were gradually to produce a widely extended and confirmed state of corruption in the church, there is no reason for limiting their fulfilment to any particular period. *Dr. Macknight.*

8. — *Jannes and Jambres*] These names are not to be met with in the Old Testament, but are here taken out of other records of the Jews, as divers other things mentioned in the New Testament: see Acts vii. 22, 23, 25: they are questionless the names of Pharaoh's chief magicians, spoken of in Exod. vii. *Dr. Hammond.* It is remarkable that the former of these is mentioned together with Moses by Pliny, and both of them by Numenius the philosopher, quoted in Eusebius, as celebrated magicians. *Dr. Doddridge.*

—— *so do these also resist the truth:*] Resist the truth in the manner Jannes and Jambres resisted Moses, namely, by false miracles. In the early ages the heretical teachers were much addicted to the study of magick. Clement of Alexandria tells us, that some of the Gnosticks pretended to have the secret books of Zoroaster. We know likewise that in later times the monks and friars were great pretenders to miracles. Hence they are called, ver. 13, by a term properly signifying 'magicians.' The Apostle therefore, in prophesying of the heretical teachers, who were to arise in the church in aftertimes, with great propriety compared them, both in their character and punishment, to Pharaoh's magicians. *Dr. Macknight.*

—— *reprobate concerning the faith.*] See the note on Rom. i. 28. Men unsound in faith; who in respect of their faith are precisely what bad money or metal is with respect to its quality; unable to stand the proof, and therefore rejected as base and worthless. Here is no intimation of any decree of God, by which the greater part of mankind, born in all the different ages of the world, and living under different dispensations, are consigned to eternal and inevitable misery; but it is a prophetick description of the character of persons, who will "in the last days" resist the truth of the Gospel, and reject the faith of Christ. *Bp. Tomline.*

Anno DOMINI 66.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was.

‖ Or, *thou hast been a diligent follower of.*

10 But ‖ thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

Anno DOMINI 66.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, ‖ throughly furnished unto all good works.

‖ Or, *perfected.*

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9. *But they shall proceed no further:*] After deluding mankind for a while, they shall not proceed farther. How exactly the whole of this prophecy hath been fulfilled, is known to those who are acquainted with the history of the ancient hereticks, and of the Romish church, and of the reformation. *Dr. Macknight.*

10. — *purpose,*] Namely, my purpose to adhere to the truth of the Gospel both in my doctrine and life. *Dr. Wells.*

12. — *shall suffer persecution.*] Especially in such perilous times; and at all times, either openly or secretly, from the hatred and malice of wicked men, or from their taunts and calumnies, which are styled persecutions, Gal. iv. 29. *Dr. Whitby.*

13. — *seducers*] 'Sorcerers.' *Dr. Hammond.* This word properly denotes sorcerers, enchanters, magicians; who by false miracles seduce the people, will for a while wax worse and worse, deceiving others, and being deceived themselves till they are stopped, ver. 9. *Dr. Macknight.*

14. — *knowing of whom thou hast learned them;*] Namely, of me, an authorized and inspired Apostle of Jesus Christ. *Burkitt.*

15. — *hast known the holy scriptures,*] The Apostle calls the writings of the Old Testament "holy" or sacred, because of their Divine inspiration, mentioned in the next verse. Timothy's mother and grandmother, being Jewish women of great piety, had trained him up from his childhood in the knowledge and belief of the writings of Moses and the Prophets. And their care in thus instructing him, being commended by the Apostle, it shews us that little children ought to be made acquainted with the Scriptures as early as possible; and that they may derive much benefit, even from that imperfect knowledge of the Scriptures, and of the principles of religion, which they are capable of attaining in their tenderest years. See note on chap. i. 5. *Dr. Macknight.*

The main drift of the whole New Testament is that which St. John setteth down as the purpose of his own history: "These (things) are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name," John xx. 31. The drift of the Old is that which the Apostle here mentioneth to Timothy, "The Holy Scriptures are able to make thee wise unto salvation." So that the general end both of Old and New is one: the difference between them consisting in this, that the Old did make wise by teaching salvation through Christ that should come; the New, by teaching that Christ the Saviour is come; and that Jesus, whom the Jews did crucify, and whom God did raise from the dead, is He. When the Apostle therefore affirmeth unto Timothy, that the Old was able to make him wise unto salvation, it was not his meaning that the Old alone can do this unto us which live since the publication of the New. For he speaketh with presupposal of the doctrine of Christ, known also unto Timothy: and therefore first it is said, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." Again, those Scriptures he granteth were able to make him wise to salvation, but he addeth, "through faith which is in Christ." Wherefore without the doctrine of the New Testament, teaching that Christ hath wrought the redemption of the world, which redemption the Old did foreshew He should work, it is not the former alone which can perform so much as the Apostle doth avouch, who presupposeth this, when he magnifieth that so highly. *Hooker.*

16. *All scripture is given by inspiration of God,* &c.] The Scriptures of the Old Testament must be the Scriptures here intended, they only being the Scriptures, which Timothy had known from a child, that is, before the Scriptures of the New Testament were written. *Dr. Whitby.*

The word, here translated "Scripture," always in the Gospels and Epistles denotes that collection of writings, which the Church acknowledged for its rule of life and manners. When the Apostle sent this Epistle to Timothy, several parts of the New Testament were not published, and scarce any had spread very far: so that he must by "Scripture" mean chiefly, if not solely, the Old Testament. But the books of the New, from their first appearance, obtained the same title every where. St. Peter gives it by the plainest implication to what St. Paul wrote, 2 Pet. iii. 16; and doubtless what he, and the rest of the twelve, wrote, equally deserved it. Inspiration is any particular influence of God on the mind: whence we pray in the Communion Service, that He would "cleanse our hearts by the inspiration of His Holy Spirit." But in the case before us, it must signify such influence, as will be effectual for the purpose of writing such books. And of this there may be various degrees requisite, and therefore granted, according to the variety of circumstances. Moving a person inwardly to undertake the work is one degree. Superintending him during the execution of it, so as to preserve him from any considerable mistake or omission, is another. Preserving him from all, even the least, is a higher still. Enabling him to express himself in a manner loftier, clearer, more convincing, or more affecting, than he could have done otherwise, is yet a further step. Suggesting to him also the matter which he shall deliver goes beyond the former, especially if he was unacquainted with it till then. And putting into his mouth the very words he shall use, is the completest guidance that can be. We say not, that God hath done all these things in every part of Scripture; but so many in each as were needful. *Abp. Secker.*

17. *That the man of God*] Or teacher of it, "may be perfect;" that is, wanting in nothing which he ought to practise or believe himself, or to teach others, for the edification of a Christian into a "perfect man in Christ Jesus," and for making him "throughly furnished to every good work." *Dr. Whitby.*

The Apostle here commends the Jewish Scriptures for their Divine inspiration, and their usefulness towards illustrating the Gospel revelation; so that a Christian minister, who rightly understands them, is thereby well fitted for every part of his work. Our Lord also on various occasions bore testimony to the Jewish Scriptures, and to their connexion with the Gospel, Luke xxiv. 27: "And beginning at Moses and all the Prophets, He ex-

Anno DOMINI 66.

CHAP. IV.

1 *He exhorteth him to do his duty with all care and diligence,* 6 *certifieth him of the nearness of his death,* 9 *willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for,* 14 *warneth him to beware of Alexander the smith,* 16 *informeth him what had befallen him at his first answering,* 19 *and soon after he concludeth.*

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. Anno DOMINI 66.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, ‖ make full proof of thy ministry. ‖ Or, *fulfil.*

6 For I am now ready to be offered, and the time of my departure is at hand.

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pounded unto them in all the Scriptures the things concerning Himself." Also He commanded His disciples to "search the Scriptures," because "they testified of Him," John v. 39: see ver. 46. What then are we to think of those teachers, who are at so much pains to disjoin the Christian revelation from the Jewish, as if the latter were not of Divine original, and had no connexion with the Gospel; and instead of illustrating and confirming the Gospel, were rather an encumbrance to it? In this encomium of the Jewish Scriptures the duties of a Christian minister are declared to be, 1st, To teach the people the true doctrine of the Gospel. 2dly, To confute all errours contrary to true doctrine. 3dly, To correct, by proper admonitions, reproofs, and censures, those who openly transgress the precepts of the Gospel. 4thly, To direct and encourage all to follow a righteous course of life. Lastly, In this encomium of the Jewish Scriptures, the Apostle contradicted the Judaizers, who affirmed that the law was contrary to the Gospel. *Dr. Macknight.*

Chap. IV. The Apostle continues to exhort Timothy with great earnestness to discharge all the duties of his office. That he may the more effectually engage him thereto, he tells him his death was drawing near, for which he expresses great joy, and a firm hope of the glory of heaven. He then orders Timothy to come and see him as soon as possible; complains of those who had forsaken him; and concludes his epistle with salutations and affectionate wishes. *Ostervald.*

Ver. 1. — *at his appearing and his kingdom;*] When He appears in His kingdom. *Dr. Hammond.* At His appearing to execute those two acts of kingly power; namely, the punishing of the rebellious, and the rewarding of the faithful. *Dr. Wells.*

2. — *in season, out of season;*] Publickly and privately, by day and by night, in times of peace and of danger. The meaning is, saith St. Chrysostom, not only when thou art in the church, but also when thou art in thine house; not only in times of peace and safety, but also when thou art in prison; not only in time of health, but also when thou art about to die. *Dr. Whitby.* The words of the Apostle appear to be proverbial, so as not to lay any prohibition upon discretion, nor to commend indiscretion. *Schleusner.*

—— *and doctrine.*] With all proper instruction. *Dr. Wells.*

3. — *having itching ears;*] To hear sermons only with curiosity is, it may be feared, a very common case. We want to have some fashionable controversy discussed, some difficult passage of Scripture explained, some darling speculation enlarged on, some plausible hypothesis proposed: in a word, something told us, that may prove a pleasing exercise of our understandings at the time, and a help to conversation afterwards. Discourses, of which we can make this use, we seldom think of putting to any better; of such as we cannot we soon grow weary, and hearken impatiently after other teachers, "having," as the Apostle expresses it, "itching ears." Thus we pay most earnest attention to what we hear; and receive absolutely no good from it. For filling our heads in this manner is rather the way to corrupt our hearts, than to amend them. Learning and ingenuity are doubtless of great service in explaining, defending, and adorning religion. But still the things, which a serious man will choose to have most insisted on in the pulpit, are those which he is most concerned to practise, and most liable to fail in, the plain common rules of a Christian life. *Abp. Secker.*

4. — *shall be turned unto fables.*] The Apostle is most probably here speaking of the Jewish doctors, and their fabulous traditions. Compare 1 Tim. i. 3, 4; Tit. i. 14. *Dr. Whitby.*

5. — *do the work of an evangelist,*] That is, preacher of the Gospel. *Dr. Wells.* Go on in the work of your Gospel ministry. *Pyle.* The proper notion of "an Evangelist" in the Acts and St. Paul's epistles is one who was eminently qualified to preach the Gospel, and had taken great pains therein. *Wheatly.*

6. *For I am now ready to be offered,* &c.] St. Paul here assigns as a reason for the particular warmth of his exhortations to Timothy, that he himself expected shortly to be taken from him, and to become a sacrifice to the malice and obstinacy of his persecutors. *Pyle.*

A full assurance of salvation is that which very few of the best of Christians can boast of. Indeed this seems not expedient in any man but him who is near the end of his race; who, having fought a good fight perseveringly against the world, the devil, and the flesh, is now ready to go off the stage, and to take his crown of glory, the reward of his glorious combat: which seems to have been the case of St. Paul on this occasion. It is the opinion of very learned interpreters, that St. Paul was warned by an oracle or revelation from heaven of his near approaching martyrdom, after the manner that St. Peter was, 2 Pet. i. 14. St. Paul, being thus "ready to be offered," that is, to suffer martyrdom for Christ's sake, and having, through the whole course of his life, had experience of the grace of God carrying him through a multitude, an infinite variety of sufferings, with honour and victory, was assured that he should not fail in this last act, but that the same grace would complete his former victories with a crown of martyrdom. This assurance was necessary in him at this time, to support him in his last trial, and there was now no danger that he should abuse it. But before this, when the blessed Apostle was farther off from the end of his race and combat, he speaks in a more doubtful manner: "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway;" that is, a reprobate, 1 Cor. ix. 27. St. Paul cannot be supposed at that time, when he wrote this, to be absolutely certain of his salvation. Indeed such an assurance, as was said before, seems no ways expedient for any man who is yet in the midst of his combat with the adversaries of his soul, the devil, the world, and the flesh; because it would be apt to betray him to security. The case in this particular is much the same between the life of our bodies and the salvation of our souls. If Divine Providence should give any man an absolute assurance of a very long life, he would be apt to neglect the means of his health, and to take no care for the preserving of his life. So if God should give a man beforehand assurance of his perseverance to the end, and in consequence of his salvation, it would probably make him careless and negligent in the use of the means appointed for his perseverance; namely, watching and praying. *Bp. Bull.*

Truth it is, that in the sacraments instituted by Christ, we may constantly believe the works of God in them, to our present com-

Anno DOMINI 66.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

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15 Of whom be thou ware also; for he hath greatly withstood ‖ our words.

‖ Or, *our preachings.*

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the houshold of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before win-

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fort and application of His grace and favour, with assurance also that He will not fail us, if we fall not from Him. Wherefore so continuing in the state of grace with Him, we may believe undoubtedly to be saved. But forasmuch as our own frailty and naughtiness ought ever to be feared in us, it is therefore expedient for us to live in continual watch and continual fight with our enemies, the devil, the flesh, and the world; and not to presume too much of our perseverance and continuance in the state of grace, which in our behalf is uncertain and unstable. For although God's promises made in Christ be immutable, yet He maketh them not to us but with condition; so that, His promise standing, we may yet fail of the promise, because we keep not our promise. *Abp. Cranmer.*

7. *I have fought a good fight,* &c.] My life is a warfare; and, behold, I have fought a good fight, having striven for the Gospel zealously and effectually: my life is a race; and I have run my course, even to the very goal, constantly and happily: I have maintained and defended the truth of Christ's Gospel inviolably. *Bp. Hall.* The first metaphor is taken from a soldier; the second from a strenuous and indefatigable runner at the Olympick games; (see the note on 1 Cor. ix. 25:) the third from depositaries, who faithfully keep things committed to their trust without embezzlement. This deposit, the Christian faith, St. Paul had kept. *Burkitt.*

8. — *a crown of righteousness,*] Having compared his labours as an Apostle to the exertions of the combatants in the games, he represents his reward under the idea of a crown, because that was the reward bestowed on the victors in these combats. *Dr. Macknight.* "A crown of righteousness," because given only to righteous men. *Burkitt.*

—— *at that day:*] The great day of the Lord, when He shall come to judge the quick and the dead. *Burkitt.*

—— *unto all them also that love his appearing.*] Namely, all such who are conscious of having so sincerely performed their duty, as to wish for that happy day of Christ's final judgment. *Pyle.*

10. *For Demas hath forsaken me, having loved this present world,*] That is, his own ease, his own safety and profit. *Bp. Hall.* His temporal safety. The ancients explain this by saying, that he left the Apostle in this time of danger, consulting the safety of his own life. *Dr. Whitby.*

—— *Crescens to Galatia, Titus unto Dalmatia.*] These two did not desert St. Paul, as Demas did; but went to preach the Gospel. *Drs. Hammond* and *Whitby.*

11. *Only Luke is with me.*] The Apostle meant, 'that of his fellow-labourers and assistants in Rome,' St. Luke alone remained with him. For, from ver. 21, where the salutations of some of the Roman brethren by name are mentioned, it appears that the Apostle had many friends still in Rome, members of the church there, with whom he was allowed to have some intercourse. For the character of St. Luke, see Col. iv. 14. note 1. *Dr. Macknight.*

13. — *especially the parchments.*] These, as the learned interpreters generally conclude, were St. Paul's commonplace books, wherein he had written down what he had observed, as worthy of more especial notice, in the reading either of the Scriptures of the Old Testament, or of other books, for the help of his memory. *Bp. Bull.*

14. — *the Lord reward him according to his works:*] I leave him to God, to be recompensed as he deserves. *Pyle.* All the ancients note that this is not an imprecation, but a prediction becoming an Apostle. Who this Alexander was is uncertain. *Dr. Whitby.* Compare 2 Chron. xxiv. 22; and see the note there.

16. *At my first answer*] Or defence of myself at Rome. *Dr. Wells.*

—— *all men forsook me:*] The cruelty, which Nero or his prefect Helius Cæsarianus was now exercising against the Christians, so terrified the Apostle's fellow-labourers, that none of them appeared with him in the court. *Dr. Macknight.*

—— *I pray God that it may not be laid to their charge.*] This prayer shews the excellence of the Apostle's disposition. He was sensible of the danger to which his assistants would have exposed themselves, by appearing with him at his trial; he knew likewise the infirmity of human nature. And therefore he made great allowances for their yielding in such circumstances, and prayed that they might be forgiven, as Christ prayed His Father to forgive those who crucified Him. *Dr. Macknight.*

17. — *and I was delivered out of the mouth of the lion.*] Commonly thought to signify Nero, so styled because of his cruelty. But it may be only a proverbial expression, signifying some great and imminent danger. *Dr. Hammond.*

18. — *to whom be glory for ever and ever.*] This doxology, addressed to the Lord Jesus, is in other passages addressed to God the Father, Rom. xvi. 27; 1 Tim. i. 17. By introducing it here, the Apostle declared the greatness of his trust in the goodness and power of the Lord Jesus, and his sincere gratitude to Him, for having honoured him to be His Apostle, and for promising him a place in His heavenly kingdom. *Dr. Macknight.*

19. — *Prisca*] Elsewhere called Priscilla: the latter was probably the diminutive of the former name, and both were perhaps indifferently given to the same person. *Dr. Wells.*

Anno DOMINI 66. ter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time. Anno DOMINI 66.

The following Verses from The Second Epistle to Timothy are appointed as an Epistle on a Holyday.

CHAP. IV. - ver. 5—15, Saint Luke, - - - - Epistle.

THE EPISTLE OF PAUL

TO

TITUS.

INTRODUCTION.

IT is remarkable that Titus is not mentioned in the Acts of the Apostles. The few particulars which are known of him are collected from the Epistles of St. Paul. We learn from them, that he was a Greek, Gal. ii. 3; but it is not recorded to what city or country he belonged. From St. Paul's calling him "his own son after the common faith," Tit. i. 4, it is concluded that he was converted by the Apostle; but we have no account of the time or place of his conversion. He is first mentioned as going from Antioch to the council at Jerusalem in the year 49, Gal. ii. 1, &c.; and upon that occasion St. Paul says that he would not allow him to be circumcised, because he was born of Gentile parents. He probably accompanied St. Paul in his second Apostolical journey, and from that time he seems to have been constantly employed by him in the propagation of the Gospel: he calls him "his partner and fellowhelper," 2 Cor. viii. 23. St. Paul sent him from Ephesus with his first Epistle to the Corinthians, and with a commission to inquire into the state of the church at Corinth: and he sent him thither again from Macedonia, with his second Epistle, and to forward the collection for "the saints in Judea." From this time we hear nothing of Titus, till he was left by St. Paul in Crete, after his first imprisonment at Rome, to "set in order the things that were wanting, and to ordain elders in every city," Tit. i. 5. It is probable that he went thence to join St. Paul at Nicopolis, Tit. iii. 12: that they went together to Crete to visit the churches there, and thence to Rome. During St. Paul's second imprisonment at Rome, Titus went into Dalmatia, 2 Tim. iv. 10: and after the Apostle's death he is said to have returned into Crete, and to have died there in the 94th year of his age. He is often called bishop of Crete by ecclesiastical writers. St. Paul always speaks of Titus in terms of high regard; and entrusted him, as we have seen, with commissions of great importance.

It is by no means certain from what place St. Paul wrote this Epistle. But as he desires Titus to come to him at Nicopolis, most probably the city so called in Epirus; and declares his intention of passing the winter there; some have supposed that when he wrote it he was in the neighbourhood of that city, either in Greece or Macedonia: others have imagined that he wrote it from Colosse, but it is difficult to say upon what ground. It was probably written about the year 64.

It is not known at what time a Christian church was first planted in Crete: but as some Cretans were present at the first effusion of the Holy Ghost at Jerusalem, Acts ii. 11, it is not improbable that at their return home they might be the means of introducing the Gospel among their countrymen. Crete is said to have abounded with Jews: and from the latter part of the first chapter of this Epistle it appears, that many of them were persons of very profligate lives, even after they had embraced the Gospel.

The principal design of this Epistle was to give instructions to Titus concerning the management of the churches in the different cities of the island of Crete; and it was probably intended to be read publickly to the Cretans, that they might know upon what authority Titus acted. St. Paul after his usual salutation intimates, that he was appointed an Apostle by the express command of God, and reminds Titus of the reason of his being left in Crete: he describes the qualifications necessary for bishops, and cautions him against persons of bad principles, especially Judaizing teachers, whom he directs Titus to rebuke with severity, chap. i.; he informs him what instructions he should give to people in different situations of life, and exhorts him to be exemplary in his own conduct; he points out the pure and practical nature of the Gospel, chap. ii, and enumerates some particular virtues which he was to inculcate, avoiding foolish questions and frivolous disputes: he tells him how he is to behave towards hereticks, and concludes with salutations, chap. iii. *Bp. Tomline.*

Anno DOMINI 65.

CHAP. I.

1 *For what end Titus was left in Crete.* 6 *How they that are to be chosen ministers ought to be qualified.* 11 *The mouths of evil teachers to be stopped:* 12 *and what manner of men they be.*

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; Anno DOMINI 65.

Chap. I. The title and salutation. The design of St. Paul's leaving Titus bishop in Crete, and of this Epistle to him; namely, to ordain church ministers, and to reduce that church to a regularity in opinion and practice, especially the Judaizing part of it, who were more zealous about Jewish traditions and ceremonies, than the substantial matters of Christianity. The good qualifications of a church governour. A bad character of the Cretans, particularly the Jewish inhabitants of that island. *Pyle.*

Ver. 1. — *according to the faith of God's elect,*] That is, For the promotion of the faith of God's elect, namely, of Christians in general, they being all "a chosen (an elect) generation," 1 Pet. ii. 9. *Dr. Whitby.*

Anno DOMINI 65.

2 In hope of eternal life, which God, that cannot lie, promised before the world
‖ Or, *For.* began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things
‖ Or, *left undone.* that are ‖ wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon
[a] 1 Tim. 3. 3. angry, not [a] given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of
‖ Or, *good things.* ‖ good men, sober, just, holy, temperate;

9 Holding fast the faithful word ‖ as he
‖ Or, *in teaching.* hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. Anno DOMINI 65.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work ‖ reprobate. ‖ Or, *void of judgment.*

CHAP. II.

1 *Directions given unto Titus both for his doctrine and life.* 9 *Of the duty of servants, and in general of all Christians.*

BUT speak thou the things which become sound doctrine:

2 That the aged men be ‖ sober, grave, ‖ Or, *vigilant.* temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh ‖ holiness, not ‖ Or, *holy women.* ‖ false accusers, not given to much wine, ‖ Or, *makebates.* teachers of good things;

4 That they may teach the young women to be ‖ sober, to love their husbands, ‖ Or, *wise.* to love their children,

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2. — *before the world began;*] It seems more natural to refer this to the promise made by the Father to Christ in the covenant of redemption, than to explain it of the promise made, quickly after the creation, to our fallen parents, Gen. iii. 15. *Dr. Doddridge.*

5. — *and ordain elders in every city,*] That by thine episcopal authority thou mightest ordain presbyters in every city of that populous island. *Bp. Hall.*

11. *Whose mouths must be stopped,*] Not by force, but by confutation. *Burkitt.* All proper means must be used to stop their mouths, particularly by endeavouring to convince them of their errours, or else to convince others thereof, so that they may not be subverted by these false teachers. *Dr. Wells.*

12. — *a prophet of their own,*] Perhaps Epimenides, for this is by no means certain; as being supposed by his countrymen the Cretans to speak by Divine inspiration, and therefore being highly respected by them. It is well known that most of the heathen poets, imitating the Prophets of the true God, laid claim to a divine inspiration. *Parkhurst.* The passage may be thus paraphrased: One of their own poets, even Epimenides, prophesied truly of them, when he said of them, though upon another occasion, &c. *Bp. Hall.*

—— *evil beasts, slow bellies.*] "Evil beasts," that is, men of a brutal disposition, thirsting for blood, and intent on nothing but their own advantage. "Slow bellies," that is, men given up to sloth, and intemperate and luxurious in their way of living. *Schleusner.*

15. *Unto the pure all things are pure:*] As if he had said, Notwithstanding all that such men say or command concerning unclean meats, or persons, or things; it is to be known, that unto the pure Christian, whether Jew or Gentile, who useth nothing but agreeably to the rules of the Gospel, namely, to temperance, and the like, all things, that he so useth, are pure or not sinful in their use. *Dr. Wells.* If the Apostle be thought to be not speaking in this and the preceding verse of the Judaizers, who insisted that the precepts of the law of Moses concerning meats were still obligatory, he may be supposed to have alluded to those Pythagorean Gentiles and Essene Jews, who before their conversion thought it sinful to eat any kind of animal food, and who since their conversion still continued in the same persuasion. *Dr. Macknight.*

—— *unbelieving*] Unfaithful, treacherous, though they were pretended believers. *Pyle.* Unfaithful as Christians. *Parkhurst.* The Apostle is not speaking of unbelievers or heathens, but of such believers as were unfaithful to Christ, by living in intemperance and debauchery. *Dr. Macknight.*

16. *They profess that they know God; but in works they deny him,*] See the note on Deut. xxxiii. 9.

—— *unto every good work reprobate.*] Stupid and injudicious as to every good work. *Pyle.* See the note on Rom. i. 28. Or useless, inefficient, not fit to produce any good work. *Schleusner.* See the note on 2 Tim. iii. 8.

Chap. II. In this chapter St. Paul sets forth the duties of old men and women, of young men and servants; and charges Titus to be to all these, and especially to young persons, an example of wisdom and virtue. The Apostle then gives an excellent abridgment of the Christian doctrine, and shews what is the design of it. *Ostervald.*

Anno DOMINI 65.

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

‖ Or, *discreet.*

6 Young men likewise exhort to be ‖sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Anno DOMINI 65.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not ‖ answering again;

‖ Or, *gainsaying.*

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God ‖ that bringeth salvation hath appeared to all men,

‖ Or, *that bringeth salvation to all men, hath appeared.*

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Ver. 5. — *keepers at home,*] To look after domestick affairs with prudence and care. Dr. Doddridge observes, that Elsner has shewn in a learned note on this place, that the original word is used by several of the best authors to express both these ideas. It is well remarked by Leigh, that our English word 'housewife' answers the Greek word in this place. *Parkhurst.*

—— *that the word of God be not blasphemed.*] Or evil spoken of on account of any misbehaviour in them. *Dr. Wells.* But that by their conjugal affection, their care in educating their children, their chastity, their prudent economy, their sweetness of disposition, and subjection to their husbands, all founded on the principles of religion, they may do honour to the Gospel, which they profess to believe and obey. *Dr. Macknight.*

7. — *in doctrine shewing uncorruptness,* &c.] The doctrine to be preached must be "uncorrupt," pure, and free from all corrupt mixtures; it must be entire, so as to want nothing necessary to be known; it must be such as is "sound," wholesome, and beneficial to the hearers; it must be delivered with gravity and with care, that there be spoken nothing which may be subject to reprehension. And he that teacheth it must in his conversation practise suitably to what he teacheth, lest his own heart should inwardly condemn him, and he should be condemned both by God and man out of his own mouth. *Dr. Whitby.*

9. — *not answering again;*] Not crossing or contradicting what they are commanded; not insolently replying when they are reproved. *Burkitt.*

11, 12. *For the grace of God* &c.] For the gracious religion of the Gospel lays the same excellent duties of piety, justice, and sobriety, upon the lowest slave, as much as upon the highest master, equally respecting all ranks and degrees of mankind. *Pyle.*

The general scope and aim of Christianity is, by the mercy of God, founded on the merits of Christ, to bring men on through faith and godliness to salvation. It was not in the purpose of God in publishing the Gospel, and thereby freeing us from the personal obligation, rigour, and curse of the law, so to turn us loose and lawless, to do whatsoever should seem good in our own eyes, follow our own crooked wills, or gratify any corrupt lust: but to oblige us rather the faster by these new benefits, and to incite us the more effectually, by evangelical promises, to the earnest study and pursuit of godliness. The Gospel, though upon different grounds, bindeth us yet to our good behaviour in every respect as deep as ever the law did, if not in some respects deeper: allowing no liberty to the flesh for the fulfilling of the lusts thereof in any thing, but exacting entire sanctity and purity, both of inward affection, and of outward conversation, in all those that embrace it. "The grace of God," appearing in the revelation of this mystery, as it bringeth along with it an offer of "salvation to all men," so it "teacheth all men," who have any real purpose to lay hold on so gracious an offer, to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world." *Bp. Sanderson.*

Were it required to produce from the Scriptures that passage, which exhibits in fewest words the fullest account of the nature and design of Christianity, this is perhaps the passage that should be fixed on for the purpose. *Bp. Horne.*

12. — *denying ungodliness*] Denying, disclaiming, renouncing, forsaking impiety; every species of irreligion; either disbelief of a Deity, or mistaken notions of His nature, attributes, providence, and of the manner in which He is to be worshipped; with all the erroneous and abominable practices consequent thereupon: how prejudicial these were to the interests of society, no one can be ignorant, to whom the history of the heathen world is in any degree known. And the case must be the same in every age. The actions of men must always take a deep tincture from the colour of their religious or irreligious principles. He who believes in a deity, of whatever kind, will endeavour to please, by imitating him; and he who believes in none, like the poor demoniack in the Gospel, easily bursts all other bands, neither can any man hold him. *Bp. Horne.*

—— *and worldly lusts,*] That is, those desires, as Grotius says, which the greater part of men follow: for in Scripture that greater part is often called by the name of "the world." Worldly lusts, or desires, are desires whose objects are worldly, and by worldly men coveted and sought after, by undue means, or in an inordinate manner, beyond the limits designed and appointed by God and nature. And what is it but the prosecution of such desires, that fills the world with wickedness and misery; producing luxury and extravagance among some; poverty and wretchedness among others; hateful quarrels and vexatious suits between individuals and families; ravaging and desolating wars between princes and kingdoms; factions and tumults in the state; and, we may add, generally heresies and divisions in the church, as the Apostle has somewhere classed them likewise among "the works of the flesh," Gal. v. 20. What is here required of us then is, to consult our own happiness, and that of others: let the desires, that are contrary to the commands of the Gospel, be examined, and it will be found that they cannot be satisfied without hurting human society: and if we are commanded to "deny worldly lusts," it is because they have deluged the earth with sin and sorrow. *Bp. Horne.*

The expression here is much the same with that in the sacrament of baptism, where the person baptized promises to "renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." *Bp. Beveridge.*

—— *soberly, righteously, and godly,*] The Apostle in this verse teaches us, that the summary of the Gospel doctrines is, to oblige us Christians to renounce and forsake all impious and licentious practices; and to perform all sorts of duties, reducible to three heads, towards ourselves, towards our brethren, towards God, sobriety, justice, and piety, all the time of our living here. *Dr. Hammond.*

Sobriety, righteousness, and godliness are represented by St. Paul as the great duties which the Gospel requires of us. Sobriety contains our duty to ourselves, and consists in the regulation of our appetites, passions, and desires, that our souls and bodies may be fit for the exercise of the functions, for which they were intended. Righteousness comprehends our duty to our neighbour, in its two principal branches, justice and charity, particular acts of which are veracity, sincerity, faithfulness, integrity, longsuffering, patience, forgiveness of injuries, liberality, and disinterestedness. Godliness is that part of our duty which relates to God, and shews itself in love and faith, reliance, resignation, gratitude, pious fear, and humility. *Dr. Jortin.*

Anno DOMINI 65.

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach.* 10 *He is willed also to reject obstinate hereticks:* 12 *which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

Anno DOMINI 65.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice

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Christianity would have all men to be temperate, sober, pure, industrious, meek, peaceable, just, and loving; in which case paradise would again spring up amongst us, and earth would be a lively image of heaven. In one word, were it perfectly obeyed, it would establish the happiness that is attainable here below: and to it, imperfectly as it is practised, is owing the quietness, security, and good order, that a great part of the world now enjoys. *Bp. Horne.*

—— *in this present world;*] Intimating that the present world, in which we live, is a state of probation for the future world. *Dr. Macknight.*

13. — *of the great God and our Saviour Jesus Christ;*] Of our great God and Saviour Jesus Christ. *Bp. Hall, Dr. Hammond.* It is highly probable, that Jesus Christ is here styled "the great God:" 1st, Because in the original the article is placed only before "great God," and therefore seems to require this construction, 'the appearance of Jesus Christ, the great God and our Saviour.' 2dly, Because as God the Father is not said properly to appear, so the word, here rendered "appearance," never occurs in the New Testament but when it is applied to Jesus Christ, and to some coming of His; the places, in which it is to be found, being only these: 2 Thess. ii. 8; 1 Tim. vi. 14; 2 Tim. i. 10; and iv. 1, 8. 3dly, Because Christ is emphatically styled "our hope," "the hope of glory," Col. i. 27; 1 Tim. i. 1. And lastly, Because not only all the ancient commentators on the place do so interpret this text, but the Ante-Nicene Fathers also: Hippolytus, speaking of 'the appearance of our God and Saviour Jesus Christ;' and Clement of Alexandria proving Christ to be both God and man, our Creator, and the Author of all our good things, from these very words of St. Paul. *Dr. Whitby.*

God has not told us that He will appear any other way in the last judgment than by Christ Jesus. God is a Spirit, and must take a body to appear to our eyes: and that God will assume a body distinct from the Lord Jesus, and appear in another body at the last judgment, is a bold presumption, and adding to God's word to suppose, and never was supposed but by those, who will invent extravagant and groundless suppositions to elude the plain texts of Scripture. *Leslie.*

14. *Who gave himself for us,*] "Who gave Himself," that is, who being the great God gave Himself to be made man, Phil. ii. 6, 7; and being God and man, He gave Himself to be betrayed, apprehended, accused, condemned, crucified, not only in appearance, but really and truly. And He gave Himself voluntarily, freely, of His own accord, without any force, violence, or compulsion from any other. Judas indeed betrayed Him to the Jews, but his betraying Him had been in vain, unless Christ had given Himself, John xviii. 4, 5. Pilate delivered Him to the soldiers; but he could not have had that power over Him, unless Himself had given it him from above, John xix. 11. He was derided, scoffed at, accused, and condemned, as a malefactor; yet so that none could have spoken one word against Him, had not Himself given them breath to do it. He was crucified by the Jews, not because He could not help it, but because He would not. And when He was upon the cross, He died indeed, not because He could not save His own life, but because He chose to save our lives: for He voluntarily gave up the ghost, after He had cried with a loud voice, "Father, into Thy hands I commend My Spirit." All was still done with His own will, as Himself also assures us, John x. 17, 18. And hence He is here said to have "given Himself." And His death being accepted of by God instead of ours, hence He is here said to have "given Himself for us," because He delivered up Himself to suffer that death which was due to us. *Bp. Beveridge.* See Matt. xx. 28; 1 Tim. ii. 6; and the notes there.

—— *a peculiar people,*] This is said in allusion to Exod. xix. 5, and Deut. vii. 6; where God calls the Jews "a peculiar" and "a special people unto Himself," because He had made them His property by "redeeming" them from the bondage of Egypt, and had distinguished them from the rest of mankind as His, by rites and ordinances of His own appointment. Christ hath made believers His peculiar people by giving Himself for them, to redeem them from all iniquity, and to purify to Himself a people zealous, not of rites and ceremonies, but of good works. This being the great end of Christ's death, how dare any person, pretending to be one of Christ's people, either to speak or to think lightly of good works, as not necessary to salvation? *Dr. Macknight.*

As Christ came to save us from hell, and to bring us to heaven, so in order thereunto He came to save us from our sins, and to make us holy. And therefore He expects, that all, who hope to be saved by Him, should be "a peculiar people, zealous of good works." He expects that we be eminent for piety and religion towards God, as also for charity and righteousness towards men; that we shine as lights in the world, Phil. ii. 15. He expects that we do not content ourselves with the bare profession of His religion, nor yet with reading the Scriptures, hearing sermons, and praying now and then: but that we strive and study to excel the heathenish moralists, the Jewish and Christian pharisees, yea, and our former selves too, in all true grace and virtue; in humility, in meekness, in temperance, in patience, in self-denial, in contempt of the world, in justice, in charity, in heavenly-mindedness, in faith, in praying, in "denying ungodliness and worldly lusts, and in living soberly, righteously, and godly in this present world," ver. 12. What remains, but that, knowing our Master's will, we should all do it? We see Christ came into the world to make us "His peculiar people, zealous of good works;" and such we must be, before ever we come to heaven. *Bp. Beveridge.*

15. — *Let no man despise thee.*] Let thy doctrine and behaviour be such in wisdom and gravity, as may preserve thee from all contempt. *Burkitt.* The Apostle does not say, as to Timothy, "despise thy youth," 1 Tim. iv. 12; whence it may be inferred that Titus was an older man than Timothy. *Dr. Macknight.*

Chap. III. St. Paul directs Christians to submit themselves to the higher powers, to slander no one, and to abound in meekness and charity even towards those who were enemies to the Christian religion; and to remember, that God in His great mercy had saved them, when they likewise lived in all kinds of irregularities. Secondly, he orders Titus to recommend particularly the practice of good works to those who had embraced Christianity; to oppose such as raised disputes in the church by foolish questions; and to shun those who formed sects and parties, and broached false and dangerous doctrines. He concludes with some particular directions to Titus. *Ostervald.*

Ver. 3. *For we ourselves also were sometimes foolish,* &c.] That

Anno DOMINI 65. and envy, hateful, *and* hating one another.

‖ Or, *pity.* 4 But after that the kindness and ‖ love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Anno DOMINI 65.

6 Which he shed on us † abundantly through Jesus Christ our Saviour; † Gr. *richly.*

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

St. Paul here condemns himself as one formerly guilty of the vices here enumerated, is hardly consistent with the language in which he describes himself before his conversion, Acts xxiii. 1; 2 Tim. i. 3; Phil. iii. 6. Nothing is more common with the Apostle, than to speak thus in the person of those to whom he writes. See the note on Eph. ii. 3. *Dr. Whitby.* Being about to say disagreeable things, he classed himself with those of whom he wrote, according to his custom, to prevent their being offended with him. See the note on 1 Thess. iv. 15. The sentiment in this passage is beautiful; namely, that the recollection of our own faults ought to make us equitable in judging of the faults of others, and prevent us from passing severe sentences on them, when they fall into sin. *Dr. Macknight.*

5. *Not by works of righteousness which we have done,*] Namely, of our own natural strength, without the grace or assistance of the Holy Spirit. *Dr. Wells.* The Apostle here speaks of "works of righteousness done" before faith, before the laver of regeneration: but he does not in the least exclude the works of righteousness, which Christians should afterwards do, by virtue of the new nature given to them, and the renewing of the Holy Ghost, from being conditions of their future happiness. *Dr. Whitby, Burkitt.*

—— *according to his mercy he saved us,*] The meaning of the Apostle is, that God by His free mercy brought us from a state of wrath and condemnation into the way of salvation, in which if we walk and continue, we shall assuredly obtain salvation. *Dr. Whitby.* See the notes on 1 Cor. xv. 2; Eph. ii. 8.

—— *by the washing of regeneration, and renewing of the Holy Ghost;*] By the means of those holy ordinances which He hath appointed; and namely, as one of them, by the holy sacrament of baptism, which is the laver of our spiritual regeneration, yet not by any virtue of the outward sign, but by the inward renovation which is wrought in us by the Holy Ghost. *Bp. Hall.* By means of the baptismal covenant and sacrament, and of the Holy Ghost, then vouchsafed unto us as a principle of a new or holy life. *Dr. Wells.* "By the washing of regeneration" in baptism, "and" by the "renewing of the Holy Ghost" given then to the baptized. The Apostle, by "the laver of regeneration," understands that baptism, by which Christians, coming then from heathenism, engaged to renounce idolatry, the works of the flesh and of the world, and dedicated themselves to the service of the sacred Trinity, and testified their faith in Christ. See John iii. 5; Matt. xxviii. 19. From the beginning the word, here rendered "regeneration," was used to denote baptism, as Justin Martyr, Irenæus, and Clement of Alexandria, inform us. The same Apostle elsewhere ascribes this virtue to baptism, Eph. v. 26: see also 1 Pet. iii. 21. And all Christians are said to be "baptized by one Spirit," 1 Cor. xii. 13; who is here said to be plentifully poured out upon all believers. *Dr. Whitby.*

As we are not naturally men without birth, so neither are we Christian men in the eye of the church of God, but by new birth; nor, according to the manifest ordinary course of Divine dispensations, newborn, but by that baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life. *Hooker.*

That wonderful change in all our faculties, which is effected by the Spirit of Holiness, as it were annihilating our former selves, and making other creatures of us than we were before, is at its commencement called "regeneration." Not that this change is at once, or at all, perfected in this world, so that none of the dregs of our old nature and original corruption remain: our Christian course is only a "going on unto perfection," and not the arrival at it; it is the abounding more and more, 1 Thess. iv. 1, and not a full attainment. The guilt of original corruption may be blotted out, and the punishment remitted; but the stain continues, and sullies our best performances. The blood of Christ once shed did not wash it out; but the graces of the Holy Spirit, repeated and continued, gradually diminish it. So that regeneration, if it be applied to the whole and entire change of a man, is a progressive state, the perfection of which is in another world, the commencement and degrees in this. The commencement of it, when instead of children of wrath we are received into God's favour, and have the Spirit given us as a principle of new life, gradually to unfold itself hereafter, as we shall nourish and comply with it, is usually called more particularly our regeneration, as it is our being born of the Spirit, and is the first beginning of a new and spiritual life. The degrees of it, our growth in grace, and progress towards a perfect change of nature, as it is the daily alteration and improvement of our minds, is generally distinguished by the name of renovation, inducing by degrees a new form into the mind, and "renewing the inward man day by day," 2 Cor. iv. 16. Sometimes indeed renovation is used for the new birth, as Heb. vi. 4, 6, "It is impossible to renew them again unto repentance;" or there is no second baptism for them, because the first degree of our renovation begins at and with our regeneration: and therefore baptism here is equally assigned as the cause of each, "the washing of regeneration and renewing of the Holy Ghost." But both in the Scriptures, (except one text, Matt. xix. 28, may bear a doubt,) and in the writings of the Fathers, as far as I have been able to observe, regeneration means our being born again into God's family, and receiving in the graces of the Holy Ghost, a principle of new life, which is at baptism: and renovation is the gradual new formation of the mind, wrought by the continued presence and operation of the Holy Ghost, and not an instantaneous creation. *Dr. Glocester Ridley.*

We are hereby, that is, by baptism, made the children of grace; children of grace, and therefore enabled to do the works of grace. Which work flows not immediately from the sacrament, but from the power of Christ, and His Spirit that works by the sacrament. The rule of the school is sound and to be retained; that sacraments by resemblance represent, by institution signify, and by the power of Christ they sanctify. It is the Spirit alone that gives the thing, the grace here mentioned, to die to sin, and live to righteousness. Where it should be noted, 1st, That this death and new birth is not the resolution to forsake sin, and live a godly life; for this is supposed before baptism, and that which makes a man capable of it. 2dly, Neither is it an actual forsaking of sin, nor leading a new life, for that is a consequent of baptism, and must be done all the life after; till a man become a perfect man in Christ Jesus. 3dly, But this grace given in baptism is a supernatural ability to die to sin and live to righteousness, to empower us to make larger progresses in Christianity: which, though it will never be absolutely perfect in this life, yet it may enable us to perform such sincere obedience, that God will accept, pardoning all the faults and failings: and bound we are to improve this grace, and cooperate with it all our days. *Bp. Beveridge.*

7. —— *being justified by his grace,*] The Apostle in the next verse saith, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God should be careful to maintain good works." And as he here teaches us that we are "justified by grace," so does he instruct us, that this grace hath appeared for this very end, "to teach us, that denying ungodliness and worldly lusts, we should live righteously, soberly, and godly in this present world, looking for that blessed hope:" clearly intimating, that without living godly, righteously, and soberly, we cannot reasonably hope for happiness at our Lord's se-

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8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

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13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to ‖maintain good works for necessary uses, that they be not unfruitful.

‖ Or, *profess honest trades.*

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

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cond coming. Wherefore these words could never have been intended to excuse Christians from a necessity of being holy, in order to their being happy. *Dr. Whitby.*

8. *This is a faithful saying,* &c.] The Apostle, having in the foregoing verses spoken of justification by grace without works of righteousness, here immediately gives a strict and solemn charge to Titus, to press the necessity of good works upon those who believe and embrace the Gospel, on purpose to prevent all mistake and abuse of the doctrine of justification by faith, and the free grace and mercy of God in Jesus Christ: intimating, that they, who are justified by the faith of the Gospel, should be so far from thinking themselves hereby excused from good works, that they ought on that account to be more careful to maintain and practise them, because, by the very profession of the Christian religion, they have solemnly engaged themselves so to do. From the Apostle's vehement asseveration, "This is a faithful saying," and from his solemn charge, "These things I will that thou affirm constantly," it appears that there have been persons in all ages, who have exalted the virtue of faith, if not intentionally, yet indiscreetly, to the prejudice and neglect of a good life: as if by a mere speculative belief and profession of Christianity men were discharged from the practice of moral duties. God grant that the decried morality of some persons may be an integral part of my religion! *Burkitt.*

—— *to maintain good works.*] That is, to practise them ourselves, and by our example and exhortation to encourage others to practise them; and to argue in their defence against those who speak of them slightingly, as not necessary to salvation. In this, as in other passages of Scripture, "good works" signify virtuous actions in general, but especially charitable and beneficent actions. See Matt. v. 16; John x. 33; 1 Tim. v. 10; vi. 18. *Dr. Macknight.*

9. *But avoid foolish questions,* &c.] See 1 Tim. i. 4, and the note there. And from the Apostle's language both there and here, learn this excellent rule; that disputes about matters, which only serve to beget strife and contention, but tend little to edification in the faith, or to "the edifying of the body in love," Eph. iv. 16, or to the promoting of that doctrine which is after godliness, 1 Tim. vi. 3, are vain talking and unprofitable disputes. *Dr. Whitby, Burkitt.*

10. *A man that is an heretick*] If any man teach or hold erroneously concerning the main points of Christian religion. *Bp. Hall.* An heretick is one, who takes up an opinion upon his own choice or judgment, and prefers it before the doctrine established in the church, and gathers and receives disciples or followers to himself, in opposition to, or separation and division from, the church: according to which the heretick is defined by that learned grammarian Hesychius, as 'he that chooseth to have some other opinion or doctrine, besides, or in opposition to, or in preference to, the truth.' The name, however, belongs, not only to those who are the first in disseminating a false doctrine, but to those also who endeavour to corrupt others, and draw them into the faction with them. *Dr. Hammond.*

—— *reject;*] That is, have no more to do with him, but excommunicate him. *Dr. Wells.*

11. — *is subverted,*] Or turned away from the truth, so as not to be reclaimed; "and sinneth" in the highest manner, as sinning against his own conscience, and so "being condemned of himself:" and therefore since this self-condemnation will not work upon him, there is no hope to think of reclaiming him by conviction. *Dr. Wells.*

—— *being condemned of himself.*] Or by his own conscience; as knowing that he acts in violation of such plain and important precepts of our Lord, as those contained in Matt. xxiii. 8, 10. *Parkhurst.*

12. — *Artemas — Tychicus,*] "Tychicus" is often mentioned in St. Paul's Epistles. Of "Artemas" we know nothing. *Dr. Macknight.*

—— *Nicopolis:*] Several cities of this name are mentioned in ancient authors: one, not far from Philippi, in Macedonia; another in Epirus, which took its rise and name from the victory of Augustus at Actium. It is uncertain which is here meant. *Dr. Doddridge.*

13. — *Zenas the lawyer and Apollos*] "Zenas" is mentioned in this passage only: he had formerly been a teacher of the law among the Jews, or he was a Roman lawyer. It would seem that "Zenas and Apollos" were to pass through Crete, either in their way to the Apostle, or to some other place whither he had sent them. He therefore desired Titus to help them forward on their journey. *Dr. Macknight.*

14. *And let our's also learn to maintain good works* &c.] And stir up those who profess themselves to be our disciples and well-willers, that they be ready and forward to do all works of charity and beneficence. *Bp. Hall.*

15. — *Grace be with you all.*] This plainly intimates, that although the Epistle be written by name to Titus, yet it was intended for the benefit and advantage of the whole Cretan church. *Burkitt.*

The following Verses from the Epistle to Titus are appointed as a Proper Lesson.

CHAP. III. - - ver. 4—9, Christmas Day, - - - - - Evening.

THE EPISTLE OF PAUL

TO

PHILEMON.

INTRODUCTION.

PHILEMON was an inhabitant of Colosse; and from the manner, in which he is addressed in this Epistle, it is probable that he was a person of some consideration in that city. St. Paul seems to have been the means of converting him to the belief of the Gospel, ver. 19. He calls him his fellowlabourer; and from that expression some have thought that he was bishop or deacon of the church at Colosse: but others have been of opinion that he was only a private Christian, who had shewn a zealous and active disposition in the cause of Christianity, without holding any ecclesiastical office.

From some expressions in the Epistle itself, and from some other circumstances, it appears to have been written towards the end of St. Paul's first confinement at Rome.

The occasion of writing it was this: Onesimus, a slave of Philemon, had run away from him, and taken up his residence at Rome. St. Paul having there met with him, converted him to Christianity, and reclaimed him to a sense of his duty: he then sent him back to Colosse with this letter, written with his own hand to Philemon, requesting him to receive his slave, thus converted and reclaimed, again into his family.

This Epistle has always been deservedly admired for the delicacy and address with which it is written: and it places St. Paul's character in a very amiable point of view. He had converted a fugitive slave to the Christian faith; and he here intercedes with his master in the most earnest and affectionate manner for his pardon; he speaks of Onesimus in terms calculated to soften Philemon's resentment, engages to make full compensation for any injury which he might have sustained from him, and conjures him to reconciliation and forgiveness by the now endearing connexion of Christian brotherhood.

This Epistle is a plain proof, that Christianity was not intended to make any alteration in the civil conditions of men. St. Paul considered Onesimus, although converted to the Gospel, as still belonging to his former master; and by deprecating the anger of Philemon, he acknowledged that Onesimus continued liable to punishment for the misconduct, of which he had been guilty previously to his conversion. *Bp. Tomline.*

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4 *He rejoiceth to hear of the faith and love of Philemon,* 9 *whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.*

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ. Anno DOMINI 64.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledg-

Ver. 1. — *fellowlabourer,*] Hence some persons suppose Philemon to have been a minister of the Gospel. But the appellation is of ambiguous signification; being given, not only to ministers, but to such pious persons, whether men or women, as assisted the Apostles in any manner, whilst they were employed in preaching. *Drs. Whitby* and *Macknight.*

2. — *Apphia,* — *Archippus*] Some of the Fathers suppose that "Apphia" was the wife of Philemon. "Archippus" was probably one of his family; Lightfoot says, his son. He may have been called the "fellow-soldier" of the Apostle, as being a minister engaged with him in the work of the Gospel, Phil. ii. 25; Col. iv. 17. *Drs. Whitby* and *Macknight.*

—— *and to the church in thy house:*] That is, all the rest of his Christian family, or all such as were wont to assemble in his house to perform Divine service; for Christians then had not liberty publickly to perform that duty. *Dr. Wells, Burkitt.*

5. *Hearing of thy love and faith,* &c.] Namely, of thy faith which thou hast towards the Lord Jesus, and of thy love towards all saints. Compare Col. i. 4. This transposition of the words is not uncommon. See an instance of it in Matt. xii. 22. *Drs. Wells* and *Whitby.*

6. *That the communication of thy faith may become effectual* &c.] As if he had said, And my prayer is, that thy liberality to the saints, which is the fruit of thy faith, may become effectual to the

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ing of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience

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acknowledgment of thy good works by other Christians, who hear of such instances of thy charity. *Dr. Whitby.* Or, it cannot but be a matter of the deepest satisfaction to me, to have such ample testimonies of your Christian sincerity, in your generous relief of the indigent and suffering members of that holy profession. "The communication of thy faith;" your sharing and partaking of the (Christian) faith: "By the acknowledging of every good thing;" by your manifesting every good thing to be in you. *Pyle.* By using the plural pronoun "you," the Apostle praised all the members of Philemon's family, for their works of charity to the saints; but more especially Philemon himself, as it is here insinuated that his family was led to do these benevolent offices in imitation of him. *Dr. Macknight.*

7. — *because the bowels of the saints are refreshed by thee,*] Perhaps the Apostle meant, that the knowledge of Philemon's charitable actions gave great joy even to the saints who had no need of his good offices. *Dr. Macknight.* "The bowels," in Scripture language, denote tender affection, whether of love, or of pity, mercy, or compassion. It is evident that this application of the word is taken from that commotion or yearning of the bowels, which is felt in tender affection, whether of love or pity. Hence, when such a tender affection is gratified, the bowels are said to be refreshed, appeased, quieted; as here and in the 20th verse. *Parkhurst.*

8. — *though I might be much bold in Christ*] That is, in respect of the Apostolical authority committed to me by Christ. *Dr. Wells.*

9. — *Paul the aged,*] He was probably at this time more than sixty years of age. *Dr. Whitby.*

10. — *whom I have begotten in my bonds:*] One whom I have converted to the faith, since I was a prisoner. *Dr. Hammond.*

11. — *unprofitable,*] Injurious; see Rom. i. 28; Eph. v. 11. Thus the Latin word for 'useless' means injurious. *Pyle* The Apostle, by mentioning the change wrought on Onesimus, insinuated to Philemon the obligation he lay under to him for having made his unprofitable slave a faithful and affectionate servant to him for life. *Dr. Macknight.*

12. — *him, that is, mine own bowels:*] St. Paul thus styles Onesimus, either from the tender affection he bore him; or rather as being his son in the faith of Christ: compare ver. 10. Thus children are sometimes called, both in Greek and Latin authors. *Parkhurst.*

13. — *that in thy stead he might have ministered unto me*] That he might have done me those good offices, which I know yourself would gladly perform, if you could. *Pyle.*

14. — *that thy benefit should not be as it were of necessity, but willingly.*] If Onesimus had remained with the Apostle in Rome, and Philemon had pardoned him at the Apostle's intercession, that favour would not have appeared so clearly to have been bestowed voluntarily, as when Onesimus returned and put himself in his master's power, and was received again into his family. The Apostle, therefore, sent him back to Philemon, that his receiving him might be known to have proceeded from his own merciful disposition. *Dr. Macknight.*

15. *For perhaps he therefore departed for a season,* &c.] The Apostle here made the same kind of apology for Onesimus, which Joseph did for his brethren. The Providence of God often brings good out of evil: yet we should not therefore do evil that good may come. *Dr. Macknight.* See Gen. xlv. 5; l. 20; and the notes there.

—— *for ever;*] Or, "for life," which was probably the Apostle's meaning. But some suppose that it signifies Philemon's having Onesimus as a brother "for ever:" the relation between Christians as brethren being to subsist in the next world. *Dr. Macknight.*

16. — *above a servant, a brother beloved,*] Although Christianity doth not take away the degrees of persons, and dissolve the civil differences between man and man, yet it maketh us all equal and fellow brethren in Christ. *Burkitt.*

—— *unto thee, both in the flesh, and in the Lord?*] To thee, who hast a double relation to him, as one of thy family, and one of thy faith. *Dr. Hammond.*

17. *If thou count me therefore a partner,*] Namely, in thy friendship. *Drs. Whitby* and *Wells.*

19. — *how thou owest unto me even thine own self besides.*] Implying what great things he had done for Philemon in his conversion; so great as made Philemon a debtor, not only of his own goods, but of himself too. The Apostle however only glances at this with great modesty. *Burkitt.*

20. — *refresh my bowels in the Lord.*] My bowels yearn on Onesimus. Remove my anxiety concerning him, whom I so tenderly love, by pardoning him, and receiving him again into thy family. This is the most natural interpretation of the passage. *Drs. Macknight* and *Whitby.* See the note from Parkhurst on ver. 7.

Anno DOMINI 64. I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. Anno DOMINI 64.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

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21. — *knowing that thou wilt also do more than I say.*] In this beautiful passage, ver. 8—21, we have the greatest variety of arguments and motives of the strongest kind, couched in terms the most soft and persuasive. On the one hand we have Philemon's reputation for goodness, the respect due to his own character, his friendship for St. Paul, the reverence claimed by the Apostle's age, the compassion due to his bonds: on the other, we have Onesimus's repentance and return to virtue, his conversion to the Christian religion, and consequent claim on Philemon's piety as his spiritual brother; his faithful services to St. Paul, the tender interest the Apostle took in his concerns, a promise of restitution for any pecuniary loss, accompanied with an insinuation, that Philemon was indebted to the Apostle for what was much more than the pardon of his repentant slave, even his own existence as a Christian, the forgiveness of his sins, and his admission into the kingdom of heaven. But the intercessor insists not on his authority as an Apostle, or his claims to Philemon's gratitude: he submits all to his free generosity; and closes with a declaration of his full confidence, that, under the influence of that, Philemon would do more than he himself thought it necessary to desire. Can there be a doubt, whether such an address proceeded from a fanatick, weak and extravagant, claiming a spiritual authority which had no other foundation than his own spiritual arrogance, and exercising this authority, as such a temper must have exercised it, indiscriminately and violently, unreasonably and mischievously? or whether this Epistle was not rather the effusion of a mind, replete with good sense, versed in the knowledge of the human heart, animated with the best and tenderest feelings; but whose every feeling was regulated by the clearest reason, claiming no authority to which there was not the most indisputable title, and exercising that authority with the soundest discretion? *Dr. Graves.*

22. — *through your prayers*] The Apostle knew the efficacy of the prayers of the church, for preservation of Christ's eminent servants from impending dangers, as in the case of St. Peter, Acts xii.: and therefore in most of his Epistles he very earnestly intreats the prayers of the church, that he might be enabled to preach the Gospel with freedom and success, Eph. vi. 19; Col. iv. 3; 2 Thess. iii. 1: and that he might be delivered from the malice of his persecutors, Rom. xv. 30, 31; 2 Thess. iii. 2: or else he expresses his confidence that their prayers would be effectual to that end, as here, and at 2 Cor. i. 10, 11; iv. 14, 15; Phil. i. 19. Had he thus conceived of prayers, directed to angels and departed saints, it is very remarkable that he should not afford one instance of them in all his epistles. *Dr. Whithy.*

—— *I shall be given unto you.*] I shall have liberty from my bonds, and be permitted to come and visit you. *Dr. Hammond.*

23, 24. — *Epaphras,* — *Marcus,* &c.] Concerning these persons see Col. i. 7; iv. 12, 14; Acts xii. 12; xix. 29; and the notes on those passages.

25. — *be with your spirit.*] The plural pronoun "your" shews that the Apostle did not pray for Philemon alone, but for all the saints at Colosse, who had obtained like precious faith with him. *Burkitt.*

Whether Philemon pardoned Onesimus in consequence of this letter is not known. Only from the earnestness with which the Apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, we may conjecture that he actually pardoned Onesimus; and even gave him his freedom, in compliance with the Apostle's insinuation, according to the interpretation of some commentators, that "he would do more than he said," ver. 21. For it was no uncommon thing in ancient times, to bestow freedom on such slaves as had obtained the esteem and goodwill of their masters by their faithful conduct. At all events, the anxiety which the Apostle shewed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon. Nor is it possible even at this day, so long after Philemon and his slave are both gone, to read this letter without experiencing in some measure the same happy effect.

In the mean time, if this epistle had served no other purpose than to shew the world what sort of a man the Apostle Paul was in private life, it would have been a valuable accession to the canon of Scripture. For in it the writer hath displayed qualities which are by men deservedly held in the greatest estimation; such as an high spirit arising from a consciousness of his own dignity, consummate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness, as well as purity of manners: qualities not to be found either in an enthusiast, or in an impostor. Dr. Doddridge observes, that 'this epistle, considered as a mere human composition, is a masterpiece of its kind. For, if it is compared with an epistle of Pliny, supposed to have been written on a similar occasion, that epistle, though penned by one who was reckoned to excel in the epistolary style, and though it has undoubtedly many beauties, will be found by persons of taste much inferiour to this animated composition of the Apostle Paul.' *Dr. Macknight.*

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

INTRODUCTION.

THE testimony of all ancient copies and translations, with the concurrent suffrage of the best writers, both ancient and modern, give such evidence for St. Paul's being the author of this excellent Epistle, that the objections, or rather scruples, brought to the contrary, are of no weight. *Pyle.*

St. Paul has omitted his name from the commencement of this Epistle: having probably reasons for departing upon this occasion from his usual mode of salutation, which we at this distant period cannot discover. Some have imagined, that he omitted his name, because he knew that it would not have much weight with the Hebrew Christians, to whom he was in general obnoxious, on account of his zeal in converting the Gentiles, and in maintaining that the observance of the Mosaick law was not essential to salvation. It is however clear that the persons, to whom the Epistle was addressed, knew from whom it came, as the writer refers to some acts of kindness which he had received from them, chap. x. 34, and also expresses a hope of seeing them soon, chap. xiii. 18, 19, 23.

That this Epistle was written from Italy is manifest from this expression at the end of it, "They of Italy salute you:" and it is supposed to have been written towards the end of St. Paul's imprisonment at Rome, or immediately after it, because the Apostle expresses an intention of visiting the Hebrews shortly: we therefore place the date of the Epistle about the year 63.

There has been some little doubt concerning the persons, to whom this Epistle was addressed: but by far the most general and most probable opinion is, that it was written to those Christians of Judea, who had been converted to the Gospel from Judaism. That it was written, notwithstanding its general title, to the Christians of one certain place or country, is evident from the following passages: "I beseech you the rather to do this, that I may be restored to you the sooner," chap. xiii. 19: "Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you," chap. xiii. 23. And it appears from the Acts of the Apostles, chap. vi. 1, that certain persons were at this time known at Jerusalem by the name of "Hebrews." They seem to have been native Jews, inhabitants of Judea, the language of which country was Hebrew; and therefore they were called Hebrews, in contradistinction to those Jews, who, residing commonly in other countries, although they occasionally came to Jerusalem, used the Greek language, and were therefore called "Grecians."

The general design of this Epistle was to confirm the Jewish Christians in the faith and practice of the Gospel, which they might be in danger of deserting, either through the persuasion or persecution of the unbelieving Jews, who were very numerous and powerful in Judea. We may naturally suppose, that the zealous adherents to the law would insist on the majesty and glory which attended its first promulgation, on the distinguished character of their legislator Moses, and on the divine authority of the ancient Scriptures; and they might likewise urge the humiliation and death of Christ, as an argument against the truth of His religion. To obviate the impression, which any reasoning of this sort might make upon the converts to Christianity, the Apostle begins his Epistle with declaring to the Hebrews, that the same God, who had formerly, upon a variety of occasions, spoken to their fathers by means of His Prophets, had now sent His only Son for the purpose of revealing His will: he then describes, in most sublime language, the dignity of the person of Christ, chap. i.; and thence infers the duty of obeying His commands, the divine authority of which was established by the performance of miracles, and the gifts of the Holy Ghost: he points out the necessity of Christ's incarnation and passion, chap. ii.: he shews the superiority of Christ to Moses, and warns the Hebrews against the sin of unbelief, chap. iii.: he exhorts to steadfastness in the profession of the Gospel, and gives an animated description of Christ, as our High Priest, chap. iv—vii.: he shews that the Levitical priesthood and the old covenant were abolished by the priesthood of Christ and by the new covenant, chap. viii.: he points out the inefficacy of the ceremonies and sacrifices of the law, and the sufficiency of the atonement made by the sacrifice of Christ, chap. ix, x.: he fully explains the nature, value, and effects of faith, chap. xi.: and in the two last chapters he gives a variety of exhortations and admonitions, all calculated to encourage the Hebrews to bear with patience and constancy any trials to which they might be exposed. He concludes with the valedictory benediction usual in St. Paul's Epistles, "Grace be with you all. Amen." *Bp. Tomline.*

The substance of the Epistle may be reduced to the following arguments: 1st, The superlative excellency of Christ's person, not only above that of Moses, but above the very angels too, by the ministration of whom the Jewish law was delivered. This is the argument of the two first chapters. 2dly, The dignity and perfect efficacy of Christ's priesthood, and the insufficiency of the Levitical one, together with the wisdom and advantage of His being not a temporal monarch, but a suffering Messiah, make up the discourse from the third to the ninth chapter. 3dly, The mere figurative nature and utter insufficiency of the legal ceremonies and sacrifices, and the perfect sufficiency of Christ's death, for the redemption and pardon of mankind, is the purpose of the ninth and tenth chapters. And 4thly, To obviate that prejudice and bold assertion of the Jews, that to forsake the Mosaical religion was to apostatize from God, the eleventh chapter is spent in shewing the faith of Christians to be the exercise of the same virtuous principle, whereby all holy men of old rendered themselves acceptable to God, and stand upon record as His true and eminent servants. These are severally intermixed with their proper inferences and exhortations, all tending to shew the Jewish Christians the unreasonableness,

the folly, and the danger of falling off again from the Christian faith to the Jewish religion; and to support and animate them under the persecutions that tended to draw them from it. *Pyle.*

The most important articles of our faith are explained, and the most material objections to the Gospel are answered with great force, in this celebrated Epistle. The arguments used in it, as being addressed to persons who had been educated in the Jewish religion, are principally taken from the ancient Scriptures; and the connexion between former revelations and the Gospel of Christ is pointed out in the most perspicuous and satisfactory manner. *Bp. Tomline.*

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CHAP. I.

1 *Christ in these last times coming to us from the Father,*
4 *is preferred above the angels, both in person and office.*

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

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3 [a] Who being the brightness of *his* glory, and the express image of his person, and

[a] Wisd. 7. 26.

Chap. I. St. Paul teaches in this chapter, that God had revealed Himself to men by Jesus Christ in a more perfect manner than He had done before. He proves the excellency of the Gospel by the infinite dignity of Jesus Christ the Son of God; shewing that He was exalted to supreme glory in heaven, and that He is more excellent than the angels: and he confirms the divinity of His person. *Osterwald.*

Ver. 1. — *in divers manners*] As well in types and figures, significant actions, and dark sayings, as in plain language. *Dr. Macknight.*

2. — *in these last days*] The times of the Messiah. *Dr. Whitby.* "The last," not as importing the speedy end of this material world, but only that God hath no subsequent dispensation in reserve. *Dean Stanhope.*

—— *spoken unto us by his Son,*] The design of this place is to prove the dignity of this last messenger to be so far superiour to that of any other, as to admit of no likeness, no comparison between them: that He hath excellencies peculiar to Himself, and such as are communicable, not only to none, no, not to the best of the sons of men; but to none, no, not to the noblest creatures of any other kind. In a word, that He is of a nature truly Divine, of the same essence and eternity with God the Father, and His Son in a manner and sense so proper and particular, as no other, however called such in Scripture, is, or must be understood to be. *Dean Stanhope.*

Nothing can be more full and express than the language the Apostle uses in this chapter, to convince the Hebrews that the term "Son of God," as applied to the person of Christ, is not a name of accommodation, as sometimes taken in other applications of it; but a name, the excellence of which comes to Him, not by adoption, but by inheritance; that is, by a natural right, which could not be, unless the Son were of the same nature with the Father. *Jones of Nayland.* See the note from Bp. Horsley on Matt. i. 18.

—— *whom he hath appointed*] Rather, 'constituted heir of all things;' that is, hath not merely named Him to be Heir of all things; but hath actually invested Him with regal authority and dominion. *Dr. Wells.*

—— *heir of all things,*] That is, Lord or Proprietor of all things, for according to St. Paul, Gal. iv. 1, "the heir is lord of all." This title, as implying universal dominion, St. Peter also gave to Christ, Acts x. 36, "He is Lord of all." Even Socinians acknowledge that the phrase "heir of all things" denotes supreme dominion over angels and men: and it may be well thought as impossible to understand how a man should have this empire and yet be a mere man, as it is to understand any mystery of the sacred Trinity. *Drs. Macknight* and *Whitby.*

By the expression in this place we are, no doubt, to understand that universal dominion mentioned in other texts, which call Him "a Prince and a Saviour," "Lord and Christ," "Lord both of the dead and living," "Lord of all;" which speak of His "subduing all enemies," even death itself; having "all things put under His feet," "all power in heaven and in earth given unto Him," being "gone into heaven," and "sitting down on the right hand of God, angels and authorities and powers being made subject unto Him," Acts v. 31; ii. 36; x. 36; Rom. xiv. 9; 1 Cor. xv. 25, 26; Matt. xxviii. 18; 1 Pet. iii. 22. A government, of which, as God, He stood possessed from all eternity: a government, which however His human nature might have hereditary title to, by virtue, and so from the very instant, of its personal union with the Divine; yet was He not, as God and man both, actually invested with it till after, and by way of compensation for, His death, His sufferings. But a government withal, which, were not He very God, as well as very man, it is not to be conceived how He could be qualified to exercise. There being in the reason of the thing no manner of inducement to persuade us, that any power and wisdom, less than that which could create all things, can be sufficient to govern all things. And therefore no method of arguing could be imagined more regular or conclusive than this of the Apostle: which proceeds to show in the

Second place, that the Person, by whom God now rules the world, is the same by whom He made the worlds. *Dean Stanhope.*

—— *by whom also he made the worlds;*] The heaven and the earth. *Dr. Hammond.* Those very worlds, no doubt, which this epistle mentions by the same expression, and reckons it as the first instance of faith for us to "understand, that they were framed by the word of God: so that things which are seen were not made of things which do appear," chap. xi. 3. Consequently the creation, attributed here to the Son, is not any spiritual or figurative, but a proper and material one. Compare Col. i. 16. *Dean Stanhope.* That Christ made this world, and consequently had a real being at the beginning of it, the Scriptures manifestly and plentifully assure us. For the same "Son, by whom in these last days God spake unto us," is He, "by whom also He made the worlds." So that as "through faith we understand that the worlds were framed by the word of God," chap. xi. 3; so we must also believe that they were made by the Son of God. *Bp. Pearson.* See ver. 10 of this chapter, where the creation of all things visible is ascribed to the Son of God. The primitive Fathers believed the worlds were made by Christ, and contended that this shewed His divinity. *Drs. Macknight* and *Whitby.*

3. *Who being the brightness of his glory, and the express image of his person,*] Who being the means of reflecting to us the sight of Him who is otherwise invisible, John i. 18. *Dr. Hammond.* Of the same Divine majesty and substance, a Beam of the same Light, an exact resemblance of His original perfections. For whatever excellencies are in the Father, the same are in the Son, and by Him they are reflected down upon mankind. The former of these characters, "the brightness of His glory," alluding to a luminous body, and comparing the Father to the original fountain of light, and the Son to the effulgence or ray streaming from it, seems intended to teach us, that the essence of both is the same; that the one is inseparable from, and not to be conceived without, the other; consequently, that neither of them ever was, or could be, alone. So that the Son is hereby declared to be of the same

Anno DOMINI 64. upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

nature and eternity with the Father, and from hence, more particularly, the church seems to have taken the occasion of confessing, in opposition to the Arian heresy, as we find it done in one of our creeds, that Jesus Christ, the only begotten Son of God, was begotten of His Father before all worlds, that He is God of God, Light of Light, very God of very God, of one substance with the Father, by whom all things were made. *Dean Stanhope.*

The latter of these characters, namely, "the express image of His person," resembles Him to an image or impress of His Father's excellencies. Having already established the unity of nature in the similitude of original and derived light, the Apostle employs another similitude, significative of the distinction of Persons. And thus he hath likewise obviated the heresy of Sabellius: by affirming the Father and the Son to have the same godhead, glory, and majesty; but at the same time intimating that they have not the same personality: in a word, that though the Father and the Son be one God, and in that respect there be no difference in nature, or time, or degree; yet the Father is not the Son, nor the Son the Father. And in this respect there is a just and very material distinction of order, and dignity, mutual relation, and manner of subsisting. *Dean Stanhope.*

We must speak of God in words not strictly and properly adapted to Him, but borrowed from terms we use amongst ourselves. As when we call God "Father;" we mean that we have our being from Him; but not in that manner as a son is begotten by his father amongst men. And thus we understand the word "person:" as when Christ is called "The express image of His (God's) person," we mean something of a quite different kind from the person of a man upon earth. But it is a word we must use, like the word "father," because we have no other word to express it by. And as we find, what we call personal actions, attributed to the Father, to the Son, and to the Holy Spirit; as the one to send, the other to be sent; the one to proceed from the other; the one to beget, the other to be begotten of Him; the one to take flesh, and not the other: therefore we call these "Persons," because we find personal actions attributed to them. *Leslie.*

—— *and upholding all things by the word of his power,*] Giving support, maintenance, preservation to all things which He hath made, by that almighty power of His. *Bp. Hall.*

Surely no being, less than that which made the world, is capable of sustaining and continuing the order of the world. And therefore, though this be now done by the Son, who is man as well as God; yet is it truly and properly the work of that Divine Nature, which was from all eternity at the right hand of the Father: not of that human nature, which, being united to, and from thenceforth inseparable from, the Divine, is now together with it exalted thither. And this exaltation is here spoken of as a reward of those sufferings, and of that expiatory sacrifice for the sins of mankind, which that union with the Divine rendered of merit as invaluable, as the condescension of it is inexpressible. *Dean Stanhope.*

Great as these expressions are, they are the same in substance with what the Old Testament had declared before concerning the Son of God: who, being called the glory of God, has that relation to Him which the light that comes down from heaven has to the sun, from whence it proceeds; who, being truly the Son, is consequently the heir of God; who now sustains that world, of which He at first laid the foundations; who purged the sins of man by Himself, who was the Creator of man; and, when He sat down at the right hand of God, returned to that Majesty which was essential to His character before the world was made. *Jones of Nayland.*

4. *Being made so much better than the angels,* &c.] Being in His very human nature advanced so much higher than the greatest angels of heaven, by how much He hath obtained a more excellent and glorious name than they, namely, to be called and to be the Son of God; not by grace or adoption as we are, but by nature and eternal communication of essence. *Bp. Hall.* Preferred as far above the most glorious spirits, the angels, as His divine Original had set Him above them before; as a creator is above creatures, a king above subjects, a son above servants. *Dean Stanhope.*

The word "name" in this place signifies not only title, but authority and superiour excellency. See Phil. ii. 9. *Dr. Whitby.*

5. *For unto which of the angels said he at any time, Thou art my Son,* &c.] The Apostle here affirms the superiority of Christ over the angels, on the ground of the appellations that are bestowed on Him: As that of the Son, in the second Psalm, which, though in some sense it belong to David, yet is by the Jews themselves acknowledged in a more sublime sense to belong to the Messiah; so likewise that in 2 Sam. vii. 14, delivered to Solomon, as he was a type of the Messiah, which is in some degree true of him, but was in a much more eminent manner to be understood of Christ. *Dr. Hammond.*

Though the angels be sometimes in Scripture called "the sons of God," Job i. 6; ii. 1; xxxviii. 7; God never said to any one of them, "I will be to him a Father," to protect him in his kingdom; much less, "Thou art My Son, this day have I begotten thee" to a kingdom; and so these passages in the true and full extent of them cannot agree to any of the angels. *Dr. Whitby.*

Noble and excellent as these beings are, they are yet but the attendants on the Divine throne, and the ministers that execute God's pleasure. They sit not at His right hand; they are not invested with supreme power and authority: but are in other places of Scripture represented as covering their faces before Him. But our blessed Lord, "the brightness of His Father's glory," and the sharer of His power, receives the homage and adoration of these excellent beings. They are His subjects and ministers. They think themselves honoured by the commands He gives them, and happy in the obedience which they pay Him. *Bp. Conybeare.*

6. *And again, when he bringeth in the firstbegotten into the world,*] Namely, in the morning of the resurrection, when He was in a glorious manner begotten from the dead. *Burkitt.* The words may be better rendered, 'And when He bringeth again the firstbegotten' (from the dead, Col. i. 18.) "into the world." *Dr. Whitby.*

The word, rendered "again," here properly signifies the second time. The Son of God was brought into our world the first time by His incarnation. But the angels were not commanded then to worship Him. That command was given after His resurrection, which being, as it were, a second incarnation, is fitly called a bringing Him a second time into the world: when, as the reward of His having suffered death during His first residence in the world, He was made in the human nature the object of the worship, not only of men, but of angels. So St. Paul told the Philippians, chap. ii. 9—11. *Dr. Macknight.*

—— *And let all the angels of God worship him.*] It is generally thought that these words are cited from the 97th Psalm, 7th verse; where in the Septuagint we have words very like them, 'Worship Him all His angels.' *Dr. Whitby.*

What invention could contrive a more positive and incontrovertible manner of calling the Son "God," than to say, "Let all the angels of God," or, 'let all other gods worship Him.' What is this but to call Him the supreme God; and manifestly to make

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7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of † righteousness *is* the sceptre of thy kingdom.

† Gr. *rightness*, or *straightness*.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

[b] Ps. 102. 25. Is. 34. 4.

10 And, [b] Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

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12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, [c] Sit on my right hand, until I make thine enemies thy footstool?

[c] Ps. 110. 1. Matt. 22. 44.

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. II.

1 *We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.*

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the distinction between God by nature and by office: all these gods by office are to worship the God by nature. "Worship Him, all ye gods:" and this the Apostle applies to Christ, and says that it was spoken of Him: and how to call Him "God" more directly and palpably cannot be supposed. *Leslie.*

The author of this Epistle, evincing the superiority of the Son of God over all created spirits, produces the following testimony: "When He bringeth in His firstbegotten into the world, He saith, And let all the angels of God worship Him." If we ask, what kind of worship the Apostle may be supposed to intend, let us turn to the Revelation. There, upon the exaltation of our Lord after His sufferings, St. John represents to us the church universally in heaven and earth, with the parts of created nature, and all the angelick intelligences, ascribing the very same "blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb," in conjunction, Rev. v. 13. In heaven the will of God is duly performed, and all "honour the Son, even as they honour the Father," John v. 23. Why should it be otherwise on earth? *Bp. Horne.*

7. — *Who maketh his angels spirits,*] Or rather 'winds;' as both the general context, and the subsequent clause of this verse, appear to require. The comparing of the angels to "a flame of fire" in the last clause naturally leads us to apprehend them as compared to 'winds' in the first. *Dr. Wells.* The meaning of the passage is, that no higher title is given to the angels than those of God's messengers and ministers; and that the efficacy of their ministry, as well as the activity of their nature, is described by comparing them to other creatures such as winds and fire. *Dr. Whitby, Dean Stanhope.*

8. *But unto the Son he saith,* &c.] Thus He speaks ever of the angels, as servants; but of the Son He speaks as of the God and Lord of the angels, "Thy throne, O God, &c." Thy kingdom and government is most just and righteous. *Bp. Hall.*

The throne of God, whether we understand it of God's natural dominion over the whole creation, or more particularly of His providential government of the moral world, or, in a still more restricted sense, of Christ's mediatorial kingdom, is everlasting: and the government, both in the will of the governour and in the execution, is invariably good and just. But the kingdom of the God-Man is in this place intended. This is evident from what is said in the next verse: "God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows:" that is, God hath advanced Thee to a state of bliss and glory above all those whom Thou hast vouchsafed to call Thy fellows. It is said too, that the love of righteousness and hatred of wickedness is the cause that God hath so anointed Him, who yet in the previous verse is Himself addressed as God. It is manifest that these things can be said only of that Person, in whom the Godhead and the manhood are united; in whom the human nature is the subject of the unction, and the elevation to the Mediatorial kingdom is the reward of the man Jesus: for Christ, being in His Divine nature equal with the Father, is incapable of any exaltation. Thus the unction with the oil of gladness, and the elevation above His fellows, characterize the manhood; and the perpetual stability of the throne, and the unsullied justice of the government, declare the Godhead. It is therefore with the greatest propriety that this passage in the Psalmist is applied to Christ in the Epistle to the Hebrews, and made an argument of His divinity; not by any forced accommodation of words, which in the mind of the author related to another subject, but according to the true intent and purpose of the Psalmist, and the literal sense and only consistent exposition of his words. *Bp. Horsley.*

14. *Are they not all ministering spirits,*] The word "all" here is emphatical; denoting that even the highest orders of angels, dominions, thrones, principalities, and powers, (Phil. ii. 10; Eph. i. 21; 1 Pet. iii. 22,) bow the knee and are subject to Jesus, ministering in the affairs of the world according to His direction. *Dr. Macknight.*

Throughout this passage the Apostle dwells on the manifest precedence, given to Christ in the Old Testament, above the most glorious of all created beings, the blessed angels. The proof hereof consists in sundry passages, acknowledged by Jewish authors themselves to belong to the Messiah; who is, in a sense and manner peculiar to Himself, entitled the Son of God, ver. 5, whilst the angels are allowed no higher denomination than that of ministers and servants of God. Nay, and to shew the mighty distance and disparity between them, those very angels are, all of them, commanded to worship this Son, a homage, to which nothing less could give Him right, than His being their Creator, and they His creatures. At other times we find Him represented as a righteous King, possessed of an everlasting dominion, and invested with such distinguishing honours, as none, even the highest and most peculiar favourites of Heaven, were, or may ever hope to be, dignified with. And once more, not only the creation of the world, but the dissolution of it also, is expressly declared to be His doing. Meanwhile, the utmost attributed to the angels amounts to no more than their being instruments in the hand of God; performers of such good offices, to those who love and serve Him, as He, who hath constituted the services of all His creatures in a wonderful order, hath thought fit to assign them, in the protection of good men, and in the government of the world. *Dean Stanhope.*

What proof more can be desired of Christ's divinity, than what is here given by the Apostle? The names and attributes of God are ascribed to Him, as also an everlasting throne and kingdom: Divine honour is required to be paid to Him: and such Divine works are assigned to Him, that in them no creature can have any share of efficiency with Him. Such is the making of the world, ver. 10—12, comprising an assertion of the omnipotence of Christ, and of His eternity and immutability: an evident proof, that as the great Creator He is infinitely exalted above all creatures, and is the Almighty and unchangeable God. *Burkitt.*

Chap. II. St. Paul first exhorts the Hebrews to continue steadfast in the profession of the Gospel, which had been preached to them by Jesus Christ and the Apostles, and confirmed by the gifts of

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THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should † let *them* slip.

† Gr. *run out as leaking vessels.*

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

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4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and ‖ gifts of the Holy Ghost, according to his own will?

‖ Or, *distributions.*

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified,

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the Holy Ghost. Secondly, he shews for this purpose, that though Jesus was man, and humbled Himself even unto death, yet all things are made subject unto Him; and that God has raised Him to heavenly glory after His sufferings. He shews in the last place that God was pleased that our Lord should take our nature and suffer, that He might redeem men from the power of the devil and of death; and that the faithful might learn from His example not to be terrified by afflictions. *Ostervald.*

Ver. 1. — *lest at any time we should let them slip.*] See the marginal translation. The original expression is an allusion to such vessels as are not able to retain liquids. *Dr. Hammond.*

2. *For if the word spoken by angels was stedfast,* &c.] If the law given by the ministry of angels was firm and inviolable, and all the transgressors of it were justly and severely punished. *Burkitt.* See Acts vii. 53; Gal. iii. 19.

3. *How shall we escape, if we neglect so great salvation;*] When God in His wisdom had projected a scheme for the salvation of mankind before the ages, when He had prosecuted that scheme by many successive revelations of Himself, by many notices and preparatory indications of His good pleasure, when He had separated a chosen family from the rest of the world to serve as a repository of His councils, and to minister to Himself in the execution of them, when He had sent forth His angels to assist in this great work, and had inspired many Prophets and holy men to signify beforehand the glories of a new kingdom which He meant to establish upon earth, and to prepare men for the reception of it, when after all these preludes of His wisdom and goodness He came in due time to astonish the world with the completion of this adorable scheme by sending forth His only-begotten Son, the express image of His person, to take upon Him our nature, to suffer and to die for us, and by raising up Apostles and Evangelists, under the guidance of His Holy Spirit, to record these amazing transactions, and by the attestation of stupendous miracles to spread the knowledge of them over the face of the earth; when this, I say, and more had been done by the Almighty to usher in His last best dispensation into the world, think not that all this mighty apparatus was to be thrown away on our caprice and obstinacy, and that after all we may be at liberty to reject this whole design, or take as much or as little of it as our wayward fancies shall suggest to us. No: assuredly the counsels of Heaven will stand firm, whatever attempts we may make in our wisdom or our weakness to subvert them. As well may we think to overturn the everlasting mountains, or to push the earth itself from its centre, as to defeat or set aside one tittle of that eternal purpose which God hath purposed in Christ Jesus. To whomsoever the sound of the Gospel is come, whether he will hear or not hear, by that Gospel he must stand or fall: he is thenceforth under the bond of this covenant, through Jesus Christ he inherits the promises, or if he withhold his faith it is not at his option to have no concern in the threats, of the Gospel.

What allowances it may please God to make for the prejudices, the passions, the slights, the blasphemies of unthinking careless men, who have never embraced the faith of Jesus, it may not perhaps concern us to inquire: but we know that we are responsible to that law which we profess, and to that Master whom we serve; that to us indifference is infidelity, and disobedience treason; that wilful unrepented sin in a Christian is without hope as without excuse, and exposes him even with his own full consent to all the punishments of the Gospel. *Bp. Hurd.*

—— *if we neglect so great salvation;*] So great a means of our salvation, as the Gospel is. *Bp. Fell.*

The fear of greater punishment to those who reject greater grace; and the sure confidence of more abundant glory to those who have more abundant grace vouchsafed them here; should make us earnest to obtain the largest measures of it that we can, and diligent to improve what we do retain. *Dr. Glocester Ridley.*

The Apostle, having described the dignity of the Son of God, thus argues: that if He was so great, how important must that way of salvation be, which He preached to the world! how necessary must it be for us to attend to it! and how dreadful will the consequences be, if we do not! If the law of Moses, published by inferiour ministers, was so strictly enforced, and every offence against the honour of it so severely punished; "how shall we escape, if we neglect so great salvation" published by Jesus Christ? This is the purport of his reasoning: and now let us consider the weight of it. If God descends from heaven to teach, there must be some great reason for His coming, which will render those exceedingly guilty who do not hear Him. Therefore it must be our duty to listen to His words, and study His doctrine, that we may understand it and receive the benefit of it for the salvation of our souls. We may put off this as a matter of no consequence, and escape for the present. The man, who tells us these things out of a pulpit, has no power to punish us; but nevertheless God will not be neglected: He, who vindicated His law, shall vindicate His Gospel; and then what will become of us? What shall we say for ourselves in that dreadful day, when the reasonings and reserves of every heart shall be exposed and confuted? *Jones of Nayland.*

—— *was confirmed unto us*] To us Jews. It is usual for St. Paul to say "us" and "we," when not he himself is to be understood, but those only, to whom or of whom he speaks. *Drs. Whitby* and *Wells.*

4. *God also bearing them witness,* &c.] The importance of the salvation spoken of before is farther shewn by the manner in which it was recommended to the world. It was attested by "signs and wonders, and divers miracles, and gifts of the Holy Ghost;" all intended to raise the attention of mankind, and convince them that they must be lost, if they neglected to hear what was so powerfully recommended. *Jones of Nayland.*

5. — *the world to come,*] This phrase seems to denote the state of the world under the Messiah, or the kingdom of the Messiah, which began at His first advent, and shall be completed at His second and glorious coming. The Jews in like manner call the kingdom of the Messiah, "the world to come," probably from that prophecy of Isaiah, chap. lxv. 17, where it is represented by "new heavens and a new earth." It is observable, that St. Paul uses this phrase only in this passage of his Epistle to the Hebrews, or converted Jews, as being probably a manner of expression familiar to them, but not so intelligible to the Gentile Christians. Compare chap. vi. 5. *Parkhurst.* The Apostle means, that the world of believers, gathered out of all nations by the preaching of the Gospel, is put under Christ's immediate power, and subject, not to angels, but to Christ Himself. *Burkitt.*

6—8. *But one in a certain place testified,* &c.] This regal power was given to Christ only. And accordingly of Him are these words to be understood in the diviner sense, which the author of the 8th Psalm hath delivered; namely, That He is a mean and vile man in outward appearance, not worthy to be con-

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saying, [a] What is man, that thou art mindful of him? or the son of man, that thou visitest him?

[a] Ps. 8. 4.

7 Thou madest him ‖ a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

‖ Or, *a little while inferior to.*

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels ‖ for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

‖ Or, *by.*

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10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, [b] I will put my trust in

[b] Ps. 18. 2.

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sidered or regarded by God; who for the space of thirty-three years was subjected to a condition inferiour to that of angels; but then, after His suffering in our flesh, He was by God most honourably advanced to the highest dignities, made the supreme Ruler and King of heaven and earth: and all His enemies, and the persecutors of His church, were subjected to Him; and He was advanced above all created beings. *Dr. Hammond.*

As the Apostle proceeds to treat of the person of Christ, he takes occasion to shew from the 8th Psalm, (and thereby teaches us how to understand that Psalm,) that He, who as God was above all the angels of heaven, as man, was made "lower than the angels," that He might taste of death for every man, and so "bring many sons unto glory," by receiving glory in our nature, as the reward of His sufferings. In virtue of His incarnation we are become the sons of God, and brethren of Christ: as He was in all things made like unto His brethren, His brethren will in all things be made like unto Him; that is, they will be imputed by a new relation to the same Father, with a legal right to the same inheritance, and be crowned with glory and honour after their sufferings on earth. *Jones of Nayland.*

8. — *But now we see not yet all things put under him.*] Not the wicked, nor Satan, nor death: which shall be done, not in one instant, but successively. *Bp. Fell.* But now, as yet, we do not indeed see all things actually so subjected to His government, as that none of the rebellious enemies of Christ do rise up against Him; it is enough, that He has taken possession of His glory; and will, in His own due time, subdue all the adverse powers. *Bp. Hall.*

9. *But we see Jesus,* &c.] But in the mean time we see that Jesus, who was indeed made a little lower than the angels, in respect of His suffering of death, which those blessed spirits are not capable of, we see Him, I say, crowned with glory and honour, who was before humbled by His own voluntary dispensation, and by the wonderful grace and favour of God towards mankind, that He might undergo that death for man, which every one is liable unto; and, by His tasting of death, sweeten it to all His faithful ones. *Bp. Hall.*

—— *for the suffering of death,*] These words may seem ambiguous, and capable of being referred either to the preceding or to the following clause. It is indeed true, that Christ was crowned as a reward for suffering death, as the Apostle expressly teaches, Phil. ii. 8, 9. But the concluding words of the verse, which have plainly a connexion with these, appear to determine them to the former sense; namely, that Christ was humbled "for the suffering of death," that He might be capable of it. *Dr. Doddridge.*

10. *For it became him, for whom are all things, and by whom are all things,*] God, the author and end of all things. *Bp. Fell.* He thought fit to do this, saith Dr. Hammond, 1st, Because thus the same nature suffered which had sinned; and therefore purged us from the guilt, which we in that nature had contracted; and so dissolved that death, to which we became subject by the death of Adam. This is the reason of Christ's sufferings, on which all the primitive Fathers insist. 2dly, Because these sufferings fitted Him to be a merciful High Priest, to them that suffer as He did, and also to be a faithful High Priest, to make atonement for our sins, ver. 17. *Dr. Whitby.* And also that He might by His own example encourage His soldiers more cheerfully to undergo sufferings, seeing their Captain Himself underwent the same, Matt. x. 24, 25. *Dr. Wells.*

—— *to make — perfect*] Or, completely fit for the full execution of His office. *Dr. Doddridge.* God, the universal designer of all, in His wisdom foreseeing the oppositions and sufferings, which would befall His people in this world, thought it fit that Christ, His own Son, the author of their deliverance, should through sufferings come to His reward and crown, that so He might after His own example deliver those who suffer constantly and patiently. *Dr. Hammond.*

—— *through sufferings.*] This verse contains an argument for the doctrine of the atonement, which ought to stop all mouths which reason against it. It belongs to the sovereignty of the Deity to fix the conditions on which He will pardon sinners. Wherefore, God having determined that they are to be pardoned through the death of His Son, Gal. i. 4, and having expressly declared His determination, Ps. cx. 4; Heb. v. 10, our duty is to rest satisfied with the knowledge of the fact, and thankfully to acquiesce in the appointment, although God hath neither made known the reasons which induced Him to save mankind through the death of His Son, rather than in any other method; nor explained to us in what manner the death of His Son, as a sin offering, hath accomplished our salvation. *Dr. Macknight.*

11. *For both he that sanctifieth*] He, namely our Priest, who by His oblation purgeth us from sin. The word, rendered "sanctifieth," is used in this Epistle in the sacrificial sense, or with reference to the expiation of sin. *Dr. Whitby.*

—— *are all of one:*] Both our Saviour and we are all of one nature, namely, we have all one common humanity: for which cause He being, as He is, God blessed for ever, is not ashamed to call us miserable men by the name of brethren. *Bp. Hall.*

12. *Saying,* &c.] David, Isaiah, and the other Prophets, in many of their actions and sayings, were types of Christ. *Bp. Fell.* See Ps. xxii, and the notes there. The former part of the Psalm is prophetical of the passion: at this verse, the 22d, the strain changes to an hymn of triumph in the mouth of the Redeemer, celebrating His victory, and its happy consequences. "I will declare Thy name, &c." And accordingly when the deliverance, so long wished, and so earnestly prayed for, was accomplished by the resurrection of Jesus from the dead, He "declared the name of God," by His Apostles, to all His "brethren;" and caused the church to resound with incessant praises and hallelujahs. *Bp. Horne.*

13. — *I will put my trust in him.*] That is, God; which words plainly denote Him to be a real man, beset with troubles and afflictions. *Dr. Wells.* Since the Son, in His original state, could not be in any situation which rendered looking for God to help Him necessary, this passage is quoted to prove, that Messiah was to appear on earth in the flesh, and to be afflicted; and, under His

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him. And again, [c] Behold I and the children which God hath given me.

[c] Is. 8. 18.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

† Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

16 For verily † he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

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18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAP. III.

1 *Christ is more worthy than Moses,* 7 *therefore if we believe not in him, we shall be more worthy punishment than hardhearted Israel.*

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

† Gr. *made,* 1 Sam. 12. 6.

2 Who was faithful to him that † ap-

affliction, to behave as a devout man in distress: just as the former passage from Ps. xxii. 22, in which He is represented as calling believers His brethren, was quoted to prove that He was to be born into the world after the manner of other men, and to be made like them in all things. *Dr. Macknight.*

—— *Behold I and the children which God hath given me.*] By calling them His children, He declared them to be of the same nature with Himself. *Dr. Whitby.*

14. — *he might destroy him that had the power of death,*] He might frustrate and make void the devil's design, which was to keep men for ever under the power of death. *Dr. Hammond.*

—— *him that had the power of death, that is, the devil;*] For, as saith the Book of Wisdom, "through envy of the devil came death into the world," chap. ii. 24. Compare John viii. 44. The Apostle's meaning is, that the devil, at the beginning of the world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence he is called "a murderer from the beginning:" and "a liar, and the father of lies," John viii. 44. *Parkhurst, Dr. Macknight.*

15. — *through fear of death*] The whole heathen world was subject to this fear, and to them death was the king of terrours. From this fear we are delivered at present, by our deliverance from that guilt of sin, which alone makes death truly terrible, 1 Cor. xv. 55, 56; and by the promise of a glorious resurrection, when "death shall be swallowed up in victory," ver. 54. *Dr. Whitby.*

16. — *he took not on him the nature of angels;*] This nature being void of our passions and affections; but of men, that having Himself the same infirmities, &c., He might in this office more compassionate theirs. *Bp. Fell.*

The two verses may be thus paraphrased: For Christ is to be considered as a Redeemer, not of angels and fallen spirits, but of mankind; of all those, who like true children of Abraham are subject to temptations and sufferings, and are to be advanced to pardon and happiness, by imitating Him in a patient submission to that Divine will, which they had transgressed. Upon which account it was highly expedient for Christ, our great Priest and sacrifice, to live and suffer in our nature, as the most perfect method, both to atone for our sins, and to support and encourage us under our present sufferings for His religion: whom we know to have had a fellow feeling with us, and so to bear a compassionate regard towards us. *Pyle.*

As Christ took manhood, that by it He might be capable of death, whereunto He humbled Himself; so, because manhood is the proper subject of compassion and feeling pity, which maketh the sceptre of Christ's regency, even in the kingdom of heaven, to be amiable; He, who without our nature could not on earth suffer for the sins of the world, doth now also, by means thereof, both make intercession to God for sinners, and exercise dominion over all men with a true, a natural, and a sensible touch of pity. *Hooker.*

17. — *in things pertaining to God,*] In offering sacrifices, prayers, intercessions to God: in deriving grace, peace, and benedictions unto the people, Exod. xviii. 19. *Bp. Fell.*

18. — *being tempted,*] That our Lord's life was a continued scene of temptation, or trial, we learn from Himself, Luke xxii. 28: "Ye are they which have continued with Me in My temptations." Christ's temptations, like those of His brethren, arose from the persecutions and sufferings to which He was exposed, as well as from direct attacks of the devil by evil suggestions: such as those mentioned in the history of His temptation in the wilderness. *Dr. Macknight.*

—— *he is able*] He is thereby rendered able to have a fellow-feeling of our miseries and afflictions, and so to have the greatest compassion for us, and as an inseparable consequence of such His compassion, He will not fail, upon due application to Him, "to succour them that are tempted." *Dr. Wells.*

Nothing enforces precepts like example. Now what example could the Messiah have set, in the midst of worldly pomp and grandeur? A very useful one certainly in some points to some of His chief officers, and others about His person: but removed from the sight, and unsuitable to the condition, of the bulk of mankind: whereas in the sort of life which He chose, an extremely publick, though a mean one, He was a daily and familiar pattern to all men of the most general and difficult virtues: of condescension, disinterestedness, and delight to do good: of indifference to worldly enjoyments, composedness under contempt, meekness under malicious provocations, and resignation to God's will under the bitterest sufferings of every kind. These things most of us, in one part or another of our pilgrimage, have need to practise: and we find them so hard to learn, that the encouragement of His having done and borne much more than He requires of us, and the assurance, that "having been tempted" Himself, He will "succour us when we are tempted," will in a time of trial be blessings unspeakable. *Abp. Secker.*

Chap. III. The Apostle here treats the second branch of his first argument for their steadiness to the Christian profession; namely, the dignity of Christ as a Lawgiver above Moses. He thence draws a warning against infidelity and apostasy; as also from the instance of the obstinate Israelites, who were denied entrance into the land of Canaan for the same miscarriage. *Pyle.*

Ver. 1. — *the Apostle and High Priest of our profession,*] That is, of the doctrine and religion which we profess. *Bp. Fell.* An "apostle" properly means a messenger, a person sent by another upon some business. It is applied to Christ, who was by the Father *sent* into the world, not to condemn but to save it. The term "High Priest" is applied to Him by way of eminence, and according to its spiritual and real import. *Parkhurst.* As to His apostleship, Christ is compared by St. Paul with Moses; and as to His high priesthood, with Aaron: and He is shown in what follows to have excelled them both in their respective offices. *Dr. Wells.*

2. *Who was faithful* &c.] He hath as faithfully performed every part of His great office for the Christian church, as you can imagine, or the Scripture declares, Moses to have done towards the Jewish church, when it describes him "faithful in all His house;" that is, the church of God, Numb. xii. 7. *Pyle.*

Anno DOMINI 64. pointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; Anno DOMINI 64.

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, [a] To day if ye will hear his voice, [a] Ps. 95. 7

3. — *this man*] The word "man" is not in the original: the pronoun might be rendered 'he,' as it is in Acts x. 36. Or the passage might run, 'This apostle or lawgiver was counted, &c.' *Dr. Macknight.* 'This Jesus,' as corresponding to the express mention of Moses in the following words. *Drs. Whitby* and *Wells.*

—— *worthy of more glory than Moses,*] As it was their attachment to the Mosaick law, and the writings of the Old Testament, that hindered so many Jews from embracing Christianity, it is with the utmost propriety of address that the Apostle here undertakes to shew, that Christ was superiour to Moses; and by a necessary consequence, to the rest of the Prophets and sacred authors, whom they acknowledged to be inferiour to this great Prophet. *Dr. Doddridge.*

—— *he who hath builded the house*] The original verb signifies to set things in order, chap. ix. 6. It signifies likewise to form a thing as an artificer doth; in which sense it is applied to Noah's forming the ark, chap. xi. 7. In this passage it signifies the forming of a church or religious society, by bestowing on it privileges, and by giving it laws for the direction of its members. *Dr. Macknight.*

—— *than the house.*] Than all the members together, and consequently than any one member of the house, as Moses was. *Dr. Wells.*

4. *For every house is builded by some man;*] 'By some one,' as head or master of it. *Dr. Wells.* For every family or kingdom hath some original or founder; but God is the Founder of all, both of the church of the Jews, and now of the Christians: and such is our Christ, of whom we speak. *Dr. Hammond.* The argument seems plainly to run thus: He that governs all things is God: but Christ, as Father of His family, governs all things in His house; that is, the church dispersed throughout all the world; and hath, in order thereunto, all judgment and all power in heaven and earth committed unto Him: He must therefore be God; that is, the exercise of His kingly office shews, that He must be God as well as man. *Dr. Whitby.*

Builder of "all things," Eph. iii. 9; but especially of the temple, the church of God, Zech. vi. 12; Matt. xvi. 18. This supereminent dignity of our Lord Christ, that all things were made by Him, and are subjected unto Him, the Apostle often repeats. See chap. i. 2, 3, 10. Again, for subjection, chap. i. 6, 13; ii. 5, 7, 8, &c. *Bp. Fell.*

5. — *Moses verily was faithful — for a testimony*] His ministry was prophetical, and bore witness in all the principal circumstances of it to the greater ministry of Christ, who was counted worthy of more glory than Moses, because He was the Master and Builder of that house, in which Moses was no more than a servant. The fidelity of Moses under all the various trials of his ministry, is the circumstance here selected by the Apostle, and chiefly insisted on; but there was scarcely a circumstance attending his whole character which did not afford some "testimony" to the ministry of Christ. *Jones of Nayland.* See the notes on Deut. xviii. 18.

—— *which were to be spoken after;*] By Christ and His Apostles. *Dr. Wells.* That is, the dispensation or religion of Christ, as appears most clearly from John v. 46, 47; Luke xxiv. 44; Acts xxvi. 22; and many like passages. *Pyle.*

6. — *as a son over his own house;*] As the Son of God, and therefore as the true Lord and Owner of this house. *Bp. Hall.* Christ, whilst on earth, acted in a very different manner from Moses: He was faithful as Moses was: but in His intercourses with God, He demeaned Himself as a Son to His Father, and was more than once by a voice from heaven expressly styled the beloved Son of God: and in His intercourses with His disciples, He gave them precepts or commands in His own name, and by His own authority, expressly asserting Himself to be their Lord and Master, and carrying Himself as a Lord and Master "over His own house." *Dr. Wells.*

In the first chapter of this epistle we find that Christ is not only preferred to the angels, but is described as a Being of a totally different order. This opposition is carried on through the whole second chapter, one passage of which plainly declares Christ's existence previous to His incarnation, and that He was not of the order of angels: "He took not on Him the nature of angels, but He took on Him the seed of Abraham." Lest, however, this assertion of Christ's being of the seed of Abraham should lead the Hebrews to think Him a mere man, the Apostle immediately proceeds to point out, in the third chapter, the marked difference between Him and Moses the legislator of the Jews, who was always considered by them as the greatest of their Prophets. He says, that "Moses was faithful as a servant,—Christ as a Son;" and that Christ was counted worthy of more glory than Moses, inasmuch as "he who hath builded the house hath more honour than the house;" that is, the difference between Christ and Moses is that which is between Him who creates, and the thing created; and then, having before ascribed the creation of the world to Christ, he adds, "He that built all things is God." *Bp. Tomline.*

—— *if we hold fast the confidence* &c.] If we continue our Christian profession courageously, in despite of all fear; and our cheerfulness in all that befalls us here be founded on our hope of deliverance and relief from Christ on those terms on which He hath promised it. *Dr. Hammond.*

This church, to which the Apostle writes, was much persecuted; and upon it some deserted, or dissembled and concealed, the Christian profession. Therefore in this epistle he frequently inculcates and recurs to the necessity of perseverance therein, and extreme danger of falling away from it. For which he shews them the great power and readiness of Jesus, the High Priest of our profession, (infinitely exceeding in dignity the former Levitical,) formerly acquainted with infirmities, now exalted into glory, to succour and protect them in all afflictions: and also His omniscience, power, and justice, to discern, punish, and destroy, all backsliders and unbelievers. *Bp. Fell.*

7. *Wherefore (as the Holy Ghost saith,* &c.] Which is an obligation for us to adhere to Christ; and persevere, whatever difficulties we meet with; and not to apostatise or fall off from Him, as the Israelites did, when the Scripture saith of and to them, "To day &c." *Dr. Hammond.*

These words are quoted from Ps. xcv; which the Apostle tells us, chap. iv. 7, was written by David. Wherefore, seeing he here calls David's words "a saying of the Holy Ghost," he teaches us that David wrote his psalms by inspiration; as our Lord likewise testifies, Matt. xxii. 43. The judgments of God, executed on sinners in ages past, being designed for the reproof and instruction of those who come after, the Holy Ghost by David very properly founded His exhortation to the people in that age, upon the sin and punishment of their fathers in the wilderness. And the Apostle for the same reason fitly applied the words, which the Holy Ghost spake to the people by David, to the Hebrews in his day, to prevent them from hardening their hearts, when they heard God's voice speaking to them in the Gospel by His Son. *Dr. Macknight.*

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8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

† Gr. *If they shall enter.*

11 So I sware in my wrath, † They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

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16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAP. IV.

1 *The rest of Christians is attained by faith.* 12 *The power of God's word.* 14 *By our high priest Jesus the Son of God, subject to infirmities, but not sin,* 16 *we must and may go boldly to the throne of grace.*

LET us therefore fear, lest, a promise being left *us* of entering into his rest,

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12. *Take heed, brethren,* &c.] Take heed that their case, in respect of that temporal blessing of Canaan, be not your's now, in respect of the eternal blessings of Christ's religion. *Pyle.* If they were so punished for rebelling against Moses the servant, how much more you for rebelling against the Son Jesus? *Bp. Fell.*

—— *an evil heart of unbelief,*] Nothing but an evil heart can make unbelief desirable, or even supportable. For to every good heart it must be the greatest joy to know, that the world is governed by infinite wisdom, justice, and goodness; and the greatest affliction, to have any doubt of it. If therefore we find the thought of such a Governour unwelcome, if we could inwardly wish there were none, we may be assured our "heart is not right." And though we could with such a disposition bring ourselves almost or completely to imagine there is none; what possible security can shutting our eyes give us against danger; or what excuse can wilfully denying God make for disobeying Him? *Abp. Secker.*

—— *unbelief,*] Unbelief of His power or of His goodness, to accomplish His promises; see Numb. xiv.: upon which straightway followed disobedience, and backsliding from Him and His laws. *Bp. Fell.*

—— *in departing from the living God.*] So called, to shew that He is always able to punish unbelievers. Let it be here noted, that as he, who believeth in Christ, believeth in God the Father also, John xii. 44; so he who deserteth Him, doth also desert the Father who sent Him, and "maketh Him a liar," 1 John v. 9, 10: for "whosoever denieth the Son, the same hath not the Father," 1 John ii. 23. *Dr. Whitby.*

13. — *while it is called To day;*] That is, as long as the time of our probation here upon earth lasteth. *Dr. Wells.*

—— *lest any of you be hardened*] By little and little grow to a contempt of grace, and an unconsciousness of sinning, and wilful disobedience. *Bp. Fell.*

14. *For we are made partakers of Christ,* &c.] For all our Christian profession hitherto will stand us in no stead, unless we persevere constant to the end in the courage and patience, which Himself hath exemplified to us. *Dr. Hammond.* The expression, "if we hold the beginning of our confidence steadfast unto the end," supposes that they who were partakers of the heavenly calling, and had at present cause of rejoicing, see ver. 6, might not hold it "firm and steadfast unto the end," but might "fall off" from it, might "depart from the living God," ver. 12; chap. iv. 11. Yea, the Apostle in this epistle doth plainly suppose, that "they who had tasted of the heavenly gift, and were made partakers of the Holy Ghost, &c." might "fall away," chap. vi. 4, 5, 6: that "the just who live by faith might draw back unto perdition," chap. x. 38, 39; that they might "fail of the grace of God," chap. xii. 15. *Dr. Whitby.*

This verse, being included in a parenthesis, makes the clearest connexion between the 13th and 15th verses: which otherwise is much interrupted. *Pyle.*

17. — *was it not with them that had sinned,*] Namely, by their unbelief. *Dr. Whitby.*

18. — *but to them that believed not?*] In His power and goodness to supply all their needs in the desert, and possess them of the promised land of rest. They "believed not," that through His power they should overcome the nations and should possess Canaan: see Numb. xiv.: upon which followed their doom of not entering, ver. 23. Again: they "believed not" that He could provide meat and drink enough for them in the barren wilderness, &c. *Bp. Fell.*

19. — *they could not enter in because of unbelief.*] The conclusion of the Apostle's reasoning, concerning the sin and punishment of the ancient Israelites, contained in this verse, ought to make a deep impression on every reader, since it shews, in the strongest colours, the malignity of unbelief, and teaches us that it is the source of all the sin and misery prevalent among mankind. Our first parents sinned through their not believing God, when He said, "In the day thou eatest thereof thou shalt surely die:" and their posterity sin, through their not believing what God hath suggested to them by their own reason, and by revelation, concerning the rewards and punishments of a future state. *Dr. Macknight.*

Chap. IV. St. Paul continues to shew, that, as the disobedient Israelites did not enter into the land of Canaan, so neither shall the unbelieving Christians enter into the kingdom of heaven. For this purpose he observes, that what David says in the Psalms, of the people's entering into God's rest, is to be understood, not so much of the land of Canaan, as of the true rest which consists in the enjoyment of the salvation that Christ hath obtained for us. He concludes from thence, that we ought to labour to enter into this rest: he declares that unbelievers shall not escape those threatenings, which the word of God has denounced against them, since His word is true, and divine, and powerful. And lastly, to encourage the Hebrews to persevere in the Christian profession, and to be constant under afflictions, he represents that Jesus Christ is a merciful High Priest, who is ascended into heaven; and who, having Himself suffered, is inclined to have compassion on our infirmities, and to assist us in all our wants. *Osterwald.*

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any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but † the word preached did not profit them, ‖ not being mixed with faith in them that heard *it*.

† Gr. *the word of hearing.*
‖ Or, *because they were not united by faith to.*

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

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6 Seeing therefore it remaineth that some must enter therein, and they to whom ‖ it was first preached entered not in because of unbelief:

‖ Or, *the gospel was first preached.*

7 (Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if ‖ Jesus had given them rest, then would he not afterward have spoken of another day.

‖ That is, *Joshua.*

9 There remaineth therefore a ‖ rest to the people of God.

‖ Or, *keeping of a sabbath.*

Ver. 1. — *should seem to come short of it.*] That is, should fail of it. *Dr. Whitby.* It is observed by criticks, that the verb, rendered "seem," is often used as an expletive. See Matt. iii. 9; Mark x. 42; Luke viii. 18; 1 Cor. x. 12. *Dr. Wells.*

2. *For unto us was the gospel preached,* &c.] We have now the glad tidings and Gospel promise of a future rest, as they also had in types; their rest in Canaan being a type of their future rest with God in the heavenly Canaan. *Dr. Whitby.*

The "Gospel" signifies a message from God for the salvation of man; and as such was delivered at sundry times by Moses and the Prophets. If the word preached did not profit some, "not being mixed with faith in them that heard it," this is no argument against the sense or sufficiency of the word itself: it only shews us, that in all ages of the world some there have been, and will be, who, being carnally minded and wholly attached to this world, are destitute of that principle, which the Scripture calls by the name of "faith;" and which, as an universal test to the servants of God, is the same yesterday, to-day, and for ever. *Jones of Nayland.*

3. *For we which have believed*] Or, we who are believers. *Dr. Wells.*

—— *as he said, As I have sworn in my wrath, if they shall enter into my rest:*] That is, "they shall not enter into My rest," chap. iii. 11. The Greek phrase in each place is the same, and is here literally rendered, "if they shall enter:" meaning, Let Me not be God, or, Let Me not be true, if they enter. This form of swearing is very frequent in the Old Testament, as, according to the original phrases, in Deut. i. 35; Ps. xcv. 11; 1 Sam. iii. 14; Ps. lxxxix. 35; cxxxii. 1—4. So also in Mark viii. 12. *Dr. Whitby.*

The Apostle's argument is to this purpose: Seeing men are by the oath of God excluded from God's rest on account of unbelief, this implies that those who believe shall enter into His rest. *Dr. Macknight.*

—— *although the works were finished from the foundation of the world.*] God's swearing that the rebellious Israelites in the wilderness should not enter into His rest, notwithstanding the works of creation were finished and the seventh day was instituted from the beginning, is mentioned in this place, to shew that the rest, from which the Israelites were excluded, was not the seventh-day rest, which they were then enjoying, but a future rest, into which they might have entered by believing and obeying God. *Dr. Macknight.*

6. *Seeing therefore it remaineth that some must enter therein,*] For the clearer understanding of this passage it must be observed, that there is a threefold rest spoken of in Scripture, all which are called "His," that is, God's rest; being all of His appointing and providing: namely, 1st, The rest of the sabbath-day, in remembrance of God's resting from the work of creation: 2dly, The typical rest in the land of Canaan: 3dly, An eternal rest with God in heaven, of which the sabbath and the Israelites' rest in Canaan were a type and a figure. The Apostle's design is to prove, that the rest, which God principally intends for His people, is this last rest. *Burkitt.*

The general scope and connexion of verses 3—6, may be thus briefly given: For that there is such a future and eternal state of rest and happiness reserved for God's faithful servants, beside, and far exceeding, that of the Jewish Canaan, is plain, by comparing the several passages of Scripture where that phrase of the rest of God is mentioned. When God had finished the works of the creation, He is said to have "rested from His work." And when the Psalmist, Ps. xcv, mentions the entrance into "God's rest," it is indeed, so far as it refers to the Jews in the wilderness, meant of their entering into the land of Canaan, as a rest from their travels in the wilderness; but as it relates to the Jews of his own time, to whom David spoke them, it must have a higher meaning than the rest of Canaan, which those murmurers lost by infidelity. *Pyle.*

7—9. (*Again, he limiteth a certain day,* &c.] For, as that exhortation of David, "not to harden their hearts," was directed to the people then living, who had for a long time been possessed of the land of Canaan, into which Joshua brought their forefathers; the "rest of God" proposed to them could not be that, but must signify a future state of heavenly happiness; the same that the Gospel promiseth to us Christians. *Pyle.*

8. — *Jesus*] The Greek translation of the Hebrew word Joshua. See the margin. It would have been more proper, and at the same time more intelligible to ordinary readers, if in our translation the Hebrew name Joshua had been preserved. And the same may be remarked concerning other Greek names of persons, such as Noe, Matt. xxiv. 37, Jephthae, Gedeon, and others, Heb. xi, which are given instead of the Hebrew names, Noah, Jephthah, Gideon, &c. *Dr. Wells.*

9. *There remaineth therefore a rest to the people of God.*] The Apostle having established this conclusion by just reasoning on the sayings of the Holy Ghost, uttered by the mouth of David, the state of the Israelites under the Mosaick dispensation is misrepresented by those, who affirm that the Jews had no knowledge of the immortality of the soul, nor of future retributions, given them in the writings of Moses. They had both discovered to them in the covenant with Abraham, as recorded by Moses and explained by the Prophets. The Apostle, in his conclusion, hath substituted the word Sabbatism, for the word Rest, used in his premises: (see the margin:) but both are proper, especially the word Sabbatism in this place, because by directing us to what is said ver. 4, it sheweth the nature of that rest which remaineth to the people of God. It will resemble the rest of the sabbath, both in its employments and enjoyments. For therein the saints shall rest from their work of trial, and from all the evils they are subject to in the present life; and shall recollect the labours they have undergone, the dangers they have escaped, and the temptations they have overcome. And by reflecting on these things, and on the method of their salvation, they shall be unspeakably happy. To this add, that being admitted into the immediate presence of God to worship, they shall, as Dr. Doddridge observes, 'pass a perpetual sabbath in those elevations of pure devotion, which the sublimest moments of our most sacred and happy days can teach us but imperfectly to conceive.' *Dr. Macknight.*

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10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of ‖ unbelief.

‖ Or, *disobedience.*

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Anno DOMINI 64.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

1 *The authority and honour of our Saviour's priesthood.*
11 *Negligence in the knowledge thereof is reproved.*

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who ‖ can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

‖ Or, *can reasonably bear with.*

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

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10. *For he that is entered into his rest,* &c.] Nor indeed could the happiness and reward of a true servant of God be properly compared to "God's rest from all His work," unless it be a final and complete deliverance from all the labours and troubles of this life. *Pyle.*

12. *For the word of God is quick,* &c.] Commentators are divided as to the sense of the expression, "the word of God," in this place. Some understand it of "the word preached," or "heard," ver. 2: others, of our Saviour Himself, styled by St. John "the Word," John i. 1; agreeably to the personal properties ascribed to it in the latter part of this verse, as also to the description given of our Saviour, Rev. i. 16, &c. *Dr. Wells.* The following paraphrase comprises both significations: And consider how exquisitely wise, all-knowing, and terribly powerful this Jesus the Son and Word of God is: that there is no way to conceal your cowardice and hypocrisy from Him, the searcher of hearts, who is both your Saviour and your Judge. Consider also what a powerful and effectual thing the word of God is, namely, His promises and threatenings, when duly believed, and attended to, in the minds of men. *Pyle.*

—— *piercing even to the dividing asunder of soul and spirit,* &c.] Piercing, not into the body, but into the mind, even to the separating between soul and spirit, shewing which of the passions are animal and which spiritual; and to the separating of the joints also and marrow, laying open the most concealed parts of the animal constitution. The Apostle proceeds upon the supposition that man consisteth of three parts: a body; a sensitive soul, which he hath in common with the brutes; and a rational spirit. Compare 1 Thess. v. 23. *Dr. Macknight.*

The allusion in this and in the following verse is to the operations of the priest, who, in dissecting the sacrifices, observed and separated those parts, which were the most secret and the most closely joined together. And the meaning is, that no hypocrisy or concealment can elude the penetration and discrimination of our allseeing Judge. *Dr. Hammond.*

14. *Seeing then that we have a great high priest,* &c.] As, by the ministry of the high priest, the Israelites were qualified for the worship of the tabernacle, so likewise, through the offering made by Jesus Christ, we obtain permission to approach the presence of God, and to serve Him with acceptance. St. Paul assures us, that through Christ "we have access unto the Father," Eph. ii. 18; and again, that in Him "we have boldness and access with confidence," Eph. iii. 12: and in this Epistle to the Hebrews the consideration, that "we have a great High Priest that is passed into the heavens, Jesus the Son of God," is held out as an encouragement to us to "come boldly unto the throne of grace." And again, in the tenth chapter, the Apostle, at the conclusion of his discourse upon the priesthood of Christ and the benefits which we derive from it, exhorts us to "draw near with a true heart in full assurance of faith," chap. x. 22. From all which it is manifest, that Jesus Christ is to us under the Gospel, what the high priest was to the Israelites of old. By His office and ministry in the heavenly tabernacle He sanctifieth and consecrateth the whole Christian church, and hath obtained for all the members of it the glorious privilege of access to God. *Veysie.*

Chap. V. The Apostle asserts the dignity and excellency of Christ's priesthood above the Levitical: proves the efficacy of it from our Saviour's resurrection and glorification: and compares it to that of Melchizedek. He then notices the wisdom and advantages of the sufferings of the Son of God; and complains of the small progress of the Jewish Christians. *Pyle.*

Ver. 1. *For every high priest* &c.] In order to shew that Christ is our High Priest, and as such worketh deliverance for us, the Apostle enlarges a little, by comparing the chief things observable in an Aaronical priest with the like observable in Him. He specifies chiefly three: 1st, The Aaronical high priest was set apart from the common multitude, and appointed to act instead of them in all things between them and God, ver. 1. 2dly, He did this affectionately and with a fellow feeling of those infirmities, which had betrayed them into errour, considering that he himself was subject to the like infirmities, ver. 2, 3. 3dly, The nature of this office was such, that no man might legally assume it to himself, but only he that was of Aaron's line, and so called to it by God, who assigned it to that line, ver. 4. The Apostle then shews in an inverted order that each of these particulars is applicable to Christ. The third parallel is made good in the 5th and 6th verses; the second in the 7th and 8th; and the first in the 9th and 10th verses. *Dr. Hammond.*

—— *both gifts and sacrifices for sins:*] Burnt offerings, which are by men given to God, and so spent by the priest wholly in God's service; and sin offerings, such as Lev. iv. 3. *Dr. Hammond.* "Gifts," or free-will offerings, as distinguished from "sacrifices for sins," were expressions of gratitude to God for His goodness in the common dispensations of His providence. *Dr. Macknight.*

3. — *as for the people, so also for himself,* &c.] It is to be observed, that this is a description of the high priest under the law, not of our Lord Jesus Christ, our great High Priest under the Gospel, because Christ had actually no sin of his own to answer for, being holy, harmless, and undefiled, separate from sinners. This expression therefore, of offering for his own sins, belongs to

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4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard ‖ in that he feared;

‖ Or, *for his piety.*

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Anno DOMINI 64.

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk † *is* unskilful in the word of righteousness: for he is a babe.

† Gr. *hath no experience.*

14 But strong meat belongeth to them that are ‖ of full age, *even* those who by

‖ Or, *perfect.*

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the weakness and imperfection of the Jewish high priest. Compare chap. vii. 27; iv. 15; ix. 14. *Burkitt, Dr. Whitby.*

5. *So also Christ glorified not himself to be made an high priest;* &c.] Hence we learn, that the office of the Highpriesthood over the church of God was an honour and glory to Jesus Christ: it was so to His human nature, even as it was united to His Divine nature. The verse implies, that it was a glory and honour, though not assumed, but conferred; and that as Aaron was called of God, so was Christ, but in a more glorious and excellent manner. By this we perceive the pride and presumption of those, who take upon them to officiate in matters of religion, though not duly called to the work. *Burkitt.*

Ministering grace consists not in a self-appointment and designation; for "no man taketh this honour unto himself, but he that is called of God," as Aaron and his sons were under the Old Testament; and in the New, even "Christ glorified not Himself," but was authorized by the Father, when the voice from heaven ordained Him to the work. Which grace He gave to the Apostles, and they to their successors, and these deliver what they have received from one to another to the end of time. So that a promiscuous ministry, and intrusion into it without call or mission, is a sacrilegious attempt on the grace of God, but is no gift of the Holy Ghost. *Dr. Glocester Ridley.*

—— *Thou art my Son,* &c.] In Acts xiii. 33, this passage is cited by St. Paul to prove our Saviour's resurrection; and here to prove His Melchizedecal priesthood, as what He was to enter upon after His resurrection. *Dr. Wells.* See Ps. ii. 7; chap. i. 5; and the notes on the passages referred to.

6. — *after the order of Melchisedec.*] That is, after his similitude; see chap. vii. 15. *Bp. Fell.* According to his likeness or resemblance. *Pyle.* Such a priest as Melchizedek was. *Dr. Hammond.*

Melchizedek having neither predecessor nor successor in his office, his priesthood could not be called an "order," if by that phrase is understood a succession of persons, executing that priesthood. Wherefore the phrase must mean, "after the similitude of Melchizedek," as it is expressed chap. vii. 15; and according to the rendering of the Syriack version. *Dr. Macknight, Parkhurst.*

7. — *was heard, in that he feared;*] "Heard," and so delivered 'from his fear;' namely, that horrid fear, which is so affectingly described, Matt. xxvi. 37, 38; Mark xiv. 33; and under which "an angel appeared from heaven strengthening Him," Luke xxii. 43. Or, 'heard from, or on account of, His religious reverence,' namely to God. Our translators, in rendering the passage "and was heard, in that He feared," seem to have aimed at preserving the ambiguity of the original: for "in that" may here mean, either as to that which, or in as much as. The marginal translation is agreeable to the latter sense, "for His piety." *Parkhurst.*

8. — *learned he obedience by the things which he suffered;*] Though, being the natural and eternal Son of God, He was replenished with all perfection of graces and virtues, yet, that He might be a merciful High Priest to us, He was willing, by the experience of His sufferings, to be tutored to an exact obedience. *Bp. Hall.* As Christ's human soul advanced gradually in knowledge, so did it also in the perfection of virtue, though always free from any defilement of sin; and His patient and cheerful submission was improved by every trial. *Dr. Doddridge.*

9. *And being made perfect, he became* &c.] In this verse three things are clearly stated. 1st, That Christ was made perfect as an high priest by offering Himself a sacrifice for sin, chap. viii. 3. 2dly, That by the merit of that sacrifice He hath obtained pardon and eternal life for them who obey Him. 3dly, That obedience to Christ is equally necessary to salvation with believing on Him. *Dr. Macknight.*

10. — *an high priest after the order of Melchisedec.*] Christ's Melchizedecal or eternal priesthood, joined with kingship, was consummated in His resurrection, and is now continued in His service in the heavenly sanctuary; see ver. 5, here compared with Acts xiii. 33, and Ps. ii. 7, 8; chap. vi. 20; viii. 1, 2, 4; vii. 26; Ps. cx. 4; compared with chap. i. 2. (His kingship and priesthood being always joined.) In which heavenly sanctuary He perpetually offers His blood and passion to God; and as man makes perpetual prayers and intercessions for us, Rom. viii. 34; Heb. vii. 25; ix. 24; 1 John ii. 1. *Bp. Fell.*

11. *Of whom we have many things to say,*] Of which resemblance between Christ and Melchizedek. *Dr. Hammond.* A digression commences here, which is prosecuted to the beginning of the 7th chapter. *Bp. Fell.*

—— *hard to be uttered,*] Or explained, not from the nature of the things themselves, but because ye are dull of hearing. *Dr. Whitby.*

13. — *for he is a babe.*] The Apostle compares the Hebrews to babes, not on account of their innocence, simplicity, and teachableness, qualities which Christ recommended to all His disciples; but on account of their weakness and ignorance, for which, considering the advantages which they had so long enjoyed, they were much to blame. *Dr. Macknight.*

14. *But strong meat belongeth to them* &c.] Those more difficult and profound mysteries of Christianity belong to them, which are of more growth and strength of knowledge, and spiritual understanding; who have had their minds enured unto, and exercised in, these heavenly speculations, so as they are able to discern between the good of truth, and the evil of errour. *Bp. Hall.*

This is premised by the Apostle, not as if he thought them utterly unfit for, or incapable of, the sublime doctrine he afterward delivers; but, by gently taxing their negligence and improficiency, (of whom also some were fallen away, and others, like children, were relapsing to the former ceremonies, elements, and rudiments

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reason ‖ of use have their senses exercised to discern both good and evil.

‖ Or, *of an habit, or, perfection.*

CHAP. VI.

1 *He exhorteth not to fall back from the faith,* 11 *but to be stedfast,* 12 *diligent, and patient to wait upon God,* 13 *because God is most sure in his promise.*

‖ Or, *the word of the beginning of Christ.*

THEREFORE leaving ‖ the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

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2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the

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of the Mosaical law,) to excite them to a greater vigilance and attentiveness to it. *Bp. Fell.*

When the Apostle is entering upon the more mysterious parts of this Epistle, he upbraids the Hebrews with their unskilfulness in the word of God. They contented themselves with the first elements of Christian instruction, and neglected the mysteries of the Scriptures; living, as children do, upon "milk," with little appetite and strength to admit more solid nourishment. Some think they are learned enough, if they never get beyond their Catechism: some never get so far. And it is common to plead in excuse, that, little as their knowledge is, they know more good than they do, and have already more learning than they practise: not considering, that the Scripture abounds with many great and excellent mysteries, which have nothing practical in them, but so far only as they elevate the mind, and by bringing our affections nearer to God, dispose us to do His will with more love and cheerfulness, and consequently to do more of it and to better effect: which is a matter of infinite importance, and now too little attended to. The Christian must be progressive: he must "go on" from the beginning of knowledge to the "perfection" of it. He ought to know more of God every day; otherwise he may think of Him less, till he totally forgets Him. *Jones of Nayland.*

Chap. VI. St. Paul tells the Hebrews, that it was not his intention to teach them the first rudiments of religion, but that he designed to propose to them more sublime doctrines, discoursing of the similitude which there was between Christ and Melchizedek, and the ancient priests. To excite them to make a progress in the knowledge of the mysteries of the Gospel, he sets before them the unhappiness of those, who, neglecting to confirm themselves in the faith, and despising the knowledge and graces they have received from God, do not produce the fruits which God expects, and at last renounce the truth and forsake Christ. He tells the Hebrews, that the reason, why he spake to them in this manner, was to awaken their zeal, since he was convinced they would not expose themselves to the like misfortunes. And lastly, to strengthen their faith, he represents to them the steadiness of God's promises by the example of Abraham, and the certainty of that hope, which Christ's entrance into heaven gives all believers. *Osterwald.*

Ver. 1. — *let us go on unto perfection;*] That is, to the doctrines which will render you perfect men in the knowledge of Christ. To be perfect, signifies to be fully instructed in the principles of Christian faith. See the note on 1 Cor. ii. 6. *Dr. Whitby.*

Not resting ourselves contented with the knowledge of the first principles of Christian religion, let us go on towards the perfect understanding of the highest mysteries thereof; not needing now to be instructed anew in the first grounds of our catechism, in the doctrine of repentance for sin, and of faith in God. *Bp. Hall.*

—— *dead works,*] Namely, sinful works, the wages whereof is death. *Dr. Wells.*

2. *Of the doctrine of baptisms,* &c.] Those ordinary points of religion, which are called for of all that are baptized, and to be made capable of the imposition of hands for their confirmation in the faith received; and, particularly, that there is a happy resurrection of the just to glory, and a judgment unto eternal death and damnation pertaining to the wicked and ungodly. *Bp. Hall.*

—— *baptisms,*] The original word is a plural, and thereby may be denoted the ancient rite of dipping the person baptized thrice under water; namely, at the mention of each of the three Divine Persons, Father, Son, and Holy Ghost, expressed in our Saviour's prescribed form of words, Matt. xxviii. 19. Others understand the solemn stated times of the primitive church for baptism, when, a great number of persons being baptized together, the Apostle denoted this by the plural "baptisms." Others understand the outward baptism of water, and the inward baptism of the Spirit, John iii. 5. After all it may be only a change of number, and by most commentators it is agreed to denote no more than what we call in the singular, baptism. *Dr. Wells.*

3. *And this will we do,*] Namely, "go on unto perfection," or proceed to treat of such things, as relate to a more perfect knowledge of Christianity. *Drs. Wells* and *Whitby.*

4. *For it is impossible* &c.] That is, it is a thing arduous, and laborious, and beset with many difficulties. *Schleusner.* Not strictly impossible, but only highly improbable or difficult. This and the two following verses may be thus paraphrased: I will do this, I say, for the sake of those who still persevere in their Christian profession. For indeed it would be a vain and endless undertaking for me to begin again, and reconvert those amongst you, who, against the most solemn engagements of their baptism, and the happy experience of the gifts of the Holy Ghost conferred from heaven upon them; against all the sense they had of the great mercies of the laws and privileges of the Gospel; and in defiance of all those powerful demonstrations, whereby the whole religion of Christ has been so amply confirmed to them; have wilfully revolted, and thrown off Christianity, to embrace the Jewish or heathenish religion again. Because such people have already resisted the utmost evidences that can ever be offered for their conviction, and done as perfect and publick a dishonour to Christ and His religion, as if they had crucified Him anew as a malefactor. *Pyle.*

The word "impossible" doth many times signify no more than it is extremely difficult: but in this place the Apostle speaks of such as do not only fall away, but add persecution of the Gospel of grace to their apostasy from it: for "they tread under foot the Son of God, and count the blood of the covenant, wherewith they were sanctified, an unholy thing, and do despite unto the Spirit of grace." Though we may not "give that which is holy unto dogs, nor cast our pearls before swine," who will "trample them under their feet, and turn again and rend us," yet we are assured "the fatted calf" is killed and made ready to entertain the returning prodigal. Sinners are therefore exhorted every where to return; God hath promised to "heal their backslidings," Hos. xiv. 1, 2, 4. And Christ hath invited "all that are heavy laden" with their sins to "come unto Him," Matt. xi. 28; and if they come, we have His promise, "He will in no wise cast them out," John vi. 37. *Bp. Womack.*

If persons have, since they came to a full use of reason, deliberately professed Christianity, and then forsaken it, and become railers and scoffers at it; their case is worse than if they had never believed, in proportion as they have seen the evidences, understood the nature, and felt the influences of the Gospel, and yet after all have broken the faith, which they had solemnly engaged to it. The Apostle therefore makes the declaration contained in these three verses, 4—6. But then, explicit and terrible as these words are, yet some of them plainly relate to those miraculous gifts and powers, which we do not now experience, and therefore cannot sin against them to that degree, nor by consequence make our condition so desperate, as those who did: besides that "impossible," both in Scripture and in common language, often means

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heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth
‖ Or, *for.* forth herbs meet for them ‖ by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

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12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, † confirmed *it* by an oath:

† Gr. *interposed himself by an oath.*

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

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no more than extremely difficult and hopeless: but not beyond the reach of His grace, "with whom all things are possible," Matt. xix. 26. And as this impossibility is expressly said to be that of "renewing them to repentance," so, when any one is "renewed to repentance," this passage contains not the least intimation that he cannot be forgiven. *Abp. Secker.*

5. — *the powers of the world to come,*] That is, of the Gospel age; for "the world to come," in the language of the Prophets and of the Jewish doctors, signifies the times of the Messiah. *Burkitt, Dr. Whitby.* The word, rendered "powers," often denotes those miraculous powers, which were bestowed on the first Christians for the confirmation of the Gospel, and to enable them to edify each other in their religious assemblies. Or it may here denote the efficacy of the ordinances of religion, dispensed in the Christian church for converting sinners, called 'the age to come,' in conformity to the phraseology of the Jews, who termed the age of the Messiah, 'the age to come.' *Dr. Macknight.* See the note on chap. ii. 5.

7. — *receiveth blessing from God:*] So it is with them, who become fruitful under the dew and showers of Divine grace. This comparison is implied in the words of the Apostle. *Dr. Whitby, Burkitt.*

8. — *is rejected,*] It is rejected by the husbandman, who will spend no more labour upon it, but leave it to be scorched by the heat, and so to be like the heath, which is the emblem of the cursed man, Jer. xvii. 5, 6; or like the barren fig-tree, which the Lord cursed, Matt. xxi. 19. Accordingly they, on whom the showers of Divine grace fall down from heaven, if they bring forth no good fruit, shall be rejected by God, continue under the curse of the law, and their end shall be destruction. *Dr. Whitby.* As in the blessing, mentioned ver. 7, there is an allusion to the primitive blessing, whereby the earth was rendered fruitful, Gen. i. 11; so in the curse, here mentioned, there is an allusion to the curse pronounced on the earth after the fall, Gen. iii. 17. *Dr. Macknight.*

9. — *we are persuaded better things of you,*] This, as Pierce observes, is exactly in St. Paul's manner of softening the harsh things he found himself obliged to write. See 2 Thess. ii. 13; Eph. iv. 20. *Dr. Macknight.*

11. — *to the full assurance of hope unto the end:*] To the consummation of your hope. *Bp. Fell, Dr. Hammond.* That you may persevere in performing that condition, upon which all the promises are proposed, and your hopes grounded. *Dr. Hammond.*

12. *That ye be not slothful,* &c.] That ye be diligent and courageous in every branch of your Christian duty, and patient under all sufferings for the sake of it; in imitation of all those great and holy men, who have reaped the promised blessing of God by the same means. *Pyle.*

15. — *he obtained the promise.*] He obtained in due time actually so much of the promise, as belonged to his own person. *Dr. Wells.* Accordingly Abraham actually lived to see a numerous, at least a very prosperous, family of his own, as a present reward of his faith and patience. But the promise was further performed, by God's merciful and wondrous dispensations toward the Jewish church; and is now absolutely completed to all mankind, by the blessings of the Christian religion. *Pyle.*

16. *For men verily swear by the greater:* &c.] Thus God was pleased to condescend to the manner of men, for our greater and more perfect satisfaction. *Pyle.*

This observation teaches us, that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required by proper authority and taken religiously, are allowable under the Gospel. *Dr. Macknight.*

18. *That by two immutable things,*] Namely, God's promise and His oath. *Bp. Hall.*

To shew more abundantly unto the heirs of promise the immutability of His counsel, God confirmed it by an oath, that by two immutable things, wherein it was impossible for God to lie, "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." It was not for His own sake therefore, nor to make His word or promise stronger in itself, that He confirmed it by an oath, His word being always as much as His oath; but it was for our sakes only, that we, who usually among ourselves lay greater weight upon a man's oath than upon his word, might more firmly believe His promises, and so have stronger consolation in them. *Bp. Beveridge.*

—— *in which it was impossible for God to lie,*] Though with the holy Patriarch we confess, that "God can do every thing," Job xlii. 2; we must remember that Omnipotence itself does not extend to contradictions or impossibilities: God cannot lie, inasmuch as that would be contrary to His perfect nature. *Bp. Tomline.*

—— *who have fled for refuge*] From the rest of the unbelieving world, as Abraham from his country. *Bp. Fell.*

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19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

CHAP. VII.

1 *Christ Jesus is a priest after the order of Melchisedec,* 11 *and so, far more excellent than the priests of Aaron's order.*

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

† Gr. *without pedigree.*

3 Without father, without mother, † without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

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4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose ‖ descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

‖ Or, *pedigree.*

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

Or, have fled away from the curse of the law, like the manslayer from the avenger. *Dr. Macknight.* There appears to be an allusion here to the cities of refuge under the law. *Burkitt.*

19. *Which hope we have as an anchor of the soul,* &c.] Which hope is to the soul, as an anchor to the ship, a sure and steadfast stay thereunto in all the storms and tempests of temptation; which is firmly pitched, not below on earth, but above in heaven, the true Holy of Holies, within the vail. *Bp. Hall.*

20. — *even Jesus,* &c.] This mention of the name of Jesus reminds the Apostle to put an end to the digression made from chap. v. 10, to this last verse of the 6th chapter; and makes way for proceeding with the subject proposed before to be treated of; namely, the Melchizedecal priesthood of Christ. *Dr. Wells.*

Chap. VII. The Apostle shews in what respects the priesthood of Christ resembles that of Melchizedek: thence infers the dignity and excellence of it above the Levitical: and by the change of the priesthood demonstrates the suspension of the Jewish religion, and of the obligation to the ceremonial law. *Pyle.*

Ver. 1. *For this Melchisedec,* &c.] See Gen. xiv. 17—20; and the notes there.

2. — *being by interpretation King of righteousness,*] That is, by interpretation of the word Melchizedek. *Dr. Whitby.*

In ancient times, especially among the people whose history is recorded by Moses, it was usual to give names to persons and places expressive of their qualities, or in commemoration of some remarkable events. And it is highly probable, that this excellent king and his subjects derived the names which they bear in history from their zeal and well-known characters. Viewed in this light, the Apostle's argument from the names is conclusive, to shew what an excellent person Melchizedek was, and how fit to be made a type of the Son of God; who in allusion to that type was declared to "love righteousness and hate wickedness," Ps. xlv. 7; and was foretold by Isaiah, under the title of the "Prince of Peace," Is. ix. 6. *Dr. Macknight.*

3. *Without father, without mother, without descent,*] Or, pedigree: one, of whose father, or mother, or pedigree, there is no mention in the narrative of Genesis, as being indeed of another race, not of that which is recorded in Scripture; see ver. 6. This notes Him to be no priest by descent, as the Levitical priests were; in consequence of which their genealogies and pedigrees, both on the father's and on the mother's side, were preserved exactly. *Dr. Hammond.* The meaning is, that Melchizedek did not derive his priesthood from his parents, but was made a priest of the most high God by a particular appointment. *Dr. Macknight.*

—— *having neither beginning of days,*] From which his priestly office was to commence, "nor end of life," in which it terminated. Or, according to the ordinary sense of interpreters, that in Scripture there is nothing said of the beginning or end of his life. *Dr. Whitby.*

What Melchizedek was figuratively, Christ was really. Melchizedek had "neither beginning of days nor end of life," nothing being recorded in Scripture with regard to his birth or death; consequently the Son of God had in reality "neither beginning of days nor end of life." *Dr. Jortin.*

—— *abideth a priest continually.*] In that there is no intimation given of any time wherein that office of his ceased. *Bp. Hall.* That is, Moses, who is otherwise very punctual, recites nothing of his death, or successor; and that not without a mystery; because he was to be a type of the true and real everlasting High Priest, Jesus Christ. *Bp. Fell.*

5. — *though they come out of the loins of Abraham:*] That is, were descended from Abraham as well as they, and so in all other respects were on a level with them. *Pyle* Their paying of tithes was a sign of their subjection to the Levitical priest, though proceeding from the same stock with him. *Bp. Fell.*

6. *But he whose descent is not counted from them*] Melchizedek, who was no kin to Abraham, nor to that people. *Dr. Hammond.*

7. *And without all contradiction the less is blessed of the better.*] Namely, in a sacerdotal benediction; the priest doing it in God's stead, and being called to do it by His authority, chap. v. 4, as a mediator between both: and God Himself blessing thereupon, Numb. vi. 27, which blessing gives them a right, as it were, to obtain afterwards from God their petitions. *Bp. Fell.* See the notes on Numb. vi. 27.

This is a clear argument that Melchizedek was a greater person than Abraham. *Dr. Hammond.*

8. *And here men that die receive tithes;* &c.] And in the Levitical law they that receive tithes die, succeed, and are succeeded; their succession of one after the death of another is recorded in the Scripture, and so their death punctually set down: but in that place of Genesis Melchizedek hath no other mention made of him, but that he liveth; no kind of mention of his death. *Dr. Hammond.* In which respect he may be said to bear some resemblance to the ever-living and ever-blessed Jesus. *Dr. Doddridge.*

10. — *he was yet in the loins of his father,* &c.] This might be

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11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

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17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, ‖ but the bringing in of a better hope *did*; by the which we draw nigh unto God.

‖ Or, *but it was the bringing in.*

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made ‖ without an oath; but this with an oath by him that said unto him, [a] The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

‖ Or, *without swearing of an oath.*

[a] Ps. 110. 4.

22 By so much was Jesus made a surety of a better testament.

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justly said of Levi, who descended from Abraham in the ordinary course of generation. But it cannot be said of Christ, who was born in a miraculous manner, without any human father. While therefore the Apostle's argument, taken from Abraham's paying tithes to Melchizedek, and his receiving the blessing from him, proves that both Abraham and the Levitical priests, his natural descendants, were inferiour to Melchizedek, it does not apply to Christ at all. *Dr. Macknight.*

11. — *perfection*] Perfect remission of sins by the sacrifices which the legal priest offered, &c. *Bp. Fell.*

—— *what further need was there that another priest should rise*] There would then have been no need, as it seems there was, that God should institute another sort of priest. *Dr. Hammond.* Of a more high and excellent order. *Bp. Hall.*

12. *For the priesthood being changed,* &c.] As the priesthood is no small part of the law and ordination of God, and that which is exercised in and about the care and oversight of the observations thereof: so it must thereupon follow, that the priesthood being changed, the law of necessity be changed also. *Bp. Hall.*

Under the law the offices of the priesthood consisted in offering the sacrifices of beasts, and in performing various rites for purifying the bodies of the worshippers from ceremonial defilement, that they might be fit to join the congregation in the publick worship of God. But when the priesthood was changed, by raising up from another tribe a Priest after the order of Melchizedek, whose services had for their object to purify the conscience of the worshippers, not by the sacrifice of beasts, but by the sacrifice of Himself, the whole law concerning the sacrifices of beasts, and concerning the sanctifying of the flesh of the Israelites by washing, &c. was of necessity changed; that is, abolished entirely. *Dr. Macknight.*

13. — *another tribe, of which no man gave attendance at the altar.*] Namely, the tribe of Judah, of which none by the law were to be priests. *Dr. Hammond.*

14. *For it is evident that our Lord sprang out of Juda;*] That Messiah was to spring out of Judah, is very plain from the prophecies concerning His descent. And it is likewise plain, that this part of the Messiah's character was verified in our Lord, whose genealogy St. Matthew and St. Luke have traced up to king David, from the publick tables. For, that such tables of their descent were kept by the Jews, Josephus testifieth: 'I give you these successions of our family, as I find them written in the publick tables.' By these tables St. Paul knew himself to be of the tribe of Benjamin. *Dr. Macknight.*

16. — *not after the law of a carnal commandment,* &c.] Not by virtue of a command or institution, which stands upon a fleshly succession; but upon that infinite power of God, which continueth an endless life unto Him, without all need or possibility of a successor. *Bp. Hall.*

18. — *for the weakness and unprofitableness thereof.*] Not that the law of Moses was weak in itself, or unprofitable to the end for which God made it; namely, to lead men to Christ; but weak and unprofitable for justification and salvation. They expected expiation of sin, sanctification, and holiness by it, without any regard to Christ and His sacrifice, by whom alone it could be obtained. Those things the law could not effect in its best estate: how vain was it then for the Jews to expect them when it was abolished? *Burkitt.*

19. *For the law made nothing perfect,*] That is, could neither obtain perfect remission of sins past, nor give strength sufficient to enable men to live righteously for the future. *Dr. Wells.*

—— *by the which we draw nigh unto God.*] Not only as to freedom of access, and confidence of being heard and accepted, but also as to the imitation of the Divine perfection and holiness, 2 Pet. i. 4, by being ourselves enabled through the grace of the Gospel to live godly lives. *Dr. Wells.*

20. *And inasmuch as not without an oath* &c.] Which is an argument of the immutability and weightiness of the matter, and of the eternal continuance of this priesthood of Christ, and so of the preeminence of it beyond the Aaronical, which was not established by oath. *Dr. Hammond.* The Apostle's reasoning here is founded on this, that God never interposed His oath, except to show the certainty and immutability of the things sworn. (See the second note on Deut. i. 34.) Thus He sware to Abraham, Gen. xxii. 16—18; and to the rebellious Israelites, Deut. i. 34, 35; and to Moses, Deut. iv. 21; and to David, Ps. lxxxix. 3. Wherefore, since Christ was made a Priest, "not without an oath," that He should be a Priest for ever after the similitude of Melchizedek, that circumstance shewed God's immutable resolution never to change or abolish His priesthood; nor to change or abolish the covenant which was established on His priesthood. Whereas the Levitical priesthood, and the law of Moses, being established without an oath, were thereby declared to be changeable at God's pleasure. *Dr. Macknight.*

22. *By so much was Jesus made a surety of a better testament.*] By so much was Jesus made the undertaker and mediator of a more noble and excellent covenant, which God hath made with mankind under the Gospel, than that old covenant whereof Moses was the interpreter. *Bp. Hall.* The Apostle's reasoning here is to the following purpose: The covenants of which I speak, being founded each on its own priesthood, the covenant which is founded on a temporary priesthood must itself be temporary, and so never can be the means of conferring an eternal pardon. Whereas the covenant which is established on an eternal priesthood must be

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23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath ‖ an unchangeable priesthood.

‖ Or, *which passeth not from one to another.*

25 Wherefore he is able also to save them ‖ to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

‖ Or, *evermore.*

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

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28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is † consecrated for evermore.

† Gr. *perfected.*

CHAP. VIII.

1 *By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished.* 7 *And the temporal covenant with the fathers, by the eternal covenant of the gospel.*

NOW of the things which we have spoken *this is* the sum: We have

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eternal, and have the greatest efficacy at all times in procuring salvation for sinners. See note on ver. 20. *Dr. Macknight.*

24. *But this man, because he continueth ever, hath an unchangeable priesthood.*] One circumstance, upon which is founded the superiour excellence of Christ's priesthood above that of the legal priests, is the continuance and unchangeableness of His office. "Thou," says the Apostle, applying to our Lord the words of the royal Prophet in the 110th Psalm, "Thou art a Priest for ever after the order of Melchizedek." The law making men high priests, which had infirmity, ver. 28, there was of necessity a perpetual change of the person who filled the office. "They," that is, the high priests of the order of Aaron, "were not suffered to continue by reason of death," ver. 23: consequently they were many in number, succeeding each other in a continued series, till at length the whole order was changed and abolished by the establishment of that priesthood, which it typified and prefigured, ver. 11, 12. But the priesthood of our Lord is without succession or change: He is in reality, what Melchizedek, from the silence of the Scriptures respecting him, is said to be, "a priest for ever." With respect to Melchizedek, we read of no priest who went before him in the order to which he belonged, nor of any by whom he was succeeded. In his priesthood he stands singly and alone; nor is any thing recorded respecting his genealogy or family, his parentage or birth, his admission to the priesthood, or his removal from it by death; on which account he is said by the Apostle to be "without father, without mother, and without descent;" to have "neither beginning of days, nor end of life;" but to abide "a priest continually," ver. 3. In like manner the priesthood of our Lord is unchangeable and without end. He is "a Priest for ever;" and will throughout all ages continue to exercise His ministry for the benefit of that church, which He hath purchased with His own blood; and having an unchangeable priesthood, "He is able to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them." *Veysie.*

26. *For such an high priest became us,* &c.] Thus is Christ a High Priest most exactly suited to the great purpose of atoning for the sins, and procuring the salvation of mankind: which could never have been accomplished by the external service of a mortal and sinful man, offering up the blood of a beast in our behalf. But is completely effected by Him, who by the undefiled purity of His life, and the spotless innocence of His death, is our perfect High Priest; and by His exaltation to the utmost height of heavenly glory and majesty, is become our powerful and constant Intercessor. *Pyle.*

Such is the glorious privilege of the Christian church, that we have access to God, and the capacity of performing to Him an acceptable service in this life; and we have the sure and certain hope of being admitted to the everlasting enjoyment of Him in the life to come. Nor let any sincere believer despair of obtaining, through the intercession of his Saviour, the actual possession of that immortal happiness, to which the privilege, enjoyed by the church on earth, is merely preparatory. Is he alarmed by a sense of his own corruption, and a dread of the Divine vengeance? Let him remember, that in heaven Jesus Christ, the High Priest of our profession, continually appears for us in the presence of God; where He undertakes our cause, interposes in our behalf, and obtains for us pardon of our sins, and peace with God. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous," 1 John ii. 1; and so prevailing is the intercession of our heavenly Advocate, that St. Paul boldly defies all the enemies of our salvation to oppose its influence: "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. viii. 33, 34. And in this passage to the Hebrews, the intercession of our Redeemer is made the ground of our hope and confidence in Him: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." *Veysie.*

27. *Who needeth not daily,*] Or oftentimes, as upon the great day of expiation once a year; see chap. x. 11. *Dr. Hammond.*

—— *for this he did once,*] That is, this last He did once; namely, He offered up sacrifice for the sins of the people; according to the interpretation of all the ancient commentators. *Drs. Whitby* and *Wells.* In this passage the Apostle takes notice of three particulars, which distinguish the sacrifice offered by Christ, from the sacrifices offered by the Jewish high priests. 1st, He offered no sacrifice for Himself, but only for the people. 2dly, He did not offer that sacrifice annually, but once for all. 3dly, The sacrifice which He offered for the people, was not of calves and of goats, but of Himself. *Dr. Macknight.*

—— *when he offered up himself.*] When we find it here expressly stated, that our Lord "offered up Himself" a sacrifice for sin; when He is elsewhere asserted to be "the propitiation for our sins," 1 John ii. 2; "the Lamb of God which taketh away the sin of the world," John i. 29; when God is said to have "spared not His own Son, but delivered Him up for us all," Rom. viii. 32; and that by Him "we have received the atonement," Rom. v. 11; when these and many other such passages are to be found; when every expression, referring to the death of Christ, evidently indicates the notion of a sacrifice of atonement and propitiation; when this sacrifice is particularly represented as of the nature of a sin offering; it may well appear surprising, on what ground it has ever been made a question, that the death of Christ is indeed pronounced in Scripture to have been a sacrifice of atonement and expiation for the sins of men. *Dr. Magee.*

28. — *but the word of the oath,* — *maketh the Son,* &c.] So that the great foundation of our faith, and the main hinge whereon all our consolation depends, is this, that our High Priest is the Son of God, and His everlasting continuance in His office is secured by the oath of God. *Burkitt.*

Chap. VIII. The foregoing arguments, with the inferences from them, are here summed up: namely, that the priesthood and sacrifice of Christ do exceedingly excel, and consequently have superseded and disannulled, those of the Mosaical law. That it was designed to be so, is farther proved from the prophecies of the Old Testament. *Pyle.*

Ver. 1. — *this is the sum:*] Or the chief and principal thing. The sum then of what we are to infer from the foregoing con-

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such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

‖ Or, *of holy things.*

2 A minister ‖ of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that ‖ there are priests that offer gifts according to the law:

‖ Or, *they are priests.*

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better ‖ covenant,

‖ Or, *testament.*

which was established upon better promises.

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7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will [a] †put my laws into their mind, and write them ‖ in their hearts: and I will be to them a God, and they shall be to me a people:

[a] Jer. 31. 33.

† Gr. *give.*

‖ Or, *upon.*

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parison between Christ and Melchizedek is this; that we Christians are exceedingly more happy than the Jews could be, in having Christ for a High Priest; not like those weak and mortal men, that served in the figurative fabricks of the tabernacle and temple, built by the hands of men; but One that is exalted into heaven, the very throne and habitation of God, there to intercede for us. *Pyle.*

2. — *the sanctuary,*] Or, Holy of Holies. Our translators have rendered the Greek plural phrase, sometimes "the sanctuary," as here; sometimes "the holiest" or "holiest of all," chap. ix. 8; x. 19; sometimes "the holy place" or "places," chap. ix. 13, 24. *Dr. Wells.*

—— *the true tabernacle,*] We learn from chap. ix. 24, compared with ver. 23, that the holy of holies made with hands were the figures of the true, even of that heaven wherein is the peculiar residence of God. Hence Christ is here called "a minister of the true tabernacle, which the Lord pitched, and not man;" and is said, chap. ix. 11, to be "an High Priest by a greater and more perfect tabernacle not made with hands, that is to say, not of this," the Mosaick, "building." *Parkhurst.*

—— *which the Lord pitched, and not man.*] For "by the word of the Lord were the heavens made," Ps. xxxiii. 6. *Dr. Whitby.*

3. — *to offer gifts and sacrifices:*] In that sanctuary in which He executes His office. *Dr. Whitby.*

—— *that this man have somewhat also to offer.*] Namely, in heaven the true sanctuary, where He presents Himself, after His death upon the cross, chap. ix. 12. *Dr. Hammond.*

4. *For if he were on earth, he should not be a priest,* &c.] For if He were such an High Priest, as ye Jews would have your Messiah to be, conversing still on earth, and exercising these Levitical actions, in a material temple, He should be indeed no Priest at all: seeing ye know those priests, which do these like functions, are another tribe than that whereof He was; neither were there any use of Him for these kind of sacrifices; neither could they be worthy of a High Priest of so glorious order and condition; others were by God assigned to that purpose. *Bp. Hall.*

5. *Who serve unto the example and shadow of heavenly things,* &c.] Whose service was altogether typical; shadowing and representing heavenly things by those outward and earthly rites, fabricks, sacrifices, as Moses was admonished, &c. *Bp. Hall.*

6. — *a more excellent ministry,*] Than this of theirs; namely, to officiate in the pattern itself. *Bp. Fell.*

—— *a better covenant, — established upon better promises.*] Than those of the law. We, under this High Priest, having our consciences purified from sins by Christ's blood, instead of the flesh purified from pollutions by the blood of beasts, Heb. ix. 13; having our justification now not depending on exact obedience unperformable, but on faith, Rom. iii, iv, as those also then had who were of faith, Gal. iii. 9; having more large effusion of the graces of the Holy Spirit, whereby we are enabled to yield obedience to what is commanded, John i. 17; xiv. 26; Acts ii. 17; having a greater manifestation of all truth, and true sense of the law; having heavenly happiness proposed instead of earthly, the more to encourage us to undertake a holy life; having the covenants extended to all nations, not confined to the Jews only; being freed from the unsupportable burden of former legal ceremonies, because typical only of the new covenant, Col. ii. 17. Yet it is here to be noted, that this new covenant was also confirmed by God in Christ unto the fathers of old, before that which He made with the Israelites at their coming out of Egypt; yea, even from the beginning. See Gen. iii. 15; Rom. iv. 13; Gal. iii. 15, 17; Heb. xi. 2; Acts xxvi. 6. Both covenants, that of works and that of faith, having been on foot from the first times of the world; the one to shew us our weakness, and keep us in awe, in respect of our own merit; the other to shew God's mercy, and to keep us in hope of, and dependance upon, His grace. So that those, who were under the law and the Levitical priesthood, had the same promises and Gospel as we now, but not by the law or Levitical priesthood: they had then the same promises and Gospel in substance, but these covered with types and not so fully manifested; the full performance of promise, not then received by them, but seen afar off, Heb. xi. 13; and darkly through a vail, 2 Cor. iii. 13: whilst the law was more largely propounded, and the literal land of promise more discoursed of, and the graces of the Spirit restrained, and the Messiah expected. *Bp. Fell.*

7. *For if that first covenant had been faultless,* &c.] For if that other covenant of works and ritual observances could have been fully able to justify mankind, then should no place have been left for this other covenant of faith. *Bp. Hall.*

8. *For finding fault with them, he saith,*] See Jer. xxxi. 31—34; and the notes there.

9. — *and I regarded them not,*] But gave them up to their enemies, as a punishment for their sins. *Bp. Fell.* This is the rendering of the Septuagint, which the Apostle follows. We translate the passage, "though I was an husband unto them." The learned Dr. Pocock hath shewn, that the Hebrew will bear either signification. *Dr. Whitby, Pyle.*

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11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAP. IX.

1 *The description of the rites and bloody sacrifices of the law,* 11 *far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

THEN verily the first *covenant* had also ‖ ordinances of divine service, and a worldly sanctuary.

‖ Or, *ceremonies.*

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called ‖ the sanctuary.

‖ Or, *holy.*

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

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5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God.*

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ‖ ordi-

‖ Or, *rites, or, ceremonies.*

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13. *In that he saith, A new covenant,* &c.] Now it is most evident, that by promising a new and better dispensation God must intend to abrogate the old and more imperfect one. And accordingly, the ceremonial religion of the Jews is now going to be quite laid aside, and the Christian to succeed in its room. *Pyle.*

Chap. IX. The argument of chap. viii. 5, &c. is here continued; namely, proving the Jewish tabernacle and temple, with the services performed therein, to have been figurative of Christ, of His sufferings, and religion. The comparison between them is enlarged upon, and the excellence of one above the other further demonstrated. *Pyle.*

Ver. 1. — *a worldly sanctuary.*] That is, made of materials belonging to this world, and so not lasting. *Dr. Wells.* It was the Jewish notion, that God intended the tabernacle for an emblem of the whole world; the outward representing the earth and sea, the inward heaven; the former, as sensible and familiar; the latter invisible, and as yet inaccessible to us. Whence some have thought the title, "a worldly sanctuary," to have been given to it here. *Dean Stanhope.*

2. — *which is called the sanctuary.*] Or, the holy place; that is, the common place of publick worship. *Pyle.* The Apostle speaks, not of the sanctuary, but of the first tabernacle, which was only called "holy." Theodoret observes, that the tabernacle was divided into two parts by the vail; the one being called 'holy,' the other 'the holy of holies:' and that the Apostle calls this "the first tabernacle," to distinguish it from the sanctuary, as is evident from the following verse. *Dr. Whitby.*

4. — *wherein was the golden pot* &c.] See note at 1 Kings viii. 9.

5. — *the cherubims of glory*] So called because the glory of the Lord dwelt between them, and shined forth from them, Ps. lxxx. 1. *Dr. Whitby.*

6. — *accomplishing the service of God.*] Namely, those ordinary services which were required in their daily ministration. *Bp. Hall.* Such as lighting the lamps, changing the shewbread, burning incense, sprinkling the blood of the sin offerings before the vail, and upon the altar of incense there, Lev. iv. 6, 7, &c. *Bp. Fell.*

7. — *once every year,*] That is, only one day in the year, on the great day of expiation. *Dr. Hammond.* This sense is necessary, because on that day the priest entered into the holy of holies several times, Lev. xvi. 12, 15, 17. *Dr. Whitby.*

—— *the errors of the people:*] All those sins, for which there was allowed expiation and sacrifice under the law; that is, all such as were not committed wilfully and presumptuously. *Dr. Hammond.*

8. *The Holy Ghost this signifying,* &c.] Compare chap. viii. 5. We are informed in the Pentateuch, that the LORD, Jehovah, spake unto Moses, saying, "Let them make Me a sanctuary, that I may dwell among them. According to all that I shew thee, so shall ye make it," Exod. xxv. 1, 8, 9. St. Paul, referring to this, says, that Moses was admonished of God when he was about to make the tabernacle according to the pattern shewed him; which pattern he informs us was typical, a figure for the time present, "the Holy Ghost signifying" thereby such and such truths. So that here the very incommunicable name JEHOVAH is ascribed to the Holy Ghost, as it is elsewhere by the evangelical writers. *Dr. Glocester Ridley.*

—— *that the way into the holiest of all*] 'Into the holy of holies;' that is, heaven. *Dr. Wells.* See the note on chap. viii. 1. The spiritual use and signification of the Levitical service is here declared by the Apostle to be, that the true and proper means to enter into heaven, the holy of holies, was not so fully and clearly manifested; and that heaven, represented by the holy of holies, was as yet inaccessible: for Christ first entered into heaven, as our forerunner, with His blood, to appear before God, and thereby to prepare the way for our entering after Him. *Burkitt, Dr. Whitby.*

—— *while as the first tabernacle was yet standing:*] While the first covenant or the law was yet in force, and so the Divine service properly appertaining thereto was to be performed. *Dr. Wells.*

9. — *that could not make him that did the service perfect, as pertaining to the conscience;*] Such as, in and of themselves, had no power or virtue to acquit and justify him that did that service, and to appease and clear the conscience in spiritual matters. *Bp. Hall.*

10. *Which stood only* &c.] Which said law consisted for the most part in the differences of meats and drinks, &c. *Bp. Hall.*

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nances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without ‖ spot to God, purge your conscience from dead works to serve the living God?

‖ Or, *fault.*

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is,* there must also of necessity ‖ be the death of the testator.

‖ Or, *be brought in.*

—— *until the time of reformation.*] That is, as the next verse expounds it, till the coming of the Messiah, when the Jews themselves expected a reformation of the law. *Dr. Whitby.*

11. — *an high priest of good things to come,*] Of those good things which were then future, and which the church through preceding ages expected as "to come." *Dr. Doddridge.* Or, a High Priest, by whose sacrifice and intercession, not temporal, but heavenly and eternal blessings are obtained. *Dean Stanhope.* To obtain for us all those blessings, of purging the conscience, which could not be had by the law, and of bestowing on us our great reward, which is not to be had in this life; and so which were future in respect of the law, and of this life. *Dr. Hammond.*

—— *by a greater and more perfect tabernacle,*] Namely, of the heavens. *Bp. Fell.* See the note on chap. viii. 2. By executing His mediatorial office as our High Priest in heaven. *Dr. Wells.*

12. — *by his own blood he entered in once* &c.] Not only do the sacred writers ascribe to Christ the title and qualifications requisite for the priesthood, but also the peculiar functions of the office: declaring, that in the heavenly sanctuary He made an offering to God, even an offering of Himself, or of "His own blood," see also ver. 14; that He "put away sin by the sacrifice of Himself," ver. 26; that He "by Himself purged our sins," chap. i. 3; that He "sanctified the people with His own blood," chap. xiii. 12; that He "appears for us in the presence of God," chap. ix. 24; that He "is at the right hand of God, making intercession for us," Rom. viii. 34: all of them acts purely sacerdotal, and which cannot be ascribed to Christ in any but the sacerdotal character. *Veysie.*

13. — *sanctifieth to the purifying of the flesh:*] Removed all legal pollutions, and restored the unclean, when sprinkled with them, to the service of the tabernacle, Numb. xix. *Dean Stanhope.*

14. — *through the eternal Spirit*] This may be understood either of our Lord's eternal divinity, by which His most precious blood becomes of such infinite virtue and efficacy: or, of the Person of the Holy Ghost, in relation to our Lord's humanity, and whom He received from His Father; called also the power and the glory of the Father, Rom. vi. 4; 2 Cor. xiii. 4; Luke i. 35: which Holy Spirit overshadowed the blessed Virgin at His conception; which visibly descended on Him at His baptism; by which He was carried into the wilderness, Matt. iv. 1; Luke iv. 14; by which He is said to be justified, sanctified, sealed, anointed, (all which He is said to have received from the Father;) see Rom. i. 4; 1 Pet. iii. 18; 1 Tim. iii. 16; John vi. 27, compared with Eph. i. 13; John x. 36; lastly, by which He hath power to lay down and to take up His life, when and as He pleased, John x. 18. *Bp. Fell.*

—— *purge your conscience from dead works*] From the guilt of those sins which make men liable to death. *Dean Stanhope.*

—— *to serve the living God?*] As the legally cleansed were admitted to serve Him in the sanctuary. *Bp. Fell.* God, being an holy God, can enter into covenant with none, or admit them into His service, whilst they lie under the guilt of sin unpardoned, and so have not found grace in His sight. "Noah found grace in the eyes of the Lord," and with him He established His covenant, Gen. vi. 8, 18. Abraham believes in God, and this was counted to him for righteousness; and then the Lord makes a covenant with him by sacrifice, Gen. xv. 10, 18. So, Exod. xxiv. 5—8, the Jews offer burnt offerings, and sacrifice peace offerings to the Lord, and the blood is sprinkled upon all the people, and then He enters into covenant with them. Hence the Apostle saith, "Let us draw near in full assurance of faith, having our hearts sprinkled from an evil (or condemning) conscience," chap. x. 22. *Dr. Whitby.*

The blood of Christ corresponds, in all essential points, to the Levitical sacrifices for sin. It is expressly called an offering: is affirmed, like the legal offerings, to be perfect and without spot; and, like them also, to have the power of cleansing from pollution, and of qualifying for the service of God. In point of real worth and excellence, the legal offerings fell indeed infinitely short of the offering made by Christ. For the blood, which was carried by the high priest within the vail, though accepted by God, was after all but the blood of brute beasts, and therefore in itself of very little worth. Whereas Christ made in the heavenly sanctuary an offering of His own blood, even the blood of the Son of God; an offering, than which the whole extent of nature could not furnish one more valuable in itself, or more precious in the sight of God, of whose acceptance it was every way worthy. And as the evangelical offering is thus more valuable and excellent, so is its efficacy proportionably greater and more extensive. The legal offerings could only cleanse the bodies of the Israelites polluted with legal sin: but the blood of Christ extends its cleansing influence even to the soul: it purges the conscience from dead works; from works, for which the law was so far from providing an atonement, that it annexed to them the penalty of death: and consecrates the sinner to a pure and spiritual service; a service, as far exceeding the ceremonial service of the tabernacle, as the inward purity of heart and mind, required by the Gospel, exceeds the mere outward cleanliness of the body which the law prescribes; and therefore more worthy in itself, and, when performed in sincerity, more acceptable to God, than the most rigid and exact compliance with all the precepts of the Jewish ritual. *Veysie.*

15. — *he is the mediator of the new testament,*] 'Testament' and 'covenant' are the same word in the original: here rendered "testament," because of the inheritance, which the Son of God, by His death procuring remission of our sins, hath left unto us. For a testament is one kind of covenant confirmed by death; and it was an ancient form of confirmation of all covenants by the blood and death of some living creature. *Bp. Fell.*

16. *For where a testament is,* &c.] He had said, that the promise of eternal inheritance was received by means of death. And this is agreeable to the condition of all other inheritances conveyed by will, and of all covenants ratified with blood. *Dean Stanhope.* The blessings of Christianity may be thus considered, either as a covenant of God the Father, that was to receive its ratification by the blood of Christ, or as the will and testament of Christ Himself, that could not take place but at and by His death. *Pyle.*

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17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was ‖ dedicated without blood.

‖ Or, *purified.*

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and ‖ scarlet wool, and hyssop, and sprinkled both the book, and all the people,

‖ Or, *purple.*

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

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24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that

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17. *For a testament is of force* &c.] While the devisor lives, he may alter his will; and therefore his death must be proved, in order to give the will force. And in covenants, till the blood was shed, no bargain was struck. *Dean Stanhope.*

18. — *without blood.*] And the substituted solemn death of some creature to ratify it. *Bp. Fell.*

22. — *almost all things*] Some few excepted, as metals, which were purified by fire, and clothes by water. See Numb. xxxi. 23; Lev. xvi. 28. The rest were purified by being sprinkled with blood. *Dean Stanhope.*

23. — *that the patterns of things in the heavens* &c.] Thus did men gain access to that sanctuary, which was a type of heaven: but to procure them admittance into heaven itself, a nobler blood, even that of Christ, was necessary. It may seem bold to say, that heaven should either need or receive cleansing or purification. But as the altar and sanctuary were then said to be purified, when the priests and people, who approached them, had their impurities done away, and were put in a due legal capacity of holding communion with God there; so, in allusion to those types, heaven may be said to be "purified," according to the Levitical construction of the word, when the bodies and souls of men, designed to approach God there, are washed from the pollution of their sins, which incapacitated them for that blessed dwelling. *Dean Stanhope.*

—— *with better sacrifices than these.*] Namely, the great sacrifice of Christ. *Pyle.*

26. *For then must he often have suffered* &c.] The reasoning in this passage merits the reader's particular attention, because it supposeth two facts which are of great importance. The first is, that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered Himself to God a sacrifice for sin. The second is, that although Christ offered Himself only once, and that at the conclusion of the Mosaick dispensation, that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reacheth backwards to the beginning of the world, and forwards to the end of time; on which account Christ is with great propriety termed, Rev. xiii. 8, "the Lamb slain from the foundation of the world." The phrase, "from the foundation of the world" in this passage, is not to be taken strictly, because the necessity of Christ's offering Himself a sacrifice for sin did not take place immediately at the creation, but at the fall. Besides, we have the phrase in this limited sense, Luke xi. 50. *Dr. Macknight.*

—— *in the end of the world*] The most exact rendering is, 'at the conclusion of the ages:' meaning the last of the dispensations which God ever intended to give mankind. *Dr. Doddridge.*

27, 28. *And as it is appointed unto men once to die,* &c.] And thus, so far, the death of Christ is like that of all other men; namely, that as they die but once, and then are to receive an eternal recompence for what they have done in this life; so Christ, after once dying for our sins, has no more sufferings to undergo, no further sacrifice to make, and is to appear no more upon the earth, till, at the solemn day of judgment, He comes to crown and reward all His true disciples. *Pyle.*

Hence it is to be observed, that in the service of the holy communion, we are not to pretend to offer Christ as a sacrifice to His Father: His sacrifice was but once to be offered, and that was done more than seventeen hundred years ago; and in the virtue of that sacrifice once offered, all faithful Christians and sincere penitents shall receive remission of sins, and all other benefits of His passion. But for us to think of offering Christ again as a sacrifice is in effect to put ourselves into the same rank and condition with the unbelieving Jews; that is, to need a repetition of the same sacrifices every year; nay, every day, which is the very reason why the Apostle denied the efficacy of them. We do not indeed deny, but that every time we approach to the Lord's table, for the receiving of the holy communion, we offer sacrifices to God: for we offer alms, which we beg of God to accept as our oblations; and these, in the language of Scripture, are "sacrifices with which God is well pleased." We likewise offer our sacrifice of praise and thanksgiving to God for the death of our Saviour: and all our prayers and supplications we put up in His name, and in the virtue and for the merits of that sacrifice, which He offered to God in our behalf: and in so doing we commemorate that sacrifice both to God and before men. And this is all that the ancient church meant by the great Christian sacrifice, or the sacrifice of the altar. But if we go farther, if we will in the communion pretend to offer up the body and blood of Christ in sacrifice to God, that was once sacrificed upon the cross, it is intolerable. It is a thing that was never dreamed of in the first ages of the church: it is directly contradictory to the foundation of all the Apostle's argument and discourse in this passage: and the very supposal of it brings along with it many grievous absurdities in the theory, and something that looks like impious in the practice. Yet this is the constant and avowed doctrine and practice of the church of Rome every time they celebrate this sacrament, and that is in every mass that is said among them. *Abp. Sharp.*

28. — *to bear the sins of many;*] That is, 'of all.' *Schleusner.* See Rom. v. 13, 19; and the notes there.

look for him shall he appear the second time without sin unto salvation. Anno DOMINI 64.

CHAP. X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. Anno DOMINI 64.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body ‖ hast thou prepared me: ‖ Or, *thou hast fitted me.*

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and

—— *without sin*] Without any further offering for sin; as in 2 Cor. v. 21. *Pyle, Dr. Whitby.* At His first appearance He was our sacrifice for sin; but at His second He shall come without any such offering, to bestow that salvation, which the sacrifice of Himself at His first coming purchased for all that trust in, and expect it from, Him. *Dean Stanhope.*

Chap. X. The second argument is still continued; namely, that Judaism was but a figurative introduction to Christianity. The insufficiency of the legal sacrifices for the complete atonement of sin is asserted. The death of Christ, the full and final sacrifice, is further proved from the Old Testament. It gives all good Christians a full assurance of heavenly happiness, and is the most comfortable argument for their final perseverance in their profession. The Jewish Christians are again particularly exhorted to constancy and patience under their sufferings; from the great danger of wilful apostasy, from the sense of their former courage, and the prospect of their certain and speedy deliverance from their persecutions. *Pyle.*

Ver. 1. — *the law having a shadow of good things to come,*] It requires but little acquaintance with Scripture to know that the lesson, which it every where inculcates, is, that man by disobedience had fallen under the displeasure of his Maker; that to be reconciled to His favour, and restored to the means of acceptable obedience, a Redeemer was appointed, and that this Redeemer laid down His life to procure for repentant sinners forgiveness and acceptance. This surrender of life has been called by the sacred writers a sacrifice, and the end attained by it expiation, or atonement. With some persons who have been desirous to reduce Christianity to a mere moral system, it has been a favourite object to represent this sacrifice as entirely figurative, founded only in allusion and similitude to the sacrifices of the law; whereas, that this is spoken of by the sacred writers as a real and proper sacrifice, to which those under the law bore respect but as types and shadows, is evident from various passages of holy writ, more particularly from the epistle to the Hebrews, as from this text, which declares that "the law having a shadow of good things, &c." also ver. 12; ix. 9—14. These and numerous other passages abundantly prove that the sacrifice of Christ was a true and effective sacrifice, while those of the law were but faint representations and inadequate copies intended for its introduction. *Dr. Magee.*

—— *a shadow — not the very image*] The law was but the first rude draught of good things to come, and had not the full image or lively expression of the things themselves. *Bp. Hall.*

Or, the word rendered "image" may be used for the essential or substantial form of a thing; that is, for the very thing itself, as opposed to its shadow or delineation; so it is parallel to the "body" or "substance," which the Apostle elsewhere opposes in like manner to its "shadow," Col. ii. 17. And accordingly the Syriack version explains "image" here by 'the substance,' and St. Chrysostom by 'the truth' or 'reality.' *Parkhurst.*

—— *of good things to come,*] That is, say most interpreters, of the blessings of the Gospel religion: some understand it of heaven, the true holy of holies. *Pyle.* See the notes on chap. viii. 2.

—— *make the comers thereunto perfect.*] Give men full pardon of sin, and purify their consciences. *Dr. Hammond.*

2. *For then would they not have ceased to be offered?*] That is, any more than once? The reading of this passage by way of interrogation makes it very pertinent to the Apostle's discourse; for such an interrogation amounts to an assertion, that, if the law did by its sacrifices make the comers thereunto perfect for ever, then the said sacrifices "would have ceased to be offered" any more than once. *Dr. Wells.* This latter reading is easy and natural, and is supported by some copies and versions. *Dr. Doddridge.*

—— *should have had no more conscience of sins.*] Should have found no more trouble in their conscience for that sin, for which they had made former atonement. *Bps. Hall* and *Fell.*

3. — *there is a remembrance again made of sins every year.*] Upon the great annual day of expiation, the high priest commemorates and deplores the past sins, both of that, and the foregoing years; a plain demonstration that they were not perfectly atoned for by the former sacrifices. *Pyle.* See Lev. xvi. 21.

4. *For it is not possible* &c.] There is no efficacy in the blood of a brute to cleanse away the spiritual sin of a man; see Heb. ix. 9; Rom. v. 12, 18: none, I say, in such sacrifices considered by themselves, but only typically in relation to the sacrifice of Christ; they being instituted chiefly for legal sins, as casual uncleannesses of the body, &c. Heb. ix. 13; not for sins, properly so called: or, if for more, extending especially to sins of ignorance and infirmity; see Numb. xv. 24, 27, compared with ver. 30. *Bp. Fell.*

5. *Wherefore when he cometh into the world,*] Namely, He who was to take away the sins thereof. The reference is to the 40th Psalm, ver. 6, 7; urged by the Apostle, as usual, according to the Septuagint version, in those times best known to the Jews. *Bp. Fell.* See the notes there.

—— *but a body hast thou prepared me:*] But Thou hast personally designed Me to thy perfect and entire service, both in doing and suffering; and thereby art reconciled to the world. *Bp. Hall.* Seeing the Son of God, by being made flesh, took on Him the form of a slave, or obedient servant, Phil. ii. 7, the expression "Thou hast prepared Me a body," is equivalent to "Mine ears hast Thou opened," and both phrases signify, Thou hast made Me thine obedient servant. This reconciliation of the passages here, and in the Psalms, is founded on the ancient phraseology, in which slaves were both by Jews and heathens called 'bodies,' because they were implicitly directed by the will of their masters, as the body is directed by the mind. See Rev. xviii. 13. The Seventy therefore have given the true sense of the Psalmist, in what may be called a free translation, which the Apostle seems to have adopted for the sake of perspicuity. *Drs. Macknight* and *Whitby.*

8, 9. *Above when he said,* &c.] When He had said before, namely, in the fifth verse, "Sacrifice &c. Thou wouldest not;"

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offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool. Anno DOMINI 64.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will [a] put my laws into their hearts, and in their minds will I write them; [a] Jer. 31. 33.

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, ‖ boldness to enter into the holiest by the blood of Jesus, ‖ Or, *liberty.*

"Then said He" afterwards, namely in the 7th verse, "Lo I come, &c." *Dr. Whitby.*

The Apostle argues in these two verses, that these words are a plain declaration of the utter insufficiency of the Jewish sacrifices; when Christ puts His own suffering and sacrifice to supply their defects. And by doing the one, He abrogates all further use of the other. *Pyle.*

10. *By the which will we are sanctified* &c.] And by this gracious will of God, which Christ came to perform in the body, which God prepared for Him, by offering that body once for all, and not by those legal sacrifices which were often repeated, all our sins are expiated, and we received into God's favour, as many of us as, by performing the condition of sincere obedience still required of us, are rendered capable of that great benefit purchased for us by the sufferings of Christ. *Dr. Hammond.*

11. *And every priest*] That is, every other priest. "Standeth" is opposed to "sitting down" in the next verse: the latter being spoken of One, who had finished His offering and His work. *Bp. Fell.* "Daily," that is, on every day of expiation. It appears that the Apostle continues to discourse of the annual sacrifice, offered by the high priest in the holy of holies; with which in the beginning of this chapter he had compared the offering of Christ. See chap. vii. 27. *Veysie.*

12. — *for ever sat down on the right hand of God;*] Never more to stand and minister as He hath done, but answering the great character drawn in the Prophet Zechariah, chap. vi. 13, of a Priest on a throne, where royal dignity and certain conquest are added to His other glories. *Dr. Doddridge.*

14. — *he hath perfected for ever them that are sanctified.*] He hath completely expiated the sins of all obedient Christians; of all such as obey the Gospel, and so become entitled to the benefits of His death. *Drs. Wells* and *Hammond.*

The Apostle hereby gives us to understand, that our High Priest, by the one oblation of Himself once offered, was a complete propitiation, or hath made sufficient satisfaction for the sins of the whole world; so that we need no other sacrifice but that, whereby to obtain the remission of our sins, and to make reconciliation for us. *Bp. Beveridge.*

15—17. — *for after that he had said before, This is the covenant* &c.] For after He had premised, as the first thing promised in His covenant, the writing of His laws on their hearts and minds, &c.; He then adds, as a second part of His covenant, the free pardon of all the sins and transgressions of their former life. *Dr. Hammond.*

18. — *there is no more offering for sin.*] This being done once for all, there is no need of any further sacrifices or Judaical observances, for which the Jews, and some of the Jewish Christians, so zealously contend. *Dr. Hammond, Pyle.* From this and many other passages of this Epistle, the sacrifice of the mass, as it is called, declared by the council of Trent to be 'a true and proper propitiatory sacrifice for sin,' is utterly overthrown. Nay, it is an evident impiety, as it proceeds upon the supposition, that the offering of the body of Christ once is not sufficient to procure the pardon of sin, but must be frequently repeated. *Drs. Whitby* and *Macknight.*

When we consider how full and strong the several passages of this Epistle are against the doctrines of the Romanists, it is hard to account for their receiving it as a part of Scripture, and their teaching so contrary to it as if it were no part of Scripture. And if St. Paul had foreseen what they have since taught concerning the sacrifice of the mass, this Epistle would have seemed not more written to the Hebrews, than written against the Romans. And if this doctrine of the sacrifice of Christ in the daily masses of the church of Rome be so opposite to Scripture, what must we think of what they further teach on this article, that Christ, when He first instituted this sacrament, did then offer up Himself, both His body and blood to God the Father, by way of sacrifice for sin. This is what the council of Trent, and other popish councils, assert. But is it possible for any serious man to think, that when Christ blessed the bread and the cup, and gave them to His disciples, He did then sacrifice Himself? and if He did, may it not be asked, why then did He afterwards undergo that painful ignominious death upon the cross? What He once did, He did of a certain most effectually. Could He do more, then, by His sacrifice at His crucifixion, than He did by His sacrifice at the institution? It is difficult to believe such absurdities, and much more so to defend them: but the Romanists, being well aware that they cannot pretend to do more in their Eucharist, than Christ did in His, are forced to countenance one falsehood by asserting another. *Bp. Pearce.*

Theodoret, who has divided this Epistle into three sections, ends the second section with this verse very properly, as it is the conclusion of the doctrinal part of the Epistle. *Dr. Macknight.*

19. — *to enter*] Now with our prayers, and hereafter with our persons, "into the holiest," namely, the heavenly sanctuary, or the presence of God in heaven. *Bp. Fell.*

—— *by the blood of Jesus,*] Death, considered as the way which leadeth us into the presence of God infinitely holy, to whom we must give an account of all our actions, would be very terrible to us indeed, did we not know that Jesus, by shedding His blood, hath procured the pardon of our sins. For to use the words of Addison, 'I must confess that I think there is no scheme of religion, besides that of Christianity, which can possibly support the most virtuous person under this thought, (the thought of the judgment.) Let a man's innocence be what it will, let his virtues rise to the highest pitch of perfection attainable in this life, there will be still in him so many secret sins, so many human frailties, so many offences of ignorance, passion, and prejudice, so many unguarded words and thoughts, and in short so many defects in his best actions, that, without the advantage of such an expiation and atonement as Christianity has revealed to us, it is impossible that he should be cleared before his sovereign Judge, or that he

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20 By a new and living way, which he hath ‖ consecrated for us, through the veil, that is to say, his flesh;

‖ Or, *new made.*

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

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26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, sup-

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should be able to stand in His sight. Our holy religion suggests to us the only means whereby our guilt may be taken away, and our imperfect obedience accepted.' *Dr. Macknight.*

20. *By a new and living way,*] "New," in respect of there having been no entrance into heaven, till our forerunner Christ first entered, and so prepared the way for us: "living," inasmuch as our walking in that way consists in true spiritual holiness of life, not in the observance of the dead letter or external rites of the law, and also because it terminates in life eternal. *Dr. Wells.*

—— *through the veil, that is to say, his flesh;*] As under the law the high priest passed through the vail into the holy of holies; so now, under the Gospel, the vail, through which we must enter into the holy heavens, is the flesh of Christ. *Bp. Hall.*

21. *And having an high priest*] That is, such an High Priest, to offer our prayers and His intercessions for us, who is Lord "over the house of God;" see chap. iii. 5, 6. *Bp. Fell.*

22. — *in full assurance of faith,*] In full confidence and steadfast reliance upon the mercies of God. *Bp. Hall.* Fully assured that our service, if performed with a true heart or sincerity, shall now be accepted by God, and ourselves shall hereafter enter into the true holy of holies. *Dr. Wells.*

—— *having our hearts sprinkled* &c.] As now "having our hearts sprinkled," namely, by His blood, "from" sin and "an evil conscience." There is an allusion here to the purifying water, with which unclean persons were to be sprinkled, before they might have access to the sanctuary, Numb. xix. 17, 20; or to that washing, Lev. xvi. 4. *Bp. Fell.*

—— *and our bodies washed with pure water.*] Namely, the laver of regeneration. *Dr. Whitby, Burkitt.* In holy baptism. *Bp. Fell.*

23. — *the profession of our faith*] Into which we have been baptized. *Bp. Fell.*

24. *And let us consider one another*] As members of the same body. *Drs. Whitby* and *Wells.* Let us have a charitable and tender respect one to another: instead of those strange and envious dispositions and carriages that are wont to be between Jews and Gentiles; let us so frame ourselves and our affections, as that we may draw on each other to mutual love and good works. *Bp. Hall.*

25. *Not forsaking the assembling of ourselves together,*] This command was given at a time, when the utmost dangers attended the practice. For the service of these assemblies peculiarly the Christian ministry was instituted: in these the Christian sacraments were celebrated: good Christians were to be admitted into them, bad ones excluded from them. Indeed the whole New Testament considers the followers of Christ, not as single unconnected individuals, but as churches or societies, meeting together for the honour of God and their mutual edification. And this they did so constantly, even in the days of the bitterest persecution, that Pliny, a heathen magistrate, writing within a few years after the death of St. John, to the emperour Trajan, for directions how to proceed in punishing them, describes them by their custom of holding congregations on a stated day to worship Christ, and bind themselves by a sacrament or oath, to commit no wickedness. *Abp. Secker.*

—— *as the manner of some is;*] Upon conceit of the peculiar rites and prerogatives, which God hath given to the Jews above the Gentiles. *Bp. Hall.* Or, for fear of persecution from the unbelieving Jews. *Dr. Wells.*

—— *as ye see the day approaching.*] The day of God's judgment upon the unbelieving and apostatizing Jews. *Dr. Whitby.* That day the Hebrews saw approaching, by the appearing of those signs, which our Lord had mentioned in His prophecy of the destruction of Jerusalem. *Dr. Macknight.*

Or, the day of God's righteous judgment of all men. The uncertainty, in which God hath left the world concerning its end, and the general day of judgment, is made by the Apostle a motive to prepare for it as near. So our death and judgment are joined together, chap. ix. 27, 28; "It is appointed unto men once to die, but after this the judgment." Because no action of the man intervenes between these two; and as the one leaves him, so the other finds him, at what distance soever these happen to be: see Phil. i. 6; 1 Tim. vi. 14; Jam. v. 7, 8; 2 Thess. i. 7; 2 Tim. iv. 8; Heb. x. 35—37. *Bp. Fell.*

26, 27. *For if we sin wilfully* &c.] See the sin specified ver. 29; see also chap. vi. 4, and 2 Pet. ii. 20. The Apostle speaks of a revolt from, and despising of, the Gospel; as in ver. 28, of an Israelite's despising Moses' law: all ordinary breaches of which law were not punished with death. But here also may be meant some other sins, such as are not only deliberate, and done with full consent of the will, but obstinate and obdurate, against the known light of truth, admonitions of the church, &c. *Bp. Fell.*

The general purport of these two verses may be thus given: Let me again remind you of the fatal consequence of wilfully and deliberately renouncing a religion so clearly attested and confirmed to you. If you slight, and once neglect the means of salvation now offered you by Christ, you lose the last and only method God will ever purpose for your redemption; and must expect to perish by that Divine wrath and vengeance, that awaits the obstinate adversaries of true religion. *Pyle.*

From this passage some persons have imagined, that every deliberate transgression is unpardonable. But it appears very plainly, that not any wilful sin whatever is meant here, but that one only, which is mentioned immediately before and after; laying aside "the profession of the faith, treading under foot the Son of God, counting the blood of the covenant an unholy thing, doing despite unto the Spirit of grace;" that is, renouncing and reviling Christianity. And it by no means follows, that because they, who have rejected Christ, will no where find any other atonement for their sins, therefore they who believe in Him, but have criminally violated some of His precepts, cannot partake of His atonement, though they apply for it with penitent hearts. *Abp. Secker.*

28. *He that despised Moses' law*] By wilfully and presumptuously sinning against it, particularly by apostatizing from it to idolatry. *Dr. Wells.* See Deut. xvii. 6, 12, 13; xiii. 8; xix. 13; Numb. xv. 30, 32, 33. *Bp. Fell.*

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pose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, [a] Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [b] The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

[a] Deut. 32. 35. Rom. 12. 19.

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29. — *who hath trodden under foot the Son of God,*] Despised Christ, as vile and nothing worth, yea as one that died as a malefactor. *Dr. Hammond.* This may be done, either by a corrupt judgment; or by an outward profession against judgment; or by a wicked life against our profession. *Bp. Fell.*

—— *and hath counted the blood of the covenant — an unholy thing,*] Profaning and treating the precious blood of the Son of God, which ratified the gracious covenant of his redemption, as the blood of an ordinary person, nay, of a malefactor. *Pyle.*

—— *wherewith he was sanctified,*] Or purged from the guilt of his sins, chap. ii. 11; ix. 13; xiii. 12. *Dr. Whitby.*

—— *and hath done despite unto the Spirit of grace?*] In rejecting the Gospel, and all other means of grace accompanying it, whether outward, as miracles and other gifts of the Holy Spirit; or inward, as His good motions and suggestions, &c. *Dr. Wells.*

30. — *The Lord shall judge his people.*] That is, His disobedient people. *Pyle.* But the context, in Deut. xxxii. 36, seems to require a different sense, namely, 'the Lord will avenge His people' of their oppressors. *Dr. Macknight.* See the note there. The Apostle's argument appears to be this: If God professes Himself an avenger of all sin and injury done to His people, as He certainly doth in the passage of Deuteronomy referred to, much more will He shew Himself an avenger of so horrible an indignity offered to His Son and His Holy Spirit. *Burkitt.*

32. — *after ye were illuminated,*] Or enlightened with the knowledge of Christ. *Bp. Hall.*

—— *ye endured a great fight of afflictions;*] There were various persecutions of the Christians in Judea, particularly the great persecution after the death of St. Stephen, Acts viii. 1; and Herod's persecution, Acts xii. 1. Perhaps the Apostle here refers to that mentioned 1 Thess. ii. 14, in which the Hebrews shewed great love to their suffering brethren, Heb. vi. 10. *Dr. Macknight.*

37. — *and he that shall come will come,* &c.] Though the Apostle in this verse uses some words of the Prophet Habakkuk, chap. ii. 3, he does not introduce them as a quotation from him, containing a prophecy of any coming of Christ. In the passage, where they are found, the Prophet exhorted the Jews to trust in God for deliverance from the Chaldeans, by putting them in mind of the faithfulness of God in performing His promises concerning the continuance of their nation, and of His power to preserve them during the Babylonish captivity, and to restore them to their own land. Wherefore, as the faithfulness and power of God are a source of consolation, to which good men at all times may have recourse in their distresses, the Apostle might with great propriety apply Habakkuk's words by way of accommodation to Christ's coming to destroy Jerusalem and the Jewish state. Christ had promised to come for that purpose before the generation then living should have passed away. Now as the believing Hebrews could entertain no doubt of His faithfulness and power to perform His promise, the Apostle, to encourage them to bear their afflictions with patience, very fitly put them in mind of that event in the words of the Prophet Habakkuk, because it assured them that the power of their persecutors would soon be at an end. *Dr. Macknight.*

38. — *but if any man draw back,* &c.] "But if he draw back," saith the Lord, "My soul shall have no pleasure in him." *Bp. Fell.* That is, Whosoever, after the entertainment of Divine truth, hypocritically conceals, or cowardly renounces, the profession of it, shall forfeit all the blessings, to which it entitled him. *Pyle.* These words plainly suppose, that "the just man, who liveth by" that "faith," in which if he persisted, he would "save his soul," may "draw back unto perdition." And this is also evident from the expression, "My soul shall have no pleasure in him;" for they plainly intimate, that God took pleasure in him before his drawing back; for otherwise this threat would signify nothing, the Lord taking pleasure in none but "just" men only, and such as "live by faith." *Dr. Whitby.*

That we may the more readily be induced to resist every effort of our adversaries to undermine our faith, let us weigh with attention the danger to which such are exposed as depart from it. The case of apostates is allowed to be desperate. "If any man draw back, My soul," says God, "shall have no pleasure in him." And it behoves us to consider well, whether, by rejecting the doctrine of atonement, we do not in some measure incur the guilt of those who apostatize from the faith. "If," says the Apostle, "we sin wilfully after that we have received the knowledge of the truth;" that is, if, after we have embraced the doctrine of Christ, we again determine to reject and abandon it; "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He, that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Let it be remembered, that this solemn denunciation of the Apostle is immediately subjoined to his discourse upon the sacrifice and priesthood of Christ, and may therefore well be thought to be nearly connected with it. And we may further observe, that he seems to place the great danger of apostasy in the privation of a sufficient sacrifice for sin, to avert the wrath of God. Now, though we do not absolutely tread under foot the Son of God, yet if we deprive Him of one of His essential characters; though we do not count His blood an unholy thing, yet if we esteem it worthless and deny its atoning power, in what does our case essentially differ from that of real apostates? Unclean and polluted with sin, we dare not appear before God. But where

Anno DOMINI 64. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAP. XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

‖ Or, *ground*, or, *confidence.* NOW faith is the ‖ substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead ‖ yet speaketh. Anno DOMINI 64. ‖ Or, *is yet spoken of.*

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, ‖ moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. ‖ Or, *being wary.*

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shall we wash and be clean, if not in the fountain of Christ's blood? He condescended to die for our sins; and upon His death we may build the surest hope of pardon and acceptance. But if we neglect so great salvation, what farther sacrifice for sin remaineth to us? There can be no greater: there is no other. And if this be wanting to avert from us the Divine vengeance, what have we to expect but the judgment of an unreconciled God, and that fiery indignation which shall most assuredly devour the adversaries of the truth? *Veysie.*

Chap. XI. The Apostle enters upon his third argument, for encouraging the Christians of Judea to perseverance in their profession, under all their persecutions; namely, the numerous examples of all the Patriarchs and holy men recorded in Scripture, or in the Apocryphal writings, as the most eminent servants of God. They were all justified by the same principle of faith in God's revelation; for suffering under the same hopes of future and invisible blessings, that Christianity now proposeth: and for the very same shall they, and all good Christians, be finally and completely rewarded together at the great day of judgment. *Pyle.*

Ver. 1. — *the substance*] And present being, as it were, "of things hoped for." *Bp. Fell.* The firm assurance or expectation. *Dr. Whitby, Pyle.*

A confident dependence on God for the performance of His promise, a being convinced of the truth of those things, of which we have no ocular or sensible demonstration. *Dr. Hammond.*

The terms here used have some obscurity, as they stand in our translation. That, which is here rendered "substance," is often used in other places to signify *trust* or *confidence:* and agreeably it is rendered by this very word in the margin of our Bible. In this view the passage before us is clear and easy: for though it be difficult to apprehend how faith can be "the substance of things hoped for," in the strict sense of the word; that is, how it can be the very things themselves we hope for; yet we may easily form a notion of its being a confidence in, or a firm reliance upon, the things hoped for. It is farther added, that faith likewise is "the evidence of things not seen:" by which I conceive we may understand, an undoubting assent to those things, which are of themselves inevident. It is frequent with the best writers, to use indifferently the cause for the effect, or the effect for the cause. Assent therefore being the certain consequence of proof or evidence sufficiently perceived, the expression, "evidence," seems here to be used for assent; and so this branch likewise of our Apostle's description will be clear and easy. *Bp. Conybeare.*

2. — *the elders*] The Patriarchs before and after the flood. *Dr. Wells.*

—— *obtained a good report*] Literally, 'received a testimony,' namely, of God's approbation and regard, left on record in the Holy Scriptures. *Drs. Hammond* and *Whitby.*

3. *Through faith we understand that the worlds were framed* &c.] Whereas the wisest heathens have doubtfully disputed concerning the state of the world, whether it had any beginning, and how it came to have a being; we, through faith, do clearly apprehend the truth of this matter, and do certainly understand that the world was framed by the all-powerful word of God, and that it was made of nothing; so as, of that which was not at all, nor had any preexistence in nature, was made this visible frame of heaven and earth. *Bp. Hall.*

—— *of things which do appear.*] Rather, "which did" then "appear," but of things not then visible, Gen. i. 2. *Dr. Whitby.*

4. *By faith Abel offered unto God* &c.] See the notes on Gen. iv. 4.

—— *that he was righteous,*] In this character of Abel, St. Paul had our Lord's expression in his eye, "the blood of righteous Abel," Matt. xxiii. 35. *Dr. Macknight.*

—— *and by it he being dead yet speaketh.*] That is, he declareth by his faith, that God is a rewarder of the righteous, though they are persecuted even to death for their righteousness. *Drs. Whitby* and *Wells.*

5. — *Enoch was translated* &c.] See the notes on Gen. v. 22, 24.

—— *before his translation he had this testimony,* &c.] Preceding tokens were given of God's favourable regards to him; and that character is expressed by the sacred historian, when it is said that "Enoch walked with God." *Dr. Doddridge.*

6. *But without faith it is impossible to please him:* &c.] And indeed nothing is plainer, than that a firm persuasion of the existence of God, though He be invisible to us, and a lively hope and assurance, proportionable to the knowledge men have of His nature and will, that He will reward all His true worshippers, though that reward be future and at a distance, is the first and most necessary principle of all true religion. *Pyle.*

7. *By faith Noah, being warned of God* &c.] See the notes on Gen. vi. 22.

—— *by the which he condemned the world,* &c.] By which example of his obedience and faith he condemned the unbelief and obstinacy of the world; and shewed, by his preservation, that the world did justly perish, for not being warned by him; whose word if they had obeyed, they had escaped that destruction. *Bp. Hall.*

—— *became heir of the righteousness which is by faith.*] That is, of the happiness promised to them who are justified by faith, or to persons who by faith had an hereditary right to it; namely, not only to the temporal salvation which the ark afforded, but to that spiritual and celestial, which the ark typified, 1 Pet. iii. 21. *Dr. Whitby.*

Anno DOMINI 64.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. Anno DOMINI 64.

13 These all died † in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. † Gr. *according to faith.*

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*,

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8. *By faith Abraham,* &c.] See the notes on Gen. xii. 1.

9. — *in the land of promise,*] See the notes on Gen. xii. 5.

—— *dwelling in tabernacles with Isaac and Jacob,*] See Gen. xii. 8; xiii. 3, 12, 18; and the note on the last verse, "Then Abram removed his tent." The Apostle does not mean, that Abraham, Isaac, and Jacob, dwelt together in one family and one place, all the time they were in Canaan; for at the time Jacob was born, Abraham and Isaac had separate habitations. But he means that, while in Canaan, they all dwelt in tents. By applying this observation to Isaac and Jacob, as well as to Abraham, the Apostle praises their faith likewise. For since Canaan belonged to them as joint heirs with their father, by dwelling there in tents as sojourners, they shewed, that they also knew the true meaning of the promise, and looked for a better country than Canaan. *Dr. Macknight.*

10. — *a city which hath foundations,*] Namely, a settled, quiet habitation in heaven; in opposition to tents and tabernacles, which had no foundation, but were moveable dwellings, supported only by stakes and cords. *Burkitt.*

11. *Through faith also Sara herself*] Though at first she laughed distrustfully, recollecting herself, "received strength to conceive." *Bp. Hall.*

13. — *and confessed that they were strangers and pilgrims on the earth.*] See the note on Gen. xlix. 33.

There was something particular in the case of Abraham, and of his descendants likewise, till their settlement in the land of Canaan: for these, having no fixed abode, were, in the strictest sense of the word, "pilgrims." This circumstance the more eminent amongst them improved to the best advantage, by acting agreeably to it; by weaning themselves from the world; by fixing their chief thoughts on a better; and directing their aims to that state of happiness, which God intended for them hereafter. But whatever particularity there may have been in the case of the good men here referred to, yet there is enough of a similar kind in the condition of every man living, to shew that this expression may be considered as a representation of human life. We also "are strangers and pilgrims on the earth." Though in the common account of things we may be thought settled, as having possessions insured to us by the strongest worldly insurances, yet even these are upon many accounts precarious: the real enjoyment and taste of them at least must be so; and the tenure itself being short, we must give way to some new possessors. All the reflections therefore, which the good Patriarchs formerly made, may be as properly made by us: and our state being in a great degree the same, our duties resulting from this state must be the same likewise. *Bp. Conybeare.*

14. *For they that say such things* &c.] And this language of theirs, calling themselves sojourners in Canaan, and not possessors of it, signifies that they did not think themselves at home, but that they were in pursuit of a country. *Dr. Hammond.* Namely, a country of their father's, their native and proper home. So heaven is the proper country or habitation of good men, the place where God, their Father, dwells. *Pyle.*

Whosoever declareth himself a stranger, saith the author of this Epistle, declareth that he hath a home; for a stranger is one who is absent from home. When therefore the Patriarchs confess themselves strangers in the land of promise, strangers and sojourners in the earth, they intimate that they have a country, in which they hope to settle: and what place can that be but heaven? "They that say such things declare plainly, that they seek a better country, that is, an heavenly. Wherefore God is not ashamed to be called their God, for He hath prepared for them a city." Good men in the Old Testament, and Christians in the New, are represented as strangers and sojourners in a foreign country. Christians are said not to be of this world, to have no continuing city here, but to seek one to come: to have their conversation, that is their citizenship, in heaven; to be members of the heavenly society; and they are exhorted to pass the time of their sojourning in pious fear. The religion which we profess bids us look upon ourselves as strangers here below. We are, or we should be, the servants of Christ. His kingdom is not of this world: He hath promised us no honours and certain possessions here: He reigns with His Father, and hath told us, that where He is there shall we be also. Whilst we are here we are absent from our Master, from our home, from those abodes where only we have a promise to find rest and happiness. The inference is obvious; that since we are strangers and sojourners for a few days, in a world for the most part unkind and deceitful to its worthiest inhabitants, where sin, and folly, and trouble abound; and since we have the prospect of a better country, to which, if it be not our own fault, we shall have access; we ought to entertain inclinations and views suitable to our conditions, and to use the present, so as to secure the future: that is, in few words, we ought to live virtuously and religiously, not too much dejected under disappointments and afflictions, nor proud and overpleased at temporal advantages; ready to resign with decency and good temper what else we must resign unwillingly, and not dependent upon those things on which our eternal happiness depends not. *Dr. Jortin.*

15. *And truly, if they had been mindful of that country from whence they came out,* &c.] The Apostle does not mean a bare remembrance of that country, but a wishful remembrance, or a longing after it. Such a longing none of these pious men ever indulged. Abraham in particular considered the very thought of returning into Chaldea as a renunciation of his interest in the promises of God. And therefore, he made his steward Eliezer swear, that on no pretence whatever he would carry Isaac into Chaldea, Gen. xxiv. 5, 8. This absolute renunciation of Chaldea, notwithstanding God gave Abraham "none inheritance in Canaan, no not so much as to set his foot on," Acts vii. 5, is a strong proof of his knowledge of the true meaning of the promises, and of his faith in them. *Dr. Macknight.*

16. *But now they desire a better country,* &c.] But accounting

Anno DOMINI 64. that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

‖ Or, *To.* 18 ‖ Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, ‖ Or, *remembered.* ‖ made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. Anno DOMINI 64.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach ‖ of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. ‖ Or, *for Christ.*

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

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themselves strangers both in Chaldea and in Canaan, they raised up their hearts to the desire of a better country, that is, an heavenly; and God respected them accordingly. *Bp. Hall.*

With regard to temporal things, the servants of God in all ages were instructed to look upon the world, and they actually did look upon it, as we do, or should do, now. Upon a principle of faith in God's promise, they who were called out of Egypt under Moses, set out upon a progress towards a land, which they had never seen and knew only by report, with many difficulties and terrours to encounter by the way; so that the history of their journey is an instructive picture of all the trials and dangers of the Christian life: and when they were settled in the land of promise, their business was not to give themselves up to the enjoyment of the world, but to serve God in holiness and righteousness, and still to depend upon Him for their support and defence against their enemies. The greatest favourites of Heaven, who had the best title to inherit the earth, considered this life only as a pilgrimage towards a better. Abraham "sojourned in the land of promise as in a strange country," where he was not at home; and "dwelt in tabernacles," to signify that he had no fixed habitation upon earth, but "looked for a city which hath foundations, whose builder and maker is God." Jacob underwent a series of disappointments and sorrows; and towards the close of his life, confessed that his days had been "few and evil." Moses preferred "the reproach of Christ" to "the treasures of Egypt." And the saints and Prophets, who came after him, were ready on all occasions to renounce the world in the spirit of martyrdom: they suffered all the contempt and persecution the world could inflict upon them in the trial of their faith, and "ran with patience the race that was set before them," choosing death itself through the hope of a "better resurrection;" whence the saints of the law are celebrated and set forth as examples of faith and patience to the saints of the Gospel. How unaccountable therefore has been the errour of some moderns, who have contended that the law gave no notice of a future life, and that the Jews were taught to look for nothing under it but temporal rewards: a doctrine so false in itself, so injurious to the word of God, and so contrary to the preaching of Christ and His Apostles, that it is condemned in the Articles of the Church of England: the seventh of which affirms, as it ought to do, and as we have sufficiently proved already, that "the Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard which feign, that the old Fathers did look only for transitory promises." To shew that they had a better hope, and that their faith was the same as ours, though their worship was of a different form, is the whole design of the Epistle to the Hebrews, where the Christian doctrines are all deduced from the Old Testament. *Jones of Nayland.*

—— *to be called their God:*] Still, after their decease. See Exod. iii. 6; Matt. xxii. 32; our Saviour's argument for the resurrection. *Bp. Fell.*

17. *By faith Abraham, — offered up Isaac:*] He was ready to sacrifice him. *Pyle.* And so, in the esteem of God, who takes the will for the deed, he did the same as if he had actually offered him up. *Dr. Wells.* See Gen. xxii, and the notes there.

20. *By faith Isaac blessed Jacob and Esau* &c.] Giving the higher blessing to the younger brother. *Bp. Fell.* Here the Apostle discovers a fact, which may be also gathered from the circumstances of the history; namely, that in blessing his two sons, Isaac was moved by a Divine impulse. *Dr. Macknight.* See Gen. xxvii. 33; and the note on ver. 23.

26. — *the reproach of Christ*] That reproach, which he together with God's people suffered, in and for the expectation of Christ, whom he foresaw to come. *Bp. Hall.* Jesus Christ, then the Head also, and, some think, the personal conductor, of the church in the wilderness. See Exod. xxiii. 21; Acts vii. 38; 1 Cor. x. 9; Exod. xvii. 7. Always the same, Heb. xiii. 8; Rev. i. 4; In the Prophets' time, 1 Pet. i. 11; In and before the time of Abraham, John viii. 58, who saw His day and was glad; In Noah's time, 1 Pet. iii. 19; In the beginning of time, by whom God made the worlds, Heb. i. 10; Before all worlds, John xvii. 5. *Bp. Fell.*

The reproach of the Israelites seems to me to be called, "the reproach of Christ," not only for the similitude between it, and that which Christ afterward suffered, or because it was a type thereof; but also and chiefly, because that people was the people of Christ, and so their reproach His. The people of Christ, I say, they were, whom Christ took into His singular favour and tuition; appearing to their ancestors the holy patriarchs; shewing Himself to Moses in the bush, and proclaiming Himself "the God of his fathers, Abraham, Isaac, and Jacob," and declaring that He had "surely seen the affliction of His people," Exod. iii. 6, 7; and afterwards leading the Israelites through the wilderness, as St. Paul himself not obscurely teaches us, 1 Cor. x. 9, and as all the catholick doctors and Fathers of the primitive Christian church have with one consent delivered to us. *Bp. Bull.*

For the historical events, transiently noticed in verses 21—32, see Gen. xlviii. 5, 16, 20; xlvii. 31; l. 24, 25; Exod. ii. 2; i. 16, 22; ii. 10, 11; xii. 37; xiii. 18; xii. 21, &c.; xiv. 22; Josh. vi. 20, 23; i. 1; Judg. vi. 11; iv. 6; xiii. 24; xi. 1; 1 Sam. xvi. 13; xvii. 46; iv. 1; xii. 23; and the notes upon those passages.

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29 By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them ‖ that believed not, when she had received the spies with peace.

‖ Or, *that were disobedient.*

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

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35 Women received their dead raised to life again: and others were [a] tortured, not accepting deliverance; that they might obtain a better resurrection:

[a] 2 Mac. 7. 7.

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having ‖ provided some better thing for us, that they without us should not be made perfect.

‖ Or, *foreseen.*

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33. — *subdued kingdoms,*] As Joshua and David. *Bp. Hall.*

—— *wrought righteousness,*] As Abraham and Phinehas, Gen. xv. 6; Ps. cvi. 30, 31. Or, turned the people from idolatry into the way of righteousness, as Samuel and Elijah, 1 Sam. xii; 1 Kings xviii. 39. *Dr. Whitby.* Or, carried themselves justly in their government, as Samuel and David. *Bp. Hall.*

—— *obtained promises,*] As Abraham, of a son; Caleb and Joshua, of the promised land; Gideon and Jephthah, of victories. *Bp. Hall.* Phinehas, of the everlasting priesthood; David, first of the kingdom, and then of the Messiah. *Dr. Macknight.*

—— *stopped the mouths of lions,*] As Samson, and as Daniel. *Bp. Hall.*

34. *Quenched the violence of fire,*] Not being so much as scorched therewith, as Shadrach, Meshach and Abed-nego. *Bp. Hall.*

—— *escaped the edge of the sword,*] As Moses that of Pharaoh, Exod. xviii. 4; David that of Goliath, and of Saul; Elijah, that of Jezebel. *Dr. Macknight, Bp. Hall.*

—— *out of weakness were made strong,*] That is, recovered from desperate sicknesses after some extraordinary method, as Job and Hezekiah; or performed actions above their natural strength and power, as Gideon, Judg. vii. 15; Samson, Judg. xvi. 28; Jehoshaphat, 2 Chron. xx. 12; Jonathan, 1 Sam. xiv. 12. *Drs. Wells* and *Whitby.*

—— *turned to flight the armies of the aliens.*] That is, of the heathen Canaanites. *Dr. Hammond.*

35. *Women received their dead raised to life again:*] As the widow of Zarephath, 1 Kings xvii. 20; and the Shunammitish woman, 2 Kings iv. 36. *Dr. Hammond.*

—— *not accepting deliverance;*] As Eleazar and the Maccabean brothers, that, dying for God's cause, they might be partakers of a happy resurrection to eternal life, 2 Macc. vi, vii. *Bp. Hall.*

36. — *mockings and scourgings,* &c.] Isaac was mocked by Ishmael, and Elisha by the children from Bethel. See also 2 Chron. xxxvi. 16; and 2 Macc. vii. 7, 10. Jeremiah was beaten by Pashur, Jer. xx. 2; and by the princes, Jer. xxxvii. 15. Scourging in the synagogue was a very common punishment. See 2 Macc. vi. 30; vii. 1, 37. Joseph, Samson, Jeremiah, and Micaiah were imprisoned. *Drs. Macknight* and *Whitby.*

37. *They were stoned,*] As Zechariah, 2 Chron. xxiv. 21; "they were sawn asunder," as Isaiah by Manasseh. *Dr. Whitby.* See the Introduction to Isaiah, 1st paragraph.

—— *were tempted,*] To renounce the true worship of God after other extraordinary ways. *Dr. Wells.* This may particularly allude to the temptation of present ease and prosperity offered to such as would be guilty of sinful compliances, instead of the torments and death they were immediately to suffer, if they persevered in their duty. See Dan. iii. 14, &c.; vi. 10, &c.; 2 Macc. vi. 21, &c.; vii. 24. *Parkhurst.*

—— *were slain with the sword:*] See 1 Sam. xxii. 18; 1 Kings xix. 10. *Dr. Macknight.* 1 Macc. ii. 38. *Dr. Whitby.*

—— *in sheepskins and goatskins;*] The ancient Prophets commonly went about in such garments, being mortified to all the luxuries of life. *Dr. Macknight.* See 2 Kings i. 8, and the note there.

38. — *in dens and caves of the earth.*] As Elijah; and the hundred Prophets hid by Obadiah; and David, 1 Sam. xxiv. 3. *Dr. Macknight.*

39. — *received not the promise:*] That is, the actual accomplishment of the promise. *Burkitt.* Namely, the promise of "an heavenly country," ver. 15, 16; the "recompence of reward," ver. 26; the "better resurrection," ver. 35. *Dr. Whitby. The* promise, emphatically; the grand promise, in faith of which they died, and of which all other promises were only shadows, and known by them to be such. *Bp. Horne.*

40. *God having provided some better thing for us,*] And so deferring the completion of that promise, till we also should be made partakers of it. *Dr. Whitby.*

It being the good pleasure and wise appointment of God to defer that till the perfect and complete revelation of the Gospel were made to us Christians, and the last and great dispensation of the Messiah be past: that so both they, Patriarchs, Prophets, and Apostles, and all sincere Christians, whether Jewish or Gentile ones, may, for the courageous exercise of the same excellent and virtuous principle, be all rewarded and crowned together, with the happiness both of body and soul, at the final day of judgment. *Pyle.*

To encourage us in our Christian warfare, the Apostle in this chapter sets before us at large the examples of the saints of old, who were all saved by leading a life of faith; enduring every trial, and conquering every enemy, on this great principle. There never was any other way of salvation from the beginning of the world, but this of faith. All the saints of God who found acceptance with Him depended upon His word and promise for such things as they could not see; and either forsook the pleasures of the world, or contradicted its errours, and endured its reproaches, for His sake. We may plead the business of life, and the cares of life; but they had their business and their cares as well as we: yet they loved God, and made it their first care to be saved. The race we are to run may have its difficulties: indeed if it is a race, it cannot be without them: but we are "encompassed with a cloud

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CHAP. XII.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

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2 Looking unto Jesus the ‖ author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

‖ Or, *beginner.*

of witnesses," chap. xii. 1, all testifying that this race may be run, and the prize obtained; because they did actually perform it, and are entitled to the crown of victory. What hinders us from doing the same, but that we are retarded by some "weight," which we are not careful to divest ourselves of, and "lay aside?" We do not strive against that sin, whatever it be, which most easily besets us, and is never to be subdued but by faith, and prayer, and self-denial: faith in better things than this world can bestow; and prayer for that grace which may assist us in doing what our strength will never accomplish. *Jones of Nayland.*

A strong argument to prove that works are a necessary condition of our justification may be deduced from the examples of holy men of old, who were so justified. Of these illustrious worthies we have a long list in this eleventh chapter to the Hebrews. Here let us learn what justifying faith is, by seeing what it was and what it did in those heroes of the ancient church, proposed to us by the Apostle for our imitation. By faith Abel offered a sacrifice in obedience to the institution of God. Noah built an ark. Abraham left his country and kindred, and offered up what was most near and dear to him. Moses rejected all the pleasures and honours of the court of Egypt, and chose to have his part and portion with the oppressed and afflicted church. And so of the rest: by faith they overcame the world; vanquished all the affections of the flesh, when they stood in the way of duty; manfully resisted the devil; and lived and died in the love of God and their neighbour. They "fought a good fight," they "finished their course," they "kept the faith," by making it a constant principle of action, and "maintaining good works," without which they had assuredly fallen short of the inheritance. In a word, "through faith," as saith the Apostle, "they wrought righteousness," and therefore "obtained the promises." And if it be true, as most true it is, that without faith they had never wrought righteousness, it is equally true, that, without working righteousness through faith, they had never obtained the promises. *Bp. Horne.*

Chap. XII. The inference from the foregoing argument is first stated, namely, that as the behaviour of the patriarchs and holy men of old vindicates the reasonableness of the Christian faith; so ought it to be the most exemplary encouragement to support all Christians under their sufferings for it. The same encouragement is farther enforced from the example of Christ Himself. *Pyle.* The Apostle then proceeds to observe, that afflictions are signs and effects of God's love, and that great advantage results from them to true believers; and he encourages the Hebrews by these considerations to suffer persecution with patience. He exhorts them to holiness and perseverance in the faith; and advises them to shun every thing that might occasion their falling away from the grace of God, and not to suffer themselves to be seduced by sensuality. He compares the manner in which the law was given on mount Sinai with the manner of publishing the Gospel: by which comparison he designs to shew how severe their punishment will be, who despise the voice of Christ, and violate the covenant of grace. *Ostervald.*

Ver. 1. — *with so great a cloud of witnesses,*] Namely, all the worthies mentioned in the former chapter, who by their words and deeds have testified how much the objects of their faith were valued above all worldly things, and how equitable it was to endure afflictions, not accepting a deliverance, that they might obtain a better resurrection. *Dr. Whitby.*

—— *the sin which doth so easily beset us,*] The particular sin here meant by the Apostle seems to be that mentioned by Dr. Doddridge; namely, 'a disposition to relinquish or dissemble the Gospel for fear of suffering.' *Parkhurst.*

2. *Looking unto Jesus*] As an example of patience under sufferings fit to be imitated by His disciples, and as one gloriously recompensed in His human nature for the sufferings He sustained in it, and as one who will give to us the same happy repose after our sufferings; He having, as the Author of our faith, promised, and being able, as the Finisher of our faith, to confer that glorious recompence: see chap. x. 35, 36. *Dr. Whitby.*

—— *the author and finisher of our faith;*] In the Scriptures we read, that "in the beginning was the Word, and the Word was with God, and the Word was God;" that by Him the Father created all things, and by Him hath conducted, ever since, the concerns of this world; whence He is called in this passage, "the Author and Finisher of our faith." He laid the groundwork of it immediately on the fall of our first parents, the consequences of which we all feel, in the intimation given them, that "the Seed of the woman" should destroy the serpent's power, and afterwards made valuable additions to it of "precious promises," (2 Pet. i. 4,) from time to time. When idolatry and vice had overspread the rest of the world, He preserved it with peculiar care in one nation, as "a light shining in a dark place," (ver. 19,) for the benefit of all who would turn their eyes towards it; and, by a chain of wonderful providences, brought on the proper season for diffusing it throughout the earth. Then He divested Himself of "the glory which He had with the Father before the world was," John xvii. 5; "the Word was made flesh and dwelt among us," John i. 14; taught men in person the great truths of religion; confirmed them by beneficent miracles performed, and illustrious prophecies fulfilled; exemplified them in His practice; and provided the means of their descending uncorrupted to all future ages, and being efficaciously applied to the conviction of the wicked, and the comfort of the good. So fully is He, and He could not be more fully, what the Apostle calls Him. *Abp. Secker.*

—— *for the joy that was set before him*] The prospect of that majesty and glory, power and dominion, with which He in His human nature was to be invested, as the reward of these His sufferings. See chap. ii. 9; Phil. ii. 9. *Dr. Whitby.* "The joy" of illustrating at once the holiness and goodness of God, who appointed and accepted this method of our salvation: "the joy" of reforming and making happy, in themselves and one another, in time and to eternity, all those multitudes who in every generation should embrace His offers: and lastly, "the joy" of being deservedly honoured, as the blessed instrument of these inestimable benefits. *Abp. Secker.*

—— *endured the cross,*] The frequent consideration of Christ in His sufferings is the best mean to keep up faith, and encourage patience under our own sufferings. *Burkitt.*

—— *and is set down at the right hand of the throne of God.*] Accordingly He hath the honour, as the Apostle proceeds to observe, of sitting down at the right hand of the throne of God: being placed, in respect of that nature which He condescended to assume, and the sufferings of which are thus properly rewarded, in a state of supreme felicity, at the head of the whole creation, "angels, and authorities, and powers being made subject unto Him," 1 Pet. iii. 22. And in this exalted station He shall remain, superintending the affairs of the universe, till He returns to our earth at the day of judgment. Then "every eye shall see Him, and they also which pierced Him," Rev. i. 7; they which blaspheme Him, and they which professing yet "obey not His Gospel: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe," 2 Thess. i. 8—10. This is He, to whom we are

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3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

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10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make ‖ straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

‖ Or, *even.*

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directed to "look:" to 'look off,' for so the word signifies, from other objects, unsafe or unworthy, and contemplate Him: not only as the most excellent of men, but a Being raised "far above every name that is named," either in this world, or that which is to come," Eph. i. 21: nor only as thus eminent in Himself, but as our greatest Benefactor and truest Friend; our wise Lawgiver and spotless example; the Sacrifice by whose blood we are washed from our sins; the Head of the body of which we are members; the Judge, on whose sentence our everlasting state depends; our Prophet, our Priest, and our King; our Saviour, "our Lord and our God," John xx. 28. *Abp. Secker.*

3. — *such contradiction of sinners against himself,*] Such blasphemies against His doctrine, such calumnies against His person, such malicious and unwearied attempts against His life. *Dr. Whitby.*

4. *Ye have not yet resisted unto blood,* &c.] Ye have indeed suffered many things for the name of Christ; ye have been stripped of your goods, and afflicted in your bodies; but yet ye have not, which ye must not refuse if ye be called unto it, suffered death, for the defence of the truth, and opposition of wickedness and errour. *Bp. Hall.*

5. *And ye have forgotten* &c.] By being thus ready to faint in your minds at the evils which threaten you, ye act as if ye had forgotten the exhortation of God, &c. *Dr. Wells.*

This passage of Scripture, by placing the dispensations of Providence in a just light, banishes that gloom, which the disorders and miseries prevailing in the world are apt to occasion. We are here in a state of education, under the tuition of God, who performs to us the offices of a prudent and affectionate father. By the various afflictions of life, He teaches us the virtues necessary to fit us for discharging the duties, and for enjoying the pleasures, of heaven. May every afflicted person firmly believe this! *Dr. Macknight.*

7. — *God dealeth with you as with sons;*] Here the note of St. Chrysostom is, that from those things, whence men usually conclude that they are deserted by God, the Apostle demonstrates His fatherly affection to them. *Dr. Whitby.*

8. — *if ye be without chastisement,*] The meaning of these two verses is, that in laying present afflictions on us, God acts only the part of a prudent father; training us up by such methods, as may best work our tempers into a dutiful and patient obedience. And should He wholly neglect these means, and indulge us in uninterrupted ease, and present prosperity, He would be wanting in one of the proper instances of a careful and tender father. *Pyle.*

9. — *the Father of spirits,*] See the note on Numb. xvi. 22.

—— *and live?*] Live eternally: alluding to the promise of the fifth commandment. *Bp. Fell.*

10. *For they verily for a few days* &c.] The earthly parents indeed chastised you when you were children, and no longer; and that, as having absolute dominion over their children, by the rules of their own judgment or will, which are oft corrupt. *Dr. Hammond.*

The wisdom of God, observable in all the dispensations of His gracious providence towards His children, we may behold, by way of instance, in His fatherly corrections: as the Apostle here makes the comparison between the different proceedings of "the fathers of our flesh" and "the Father of spirits," in their chastisements. They do it "after their own pleasure;" that is, not always with judgment, and according to the merit of the fault; but after the present disposition of their own passions, either through a fond indulgence sparing the rod too much, or in a frantick rage laying it on without mercy or measure. But it is not so with Him: who in all His chastisements hath an eye, as to our former faults, such is His justice; so also and especially to our future profit, such is His mercy; and ordereth all accordingly. *Bp. Sanderson.*

—— *that we might be partakers of his holiness.*] In the holiness and righteousness of our life here, see ver. 11, 14; 1 Pet. i. 15: and after this in life eternal, the fruit and reward of our righteousness here. *Bp. Fell.*

11. — *the peaceable fruit of righteousness*] "The fruit of righteousness," which affliction yields, is called "peaceable," because it is a pledge and evidence of our peace with God, and because it brings peace into our own minds. *Burkitt.*

God sends adversity and affliction on us, with a design of love and kindness, unless we be such as have continually hardened our hearts against former afflictions, and thereby rendered ourselves incorrigible. Excepting this case, all afflictions that befall us are designed in love and kindness to us, to bring us to repentance, or to further our repentance, and make us better by a greater hatred of sin, and by a more zealous prosecution of virtue and goodness. This doctrine is plainly taught us by a Prophet of the Lord, Lament. iii. 32, 33; and this is the doctrine of the Apostle in this passage. Let this then be fixed in our minds, and the settled resolution of our thoughts, that our afflictions are the effects of God's goodness and lovingkindness to us; and then we shall not only bear them patiently, but receive them thankfully, accounting our afflictions to be mercies, according to that of David, "It is good for me that I have been afflicted, that I might learn Thy statutes," Ps. cxix. 71. *Bp. Bull.*

12, 13. *Wherefore lift up the hands* &c.] Wherefore comfort yourselves with these things; and rouse up your fainting courage to the cheerful enduring of all afflictions; and go on evenly and steadily in this course of Christianity, which ye have entered into; lest coming once to halt betwixt truth and errour, God and the world, ye be at last utterly perverted; but be careful rather, upon the first sense of your doubts or complaints, to receive full satisfaction and due encouragement. *Bp. Hall.*

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14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

‖ Or, *fall from.*

15 Looking diligently lest any man ‖fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no ‖ place of repentance, though he sought it carefully with tears.

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‖ Or, *way to change his mind.*

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which

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14. *Follow peace with all men, and holiness,*] St. Paul in his Epistle to the Romans, chap. xii. 18, commands Christians to use their endeavours to live peaceably, both amongst themselves, and with the Pagans, with whom they had the misfortune to be joined in civil society, and to procure the good opinion of every one, even of their slanderers and persecutors, by all acts of prudence and affability, of meekness and charity, by all methods which were consistent with their character and with the Gospel of Christ. But it was not permitted them to do more than this, to use any sinful compliances, to deny or dissemble their religion, to neglect any Christian duty, or to join in idolatrous practices. So the author of this Epistle to the Hebrews gives them these two precepts joined together, "Follow peace with all men, and holiness, without which no man shall see the Lord:" which by some is understood to be an advice to them, that they should use all lawful methods to live peaceably with Christians, with Jews, and with Gentiles, but be careful, whilst they sought peace, to preserve a good conscience, and not offend God to obtain any present advantage. The admonition was necessary: for when the Gospel was first preached, some of those who received it pursued peace and the favour of the world by unjustifiable methods. It is probable that they who in this Epistle are said to have "forsaken the assembling of themselves together," acted this part out of fear, or with a view to preserve the esteem of unbelievers. The Corinthians, to make themselves agreeable to their Pagan friends, partook of the feasts which they celebrated when they sacrificed to idols. Soon after the death of the Apostles some arose, who, to preserve themselves from danger, to avoid the displeasure and to secure the favour of the heathen, made no scruple of sacrificing to idols, and even of denying and renouncing Jesus Christ when they were brought before magistrates. Though we in this age are not exposed to the same trials, and in danger of committing the same faults, yet we dwell with many wicked and unreasonable persons, and may often find it impossible to serve and please God, and to oblige them at the same time. In these cases the precept given to us is plain, and full, and strict, and not to be evaded: he who loveth his relations, his friends, his companions, his ease and repose, his pleasures, his fortunes, his vices, or his life more than his Saviour, is not worthy of Him: and he who fears the scorn, the censure, and the malice of profane persons, more than the wrath of God, must seek his reward, if he can obtain it, from those to whom he pays an unrighteous and slavish obedience. Peace is a most valuable thing; but it may be purchased at too dear a rate. *Dr. Jortin.*

—— *without which no man shall see the Lord:*] As the Gospel of Christ hath expressly declared, that repentance and remission of sins ought to be preached unto all nations; and that the very end and essence of the covenant of grace is, that God might "purify unto Himself a peculiar people, zealous of good works," Tit. ii. 14; it is in vain to preach the remission of sins, without inculcating the necessity of repentance and amendment of life at the same time. The whole tenour of the Gospel is uniform as to this point. Not one precept, not one command, not one exhortation can be produced, that doth not tend to the same thing. And the general doctrine of all, and of every part, is comprised and summed up in this short, expressive, and momentous sentence, "Without holiness no man shall see the Lord." *Dean Tucker.*

The Apostle does not say, without which peace, but without which-holiness no man shall see the Lord. Without peace, some man may, having faithfully endeavoured it, though he cannot obtain it; that is not his fault: but without holiness, which if any man want, it is through his own fault only, no man shall see the Lord. *Bp. Sanderson.*

15. — *lest any man fail of the grace of God;*] Relapse from Christianity, and forfeit all its blessings. *Pyle.*

—— *root of bitterness*] In Scripture "bitterness" signifies gross sin; see Acts viii. 23. In particular, apostasy or idolatry is called, Deut. xxix. 18, "a root which beareth gall and wormwood:" in the margin of our Bible "gall" is rendered "a poisonful herb," an herb which taints the plants growing beside it. Wherefore a "root of bitterness," or bitter root, is a person utterly corrupted, and who by his errours and vices corrupts others. The metaphor shews that sin is of an infectious nature, and that its consequences are deadly in the highest degree. *Dr. Macknight.*

16. — *profane person, as Esau,*] See the note on Gen. xxxiii. 16.

Esau is said to be "a profane person," only because he preferred earthly before heavenly things. And so whosoever has any real love for this world, and values it so far as to make it his great business to get riches, honours, or the like; whatsoever pretences he makes of holiness, he is, like Esau, an unholy and profane person: for true holiness always implies the soul's freedom from, and advancement above, whatsoever is unclean or common. *Bp. Beveridge.*

17. — *he was rejected:*] By his father, saying of Jacob, "I have blessed him; yea, and he shall be blessed," Gen. xxvii. 33. *Drs. Whitby* and *Wells.*

—— *for he found no place of repentance,*] No change of the blessing pronounced by his father. *Dr. Whitby.* He found no such benefit of that his late repentance, as thereby to recover that which he yielded to forego: neither could those tears of his move his father Isaac to repent of that benediction, which he had justly given to Jacob. *Bp. Hall.*

The Apostle argues, that as Esau could not prevail upon his father, with all his tears, to reverse what he had done; in like manner such as wilfully sell their Christian birthright, or renounce Christianity, are not to expect to find any place of repentance in God; that is, that God will reverse what He has decreed against such apostates: they are not to presume on God's mercy in this case, it being the most likely way to render them incapable of His mercy. *Dr. Wells.*

18. *For ye are not come unto the mount that might be touched,*] And therefore was corporeal and earthly, and by being touched after the prohibition, Exod. xix. 12, would procure instant death: but you are come to the spiritual and heavenly Zion, which will certainly give life to all that belong to it. *Dr. Whitby.*

The Apostle means to say, that the danger of apostates from Christianity will appear the greater, by considering, they forsake a religion so much more mild and gracious; privileges and blessings so much nobler than those of the Jewish law. That law was delivered to your forefathers in a manner so dreadful, and with circumstances so tremendous and affrighting, that neither the people nor Moses himself could bear them without horror and astonishment. *Pyle.*

20. (*For they could not endure that which was commanded,*]

Anno DOMINI 64. was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are ‖ written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

‖ Or, *enrolled.*

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24 And to Jesus the mediator of the new ‖ covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

‖ Or, *testament.*

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth:

Namely, that severe cautionary command, which runs thus, "And if so much as a beast, &c." *Dr. Whitby.*

21. — *Moses said, I exceedingly fear and quake:*)] This may allude to Exod. xix. 19, where it is said, "Moses spake, and God answered him by a voice." It seems that when he drew near to the thick darkness, out of which issued the thunders, and lightnings, and the great fire which burned up to the midst of heaven, his courage failing him, he spake the words mentioned ver. 21, I am exceedingly afraid and tremble, and God answered him by a voice encouraging him to lay aside his fears. Wherefore taking courage, he became so composed as to hold that conversation with God which is recorded Exod. xix. 20—24. *Dr. Macknight.*

22. *But ye are come unto mount Sion,* &c.] On the contrary, your Christian religion, without any such terrible introductions, upon only the gracious and reasonable conditions of repentance, and true faith, makes you members of that spiritual and heavenly society, whereof all good and holy men, (whether circumcised or uncircumcised,) glorified saints, and even angels themselves, are a part, under Christ their universal Head, the Mediator of this new and gracious covenant of the Gospel; who has redeemed and cleansed us by the sacrifice of His blood. *Pyle.*

The Christian church is here described by the old names, to shew that it was no new thing, but the same holy mount of God, the same heavenly city of God, to which the spiritual part of His people always belonged. And they knew they did so, because "the living God" must be the head of a living society. *Jones of Nayland.*

—— *mount Sion,*] This, being opposed to Sinai the tangible mountain, is no mountain on earth, but is the heavenly mount Zion; as the Jerusalem mentioned in the following clause is "the heavenly Jerusalem." *Dr. Macknight.*

23. *To the general assembly and church of the firstborn,* &c.] To the dignity of being members of that congregation of Jews and Gentiles, composed of Apostles the firstfruits of the faith, Rom. viii. 23; and all those eminent faithful persons, whose names are honoured and recorded in the book of God. *Dr. Hammond.* See the note on Phil. iv. 3.

The Apostle calls it "the general assembly," because it takes its members from all times and all places: other assemblies are partial, composed of the citizens of one city, or the people of one nation. It is "the church of the firstborn which are written in heaven," because its members, being entitled to the privilege of inheritance, are therefore called "firstborn," to whom the right of inheritance belongs. This is also spoken with reference to that custom of the law, according to which all the firstborn were to be "sanctified" unto the Lord; and Moses was commanded to register them all, and take "the number of their names," Numb. iii. 40: with reference to which the sons of the spiritual society are said to have their "names written in heaven," where they are registered in "the book of life." *Jones of Nayland.*

The Scripture word, translated "church," originally signifies any regular and orderly assembly of persons, called to meet on any occasion. But in the Bible it signifies, almost always, a religious assembly. And when used in its largest sense there, it comprehends the whole number of good persons, in every age; all those, who from the beginning of the world, under whatever dispensation of true religion, have believed in God, and served Him, according to the degree of their light: and shall in the end of it be gathered together, and rewarded by Him, according to the degree of their improvement. This is "the general assembly and church of the firstborn which are written in heaven," as the Apostle here calls it. *Abp. Secker.*

—— *to the spirits of just men made perfect,*] As having run their race, and being perfectly justified from sin, and only now expecting till the great day, when they shall receive the crown of glory allotted for them, and so be "made perfect" also in happiness and glory. *Dr. Wells.*

24. — *to the blood of sprinkling,*] Alluding to Exod. xxiv. 8, when the former covenant was made. The blood of Christ besprinkling us, in allusion to Moses besprinkling the people and the unclean, Heb. ix. 13, 19. *Bp. Fell.*

—— *speaketh better things than that of Abel.*] The blood of Christ, being shed for the redemption of mankind, calling unto God, not for revenge as Abel's did, but for a full remission of sin and reconciliation of man unto God. *Bp. Hall.* See Gen. iv. 10.

From the description here given of the church as a spiritual society, the Christian is to learn the dignity of his own character, and to conduct himself in a manner suitable to his station. He seems outwardly like other men: but inwardly he has an honourable place in the kingdom of spirits: he is in the company of angels, saints, and martyrs; he is under the dominion of God, as his King and Lawgiver; he is a student of wisdom in the school that has sent out so many sons unto glory; he is within the covenant that is sealed by the blood of Christ for his purification and redemption; his name is registered in heaven, as an heir of immortality; he knows that while the mighty empires of the earth are changing and passing away into oblivion, the kingdom of which he is a member shall never be moved. The earth shall be shaken and the heavens shall melt away; but his inheritance is secure. The same God, who is a consuming fire to an impenitent world, will be to him a Protector and a Saviour, if he serves Him acceptably, in this short time of his probation, with reverence and godly fear. *Jones of Nayland.*

25. *See that ye refuse not him that speaketh.*] God speaking from heaven *by* His Son, John iii. 31; Heb. ii. 1; i. 2: and from heaven *of* His Son, several times, saying, "Hear ye Him." *Bp. Fell.*

—— *him that spake on earth, — him that speaketh from heaven:*] Namely, God, who "spake on earth" by Moses; and "speaketh from heaven" by His Son coming down, and His Spirit sent down from thence, 1 Pet. i. 12. *Dr. Whitby.*

Or, Moses, that delivered the law from mount Sinai; Christ, who delivers His commandments immediately from heaven. *Dr. Hammond.*

26. *Whose voice then shook the earth:* &c.] For, as great a dispensation as the Jewish law may seem to be, by the solemnity with which it was at first delivered; yet it is not comparable, either for its greatness or duration, to that of Christ. At the giving of that law, indeed, the earth was said to tremble, Ps. lxviii. 8. And the most remarkable dealings of God toward the Jewish people are expressed in Scripture by "His shaking the earth." But when the Prophets describe the great changes and revolutions that should forerun, and the mighty power that should accompany, the last and perfect dispensation of Christ the Messiah, they represent it by "God's shaking the heavens, and the earth," Hag. ii. 6, 7, "Yet once more," says God, "and I will shake not the earth only, but also heaven;" that is, make a thorough revolution, and establish a lasting dispensation of religion to all mankind. *Pyle.*

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but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that ‖ are shaken, as of things that are made, that those things which cannot be shaken may remain.

‖ Or, *may be shaken.*

28 Wherefore we receiving a kingdom which cannot be moved, ‖let us have grace, whereby we may serve God acceptably with reverence and godly fear:

‖ Or, *let us hold fast.*

29 For our God *is* a consuming fire.

CHAP. XIII.

1 *Divers admonitions, as to charity,* 4 *to honest life,* 5 *to avoid covetousness,* 7 *to regard God's preachers,* 9 *to take heed of strange doctrines,* 10 *to confess Christ,* 16 *to give alms,* 17 *to obey governors,* 18 *to pray for the apostle.* 20 *The conclusion.*

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LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, [a] I will never leave thee, nor forsake thee.

[a] Josh. 1. 5.

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27. — *as of things that are made,*] Only for a time. *Dr. Wells.* On purpose to be destroyed. *Dr. Hammond.*

28. — *let us have grace,*] Let us take care to preserve the grace given to us. *Bp. Fell.* The import of the words appears to be, Let us continue steadfast in the faith and dispensation delivered in the Gospel, as being that alone which renders both our persons and our services acceptable to God. Let us not "fall from the grace of God," ver. 15. Let us not "cast away our confidence," chap. x. 35. Let us "hold fast the profession of our faith without wavering," ver. 23; continuing to serve God with an holy reverence. *Dr. Whitby.*

29. *For our God is a consuming fire.*] For God, as He is most gracious and merciful to those that fear and serve Him, so He is a most terrible avenger of all wickedness and disobedience, and will be sure to punish it with unspeakable torments. *Bp. Hall.*

The Apostle had now in his eye Deut. iv. 24, where, by telling the Israelites, "The Lord thy God is a consuming fire," Moses put them in mind of the destruction of Korah and his companions. Wherefore, by adopting Moses's words, the Apostle brings the same instance of vengeance to our remembrance, that we may be deterred from apostasy, disobedience, and all irreverence in the worship of God, who, though He appears full of mercy in the Gospel, is as much determined to punish the rebellious as ever. *Dr. Macknight.*

Let not any man think himself unconcerned in the scene manifested to the Israelites, because it is past. The terrours of mount Sinai are still in force against every one, who is not found in Christ Jesus; unless we suppose that the despisers of the Gospel will fare better than the contemners of the law, and not rather be thought worthy of much sorer punishment. The hour is coming, when our eyes shall see more amazing sights, and our ears shall hear more terrifying sounds, than were seen and heard by the house of Israel in the wilderness. For yet a little while, and the same God who was revealed from heaven in flaming fire to give the law, shall again be revealed from heaven in flaming fire to inquire how it hath been observed, and to take vengeance on those who have not secured unto themselves a sponsor to stand in the gap for them. So that although the things seen and heard at mount Sinai did not affect us, yet the argument enlarged upon by the Apostle in this chapter undoubtedly doth: namely, that if the law was so terrible, when enacted, how much more terrible must it be, when required at our hand by God, coming in glorious majesty to judge the world! Then shall there be blackness of darkness, not for a time, but for ever: then shall the lightnings of Sinai be extended over all the earth, and a fire be kindled which shall not be quenched; then shall the heavens pass away with the noise of a great and intolerable thunder: a far louder trumpet shall then not only pierce the ears of the living, but also sound an alarm through all the regions of the grave, and awaken those who shall have slept for ages in the dust: then He, whose voice formerly shook the earth, shall fulfil His promise, "Yet once more I shake not the earth only, but also heaven," ver. 26, both of which shall be removed, and their place no more be found: then shall all the tribes of the earth, as well as those of Israel, tremble, and mourn, and wail: and who and where is he, that thinketh he shall not then find cause to say with Moses, 'So terrible is the sight, that I exceedingly fear and quake?' *Bp. Horne.*

Chap. XIII. The Apostle concludes with exhortations to several Christian duties, such especially as the Jewish Christians most wanted to have inculcated upon them; namely, to charity, hospitality, and beneficence to their fellow Christians in imprisonment: to a due esteem of the lawfulness of marriage, and to abstinence from all uncleanness; to contentment in their worldly condition; to a just esteem and imitation of their spiritual guides; in fine, to constancy in the true doctrine and worship of Christianity, as far surpassing the external ceremonies of the Jewish religion. He desires their prayers for himself, and prays for them: adding the salutation and conclusion. *Pyle.*

Ver. 2. — *for thereby some have entertained angels*] See Gen. xix. 2, and the note there. This is mentioned, not to raise in us the expectation of entertaining angels, but to make us sensible that the unknown persons, to whom we shew kindness, may be persons of the greatest worth, and may to us, as the angels were to Abraham and Lot, be the occasion of great blessings. *Dr. Macknight.*

3. *Remember them that are in bonds,* &c.] Have a special regard and compassion to such Christians as are under imprisonment for their religion. Consider yourselves as liable to the same affliction. *Pyle.*

All parties of men are bound together by a common interest; which, though in some cases even wicked and absurd, and little better than a conspiracy, will have its effect in disposing them to espouse the cause, and prefer the company and conversation, of one another. Now as there is no common interest so important as that of Christians, it ought to produce such a friendship as is superiour to every other relation or connexion. "Remember them that are in bonds," says the Apostle, "as bound with them:" that is, as considering that they are members of the body of Christ, and that one member cannot suffer without affecting the rest. The same rule is applicable to every other condition of life: as if it had been said, Remember them that are poor, as partaking of their poverty; remember them that are sick, as being sick with them: for thence we shall feel the same obligation to relieve them, as to relieve ourselves; and much greater comfort, because "it is more blessed to give than to receive." *Jones of Nayland.*

—— *as being yourselves also in the body.*] That is, in the same frail human estate, subject to all that befalls other men. *Dr. Hammond.*

5. — *for he hath said,* &c.] See Deut. xxxi. 6; and the note there. This teaches us, that God's promises to any of His ser-

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6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

‖ Or, *are the guides.*

7 Remember them which ‖have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation:

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

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12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 [b] For here have we no continuing city, but we seek one to come.

[b] Mic. 2. 10.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips † giving thanks to his name.

† Gr. *confessing to.*

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that ‖have the rule over you, and submit yourselves: for they watch

‖ Or, *guide.*

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vants, and their exercises of faith and trust built thereon, are recorded in Scripture for the encouragement of the people of God in every age. *Drs. Whitby* and *Macknight.*

If we understand the promises of God rightly, with their due conditions and limitations, and in that sense wherein He intended them, when He made them, we need never doubt their performance. Though we deny Him, yet He abideth faithful, and will not, cannot deny Himself. We are fleeting and mutable, off and on, to-day not the same as we were yesterday, and to-morrow perhaps like neither of the former days: yet He continueth "the same yesterday, and to-day, and for ever." Let us lean then upon His providence, and repose ourselves with assured confidence upon His promises: and contentment will follow. Upon this base the Apostle hath here founded contentment: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." *Bp. Sanderson.*

7. *Remember them which have the rule over you,*] Pay a due respect to the memory, and follow the example, of such as have been your spiritual guides and governours. *Pyle.*

—— *considering the end of their conversation:*] With what constancy and perseverance they continued in the faith, and sealed it with their blood, in hopes of that crown of glory, which Christ hath promised to them that are faithful to the death. *Dr. Whitby.*

8. *Jesus Christ the same yesterday, and to day, and for ever.*] And as theirs, so let your faith be steadfastly fixed on Jesus Christ your Saviour, who altereth not, but is, and was, and will be still the same for ever. *Bp. Hall.* This passage is most justly understood of the nature of Christ, especially as the phrase here used, "the same," is that by which the immutability of the Son is expressed, chap. i. 12, "But Thou art the same." According to this interpretation the verse connects with the preceding. *Dr. Macknight.*

The phrase was used to express all time, past, present, and to come; and is the same with "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come," Rev. i. 8, and other places of Scripture. *Leslie.*

9. *Be not carried about* &c.] And, as Christ is one and the same, so is the truth of His doctrine; which ye ought therefore constantly to embrace: be not therefore carried away with diversity and newfangleness of doctrines, with vain and superstitious observations. *Bp. Hall.*

—— *with grace; not with meats,*] "With grace," that is, the sense of the Divine favour, and the grace brought to us by the Gospel; and "not with meats," eaten at the Jewish festivals, and their festivals. *Dr. Whitby.*

10. *We have an altar,* &c.] Under the law it was appointed, that they which served in the tabernacle should eat of those sacrifices, which were offered upon the altar; but now it is otherwise: we have a spiritual and living altar and sacrifice, even Christ Jesus Himself; of whom they cannot claim any right to partake, that are addicted to the ceremonies of the abrogated law. *Bp. Hall.*

That the altar here signifies the sacrifice offered upon the altar, is plain from this, that of this altar they were to eat. So they that eat of the Jewish sacrifices are said to be partakers of the altar; and then it must import the body of our Lord offered and broken on the cross; by partaking of the memorials of which body, we testify our communion with Christ and His church; see ver. 16, 17; and of this, saith the Apostle, they have not right to partake, who adhere still to the Mosaical oblations. *Dr. Whitby.*

The Apostle here exhorts the Christians to withdraw themselves from all communion with the Jews, and partaking of their sacrifices, see ver. 13; and to make oblation to God of their goods, ver. 16; and of their praise and thanksgiving in the celebration of the eucharist, the Christian sacrifice, ver. 15: at which time solemn thanksgivings, prayers, and intercessions have, from the beginning of the Gospel, been presented unto God; and a feast of charity made among Christians, as was amongst the Jews at their peace offerings. *Bp. Fell.*

11, 12. *For the bodies of those beasts,* &c.] For, as the flesh of those beasts, whose blood was offered up on the great day of expiation, was ordered to be wholly burnt without the camp, (whilst the tabernacle stood,) and afterwards without the gates of the city, and none but the priests or people permitted to eat it; so in like manner Christ our great sacrifice was for our redemption crucified without the gates of Jerusalem; and accordingly none can partake of the blessings of His sacrifice and religion, till they come entirely off from the Jewish ceremonies, and become true Christians. *Pyle.*

St. Paul is so exact in the parallel betwixt Christ and His types, that he gives this for the reason of that seeming small circumstance in the sufferings of Christ, which otherwise, I suppose, nobody had observed; and that was, that He "suffered without the gate" of the city. But the Apostle tells us, that this was ordered by Providence, on purpose that He might fulfil His type of the sin-offering, or expiatory sacrifice, whose body was to be "burnt without the camp." *Leslie.*

13. *Let us go forth therefore unto him* &c.] Let us therefore leave the Jewish camp; that is, the Jewish ceremonial religion, and entirely embrace His more excellent dispensation. Let us carry His cross, and after His example patiently suffer the reproaches and persecutions of our adversaries. *Pyle.*

17. *Obey them that have the rule over you,*] Your bishops and pastors. *Dr. Whitby.*

To prevent those differences and distinctions, which divide the hearts of men and break them into sects, the Apostle instructs the Hebrews to "obey them that have the rule over them," their lawful pastors and teachers, whom Christ hath appointed to keep them in the way of peace; and whose studies and labours must

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for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting ‖ covenant,

‖ Or, *testament.*

21 Make you perfect in every good work to do his will, ‖ working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

‖ Or, *doing.*

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22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

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qualify them to inform and direct the ignorant better than they can direct themselves. *Jones of Nayland.*

The persons, to whom obedience according to this apostolical precept is to be performed, are, generally speaking, all spiritual guides and governours of the church, those who "speak unto us the word of God," and who "watch for our souls," as they are described in the context; expressed here by a term very significant and proper, as fully implying the nature of their charge, the qualification of their persons, their rank and privileges in the church, together consequently with the grounds of obligation to the correspondent duties towards them. There are in holy Scripture divers names and phrases appropriate to them, each of them denoting some eminent part of their office, or some appurtenance thereto: but this term, of 'leaders,' 'guides,' or 'captains,' seemeth of all most comprehensive, so that unto it all the rest are well reducible. The persons intended are primarily the bishops, as the superiour and chief guides, each in his place according to order peaceably established; then secondarily the presbyters, (or priests,) in their station as guides inferiour, together with the deacons as their assistants: such the church always hath had; and such, by God's blessing, our church now hath, towards whom the duty of obedience is to be performed. *Dr. Isaac Barrow.*

——*for that is unprofitable for you.*] The word means exceedingly hurtful or dangerous, according to the sense of this and similar expressions in the best Greek and Roman writers. Compare Philem. ver. 11; Eph. v. 11. *Parkhurst.*

18. —*for we trust*] Notwithstanding our sufferings: or, "we trust," though represented by some of you as an apostate, and an enemy to the law. *Bp. Fell.*

20. —*through the blood of the everlasting covenant,*] Through His blood, whereby was ratified the Gospel covenant, which is to endure for everlasting. *Dr. Wells.*

21. —*through Jesus Christ; to whom be glory for ever and ever. Amen.*] Here eternal glory is ascribed to Christ, as it is likewise 2 Pet. iii. 18; Rev. v. 12, 13. *Dr. Macknight.* Hence it follows, that Christ is to be owned as the true God: for this is the doxology ascribed in the New Testament to Him, of whom, and by whom, and to whom are all things, Rom. xi. 36; to God the Father, Gal. i. 5; to the Omnipotent God, Eph. iii. 20, 21; to Him who dwelleth in light inaccessible, 1 Tim. vi. 15, 16; to the God of all grace, 1 Pet. v. 10, 11; to the only wise God our Saviour, Jude ver. 25. *Dr. Whitby.*

22. —*in few words.*] That is, howsoever large in itself, yet very short in comparison of the weight and worth of the arguments, and that entire affection of mine from whence it hath proceeded. *Bp. Hall.*

23. —*Timothy is set at liberty;*] Who had been a prisoner, some think at Rome; others, in some part of Asia. *Bp. Fell.*

The following Chapters from the Epistle to the Hebrews are appointed for Proper Lessons, or as Epistles, on Sundays and Holydays.

CHAP. I. - ver. 1—12, - - - -	Christmas-day, - - - - - - - - -	Epistle.
—— IV. - - - - - - - - - - -	Easter Even, - - - - - - - - - -	Evening.
—— V. - ver. 1—11, - - - -	Sunday next before Easter, - - - -	Ditto.
—— IX. - — 11—15, - - - -	5th Sunday in Lent, - - - - - -	Epistle.
—— IX. - — 16—28, - - - -	Wednesday before Easter, - - - - -	Ditto.
—— X. - — 1—25, - - - -	Good Friday, - - - - - - - - -	Ditto.
—— XI. ver. 32 and XII. 1—7, - -	All Saints, - - - - - - - - - -	Morning.
	King Charles the Martyr, - - - - -	Evening.

OF THE

SEVEN CATHOLICK EPISTLES.

THE Epistle of St. James, the two Epistles of St. Peter, the three Epistles of St. John, and the Epistle of St. Jude, are called Catholick or General Epistles. They are mentioned by many ancient authors under that name; and they were probably so called, because most of them were written, not to particular persons, or to the churches of single cities or countries, as St. Paul's Epistles were, but to several churches, or to believers in general. *Bp. Tomline.*

THE GENERAL EPISTLE

OF

JAMES.

INTRODUCTION.

IN the catalogue of the Apostles given by the Evangelists we find two persons of the name of James, of whom one was son of Zebedee and brother of John, and the other was son of Alpheus or Cleophas, which are supposed to be the same name differently written, or different names for the same person. The latter James is in the Gospels called James the Less, Mark xv. 40; and the former is distinguished by the name of James the Great, though that appellation is not given him in Scripture. St. Paul mentions one of these two Apostles as "the Lord's brother," Gal. i. 19, that is, His near kinsman. And as there is no reason to think that the son of Zebedee was related to Christ, we conclude that he speaks of the son of Alpheus, who in other places of Scripture is said to be the brother of Christ, Matt. xiii. 55; Mark vi. 3. The degree of his relation to Christ seems to have been that of cousin-german, for St. John says, that Mary the wife of Cleophas was sister to Mary our Saviour's mother, John xix. 25: and St. Mark informs us, that the name of the mother of James the Less was Mary, Mark xv. 40.

James the Less was the author of this Epistle. We have no account of his call to the Apostleship, nor are any particulars recorded of him in the Gospels. In the Acts, and in St. Paul's Epistles, he is several times mentioned with great distinction; Acts xii. 17; xv. 13; xxi. 18; 1 Cor. xv. 7; Gal. i. 19; ii. 9, 12: but not in a manner to furnish us with many circumstances of his history. He seems to have been appointed by the other Apostles, probably soon after the martyrdom of St. Stephen, to reside at Jerusalem, and to superintend the affairs of the church there, while the rest of the Apostles travelled into other countries. His near relation to our Saviour was probably the cause of his being selected for this honourable station, the duties of which he discharged with such inflexible integrity and holy zeal, that he obtained the appellation of James the Just. By ancient writers he is called bishop of Jerusalem, and is considered as presiding in that character at the council held at Jerusalem, for the purpose of determining whether it was necessary that Gentile converts to the Gospel should be circumcised. Upon that occasion he was the last who delivered his sentiments; and he summed up the arguments, and proposed the substance of the decree, to which the whole assembly readily acceded. He was put to death in the year 62, in a tumult raised by the unbelieving Jews, when there was no Roman governour in Judea, Festus being dead, and his successor Albinus not yet arrived.

This Epistle is generally believed to have been written a short time before the death of St. James: and therefore we may place the date of it with great probability about the year 61.

The immediate design of the Epistle was to animate the Jewish Christians to support with fortitude and patience any sufferings to which they might be exposed, and to enforce the genuine doctrines and practice of the Gospel, in opposition to the errours and vices which then prevailed among them. The principal source of these errours and vices was a misinterpretation of St. Paul's doctrine of justification by faith without the works of the law; that is, as the Apostle meant it, without the observance of the rites and ceremonies of the Mosaick dispensation: but hence some had most unwarrantably inferred, that moral duties were not essential to salvation, and had therefore abandoned themselves to every species of licentiousness and profligacy. *Bp. Tomline.*

Many of the Jewish believers in Christ, to whom St. James wrote his Epistle, were not yet sufficiently apprized, how grievously the traditions of their elders had corrupted religion. For long received errours are seldom entirely cast off, till some time after the truths,

which by evident consequence prove them to be errours, are embraced. These new converts therefore, being accustomed from their infancy to think very highly of that purity of faith and worship, which was their principal distinction from the heathen world, continued, even after they were Christians, to give it an undue preference to the weightiest duties of common life. Their opinion of ceremonial worship indeed the Gospel had probably lowered: but it must have increased their esteem of faith. And though it was easy to understand that no faith could be valuable, unless it brought forth the good fruit of universal obedience, yet wrong inclinations led many to mistake the matter; who accordingly, contenting themselves with a speculative belief and formal devotion, thought and spoke ill of those who either differed from them in religious tenets, or laid any great stress on moral practice. Now had the Apostles indulged imaginations and behaviour so agreeable to corrupt nature, undoubtedly they would have gained by it a much larger number of disciples. But "they had not so learned Christ." Each, as opportunity presented itself, diligently opposed this dreadful perversion of "the doctrine according to godliness;" but none with a warmer zeal than St. James; who, presiding over the Christians of Jerusalem, must have had the most experience of it. He therefore throughout this whole Epistle pleads earnestly for observing the moral duties, beneficence, and self-government; the latter to be exercised in our words as well as actions. *Abp. Secker.*

The Apostle begins by shewing the benefits of trials and afflictions, and by assuring the Jewish Christians that God would listen to their sincere prayers for assistance and support; he reminds them of their being the distinguished objects of Divine favour, and exhorts them to practical religion, chap. i.: he enforces a just and impartial regard for the poor, and an uniform obedience to all the commands of God, without any distinction or exception; and he shews the inefficacy of faith without works, that is, without a performance of the moral duties, chap. ii.: he inculcates the necessity of a strict government of the tongue, and cautions them against censoriousness, strife, malevolence, pride, indulgence of their sensual passions, and rash judgment, chap. iii, iv.: he denounces threats against those who make an improper use of riches; he intimates the approaching destruction of Jerusalem; and concludes with exhortations to patience, devotion, and a solicitous concern for the salvation of others, chap. v.

This Epistle is written with great perspicuity and energy; and it contains an excellent summary of those practical duties and moral virtues, which are required of Christians. *Bp. Tomline.*

Anno DOMINI about 60.

CHAP. I.

1 *We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.*

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. Anno DOMINI about 60.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work,

Chap. I. The Apostle here exhorts the believers to rejoice in afflictions, and to seek by prayer for that assistance which they stood in need of to support them. He comforts those Christians, who were persecuted or despised by the world, and he exhorts the rich to be humble. He censures those, who, yielding to persecution and other temptations, threw the fault on God, and maintained that He inclined men to sin: in opposition to whom the Apostle shews, that God being perfectly holy, can incline men to nothing but good. He condemns those who contented themselves with hearing the word of God, without observing its directions; and those proud teachers, who presumed on themselves, and spoke evil of others: he shews that the religion of such persons is vain, and teaches that true religion cannot subsist without the practice of works of charity, and abstinence from the vicious indulgences of the world. *Ostervald.*

Ver. 1. — *to the twelve tribes which are scattered abroad,*] That this Epistle was written to the dispersed Jews in general, unbelievers as well as believers, seems evident from several passages, which can be applied to the unbelieving Jews only. However it was probably designed chiefly for the benefit and comfort of the believing Jews. *Dr. Wells.*

The Jews of the dispersion were more numerous than even the Jews in Judea; and St. James very properly inscribed his letter to the twelve tribes which were in the dispersion; seeing the twelve tribes really existed then, and do still exist, although not distinguished by separate habitations, as they were anciently in their own land. *Dr. Macknight.*

2. — *into divers temptations;*] 'Temptations,' saith Œcumenius, 'are of two kinds: 1st, such as lead to sin, which the lusts of the flesh and the love of riches produce in us, 1 Tim. vi. 9; against these our Lord instructs us to pray, that we enter not into them, and of these the Apostle begins to discourse, ver. 13: 2dly, such as are sent for the trial of our constancy and sincerity in the faith; and to our patience and perseverance under these is promised a great reward in heaven: and of these the Apostle speaks here and ver. 12.' See Luke xxii. 28; Heb. iv. 15. *Dr. Whitby.*

By "temptations" here, we are to understand the trials of affliction; and what kinds of affliction the Apostle had more especially in view, may be learnt from considering the condition of those times in which he wrote. The church of Christ was no sooner planted, but its interests were opposed both by Jews and Gentiles: they were jealous of its growing power, and used every method, whether of craft or force, to stop its progress. Hence the Apostles, and early propagators of our faith, were exercised with "cruel mockings and scourgings; yea, moreover with bonds and imprisonment;" and matters were carried so far, that there was no maintaining their religion, but with the hazard at least of life. These then are the "temptations" which our Apostle had principally in view. Abundant trials of men's constancy and sincerity: and such as, bearing so very hard on human nature, needed all the aids of religion, as well as of reason, to support men in enduring them. Yet our Apostle was so far from being discouraged by these difficult circumstances, that he even triumphed in the consideration, and exhorts Christians not merely to suffer, but to rejoice in their sufferings. "My brethren," saith he, "count it all joy when ye fall into divers temptations." But what, may some say, are afflictions then real matters of choice? Is pain itself good? or can we really please and delight ourselves in those circumstances which nature itself abhors? This we dare by no means affirm; and common sense forbids it. But we must observe however, that things are sometimes chosen, not so much upon their own account, as for the reference they have to somewhat else. What is evil, whilst considered separately from all the consequences attending it, may be good when it is the means towards procuring some worthy end: and pain itself is what a wise man would readily choose, when it leads the way to a greater and more enduring pleasure. *Bp. Conybeare.*

4. *But let patience have her perfect work,*] Let not your patience shrink and fail, but let it hold firm and constant unto the end. *Bp. Hall.*

St. Paul, in his Epistle to the Hebrews, chap. xii. 5, 6, represents persecution or affliction for the cause of Christ under the no-

Anno DOMINI about 60. that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Anno DOMINI about 60.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree ‖rejoice ‖ Or, *glory.* in that he is exalted:

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tion of discipline. And here St. James treats it in much the same view. Considered thus, afflictions afford room and exercise for an admirable virtue: as they are the trials of our faith, so do they give occasions for our patience: they lead us on, however rugged the way may seem, to glory in the conclusion; and prepare us for those rewards, which will amply recompense the difficulties of obtaining them. This is eminently true, where men suffer affliction for the cause of Christ, and in support of His religion. But this is a circumstance, which does not so much affect us at the present time. The true Christian faith is established by the laws; and those powers are now engaged in its defence, which were once employed for its destruction. Yet still there is calamity enough in life, and room left for the exercise of patience. The evil of every day is sufficient; nor can we bear up against it but by fortitude and constancy. Our very joys are broken and interrupted, and our distresses are so frequent and sharp, that we scarce know how to support ourselves under them: and yet borne that must be, which cannot be avoided by us. The will of God must be submitted to by His creatures, both in the ordinary dispensations of providence, and in the more eminent exercise of its power. Patience then will come in as a necessary duty in common life. We need it almost every day on some occasion or other; and therefore should arm ourselves with such principles, as may enable us to go through with innocence. *Bp. Conybeare.*

—— *that ye may be perfect and entire,*] For where there is this perfect work of patience, there must be a strong faith as the foundation of it; a steady virtue or Christian fortitude, enabling us thus to sustain these fiery trials; an exact knowledge of our duty, to bear these afflictions with a meek and quiet spirit, with forgiveness of, love to, and prayer for, them that persecute us, which includes the height of charity, under the highest provocations; a great love to God, for whose sake we suffer, and a strong affection to His service; a greater fear of His displeasure, than of the wrath of man; an entire trust and dependence on Him, and a full resignation to His will and Providence, in which consists the life of godliness: an exact temperance as to the honours, pleasures, and temporal concernments of this life, which we lose by these our sufferings; and a true charity to our Christian brethren, for whose example and encouragement we do thus suffer. Now these are all the graces which the Apostle Peter doth require to make us fruitful and perfect Christians, 2 Pet. i. 5—8. *Dr. Whitby.*

5. *If any of you lack wisdom, let him ask of God,*] The wisdom, of which St. James here speaks, and which the sacred writers so often recommend, is religious wisdom, wisdom unto salvation; and the end which it pursues is peace of mind in this life, and eternal happiness in the next. To fear the Lord, that is wisdom; and to depart from evil is understanding: and whatsoever is not consistent with this, though the world may esteem it profound cunning and policy, yet is it neither wisdom nor understanding, but folly and madness in the sight of God, and in the style of the holy Scriptures. St. James addresses his Epistle to Christians, who were either then under persecution, or who saw it approaching. He bids them count it all joy, when they fall into these temptations or trials of their virtue, because their reward should be great, and an unfading crown of glory was reserved for them, if they suffered with patience and constancy for the sake of the Gospel: and then he adds, "If any of you lack wisdom;" that is, the wisdom which shall direct you to act prudently and piously under difficult circumstances, and which shall enable you to pass through such trials with resignation and resolution, "let him ask it of God." However, since the life of a good Christian is one continued warfare against the enemies to his eternal happiness; and since there are trials in every condition, prosperous and adverse; and since none can acquit himself as he ought under these trials, of what kind soever they be, who is not wise in the religious sense: the wisdom of resisting any one sort of temptation may very well be extended so as to mean pious wisdom in general, or a practical knowledge of our duty and true interest, by which we shall overcome every thing that opposes and endangers our salvation. *Dr. Jortin.*

6—8. *But let him ask in faith,* &c.] But these prayers must be offered up with a full persuasion of, and reliance upon, the Divine power and goodness, with a firm conviction of the fitness and lawfulness of the things he prays for, an entire submission to the heavenly providence, and a sincere purpose of adhering to the duties of his profession. For a man that is divided in his thoughts and religious principles, has really no solid principle at all, will stick close to no measures of duty and virtue; which will defeat all the success of his prayers. *Pyle.*

God requires of us a belief that we shall obtain our petitions, because He hath given us abundant reason to believe it. The light of nature discovers that He is good: the Gospel represents Him to us merciful beyond expression and imagination, and love itself. Most justly therefore may He require of us to believe, that He will at least fulfil His promises. Another reason why God requires such faith is, because upon a belief of His paternal care and kindness all religion is founded. If we suspect that He will not grant us the things necessary, we must doubt of His mercy, and goodness, and justice, and veracity: and if we doubt of these things, we shall disregard Him, it may be, and put Him far from our thoughts: at the most, we may fear Him; but can never love Him, and honour Him, and pay Him a willing and rational service. A high degree of enthusiasm, which is mere frenzy, and capable of imagining any absurdity to be true, may make a man think himself to be in the favour of God, whilst he daily and deliberately offends Him, and hope that he shall receive whatsoever he asks of Him, before he hath obtained remission of sins. But, such cases excepted, no wicked person can easily flatter himself that his requests shall be heard, whilst his life is unreformed, and he cannot pray to God with that faith which is here mentioned. God therefore, who would have us so to live that we may obtain future happiness, requires of us a confidence in Him, which must spring from an honest mind, and which no impenitent sinner can be well supposed to entertain. This observation takes off an objection which might be made to what the Apostle here says, and to other like places of Scripture: "Let a man ask of God, and it shall be given him." Let him ask. Is that enough? No, certainly it is not. He must use his own endeavours to acquire the desired object of his prayers. If he asks his daily bread, he must labour for it: if he asks forgiveness of sins, he must repent and amend. If he asks that he may not fall into temptation, he must keep himself as remote as he can from all inducements to sin. If he asks spiritual wisdom, he must take care to be acquainted with his duty, and then to practise suitably to his knowledge. All this is contained in these words, "Let him ask in faith," or is deducible from them by obvious consequence. He, who sincerely resolves and endeavours to serve God, may with just confidence beg support, and relief, and direction of Him, and believe that he shall obtain them: but he, who doth nothing on his part that he ought to do, can have no hopes that his prayers shall be successful. *Dr. Jortin.*

9. —— *in that he is exalted:*] To be rich in faith, and an heir of the kingdom of God, chap. ii. 5; Luke vi. 20. *Dr. Whitby.* The sense is clearly this: Let not the man that is poor among you Christians, and contemptible in the world, be cast down or de-

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10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

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13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ‖ evil, neither tempteth he any man:

‖ Or, *evils.*

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

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jected at his poverty, but rather let him rejoice, considering the sublime and happy estate to which by Christianity he is exalted: and let him therein glory. His advancement is, that he is a Christian: for by this one name an immense dignity is signified; namely, that he is a son of God, and a co-heir with Christ in the heavenly kingdom. *Bp. Bull.*

10. *But the rich, in that he is made low:*] Let the Christian consider, that the things which he loseth for the sake of Christ are only things of a fading nature; whereas he secures by his perseverance an everlasting treasure in the heavens; and then he may rejoice in his humiliation. *Dr. Whitby.*

11. — *so also shall the rich man fade away in his ways.*] The grandeur of his state shall vanish by the common vicissitudes of life, or by diseases and death seizing him in the midst of his glory. The Apostle's argument is, that the rich, who lose their possessions for righteousness' sake, lose things comparatively of small value, and which according to the course of nature they must soon part with, though they do not suffer persecution. *Dr. Macknight.*

13. *Let no man say when he is tempted, I am tempted of God:*] The Apostle here speaks of the first sort of temptation, mentioned in the note on ver. 2. *Dr. Whitby.* It is to be observed here, that God is not the author of sin, nor does He tempt any man to the commission of it: if He did, our evil actions could not be properly sins, nor justly punishable by God; for no man can be justly punishable for that which he cannot help, and no man can help that which he is compelled to; and it is very unreasonable to suppose, that the same person should both tempt and punish. To tempt unto sin is contrary to the holiness of God; and after that, to chastise for complying with the temptation, is contrary to the justice of God: God therefore is not the author of the sins of men. *Burkitt.*

Certainly no man can take harm, but from himself. "Let no man then, when he is tempted," and yieldeth, "say he is tempted of God: for God tempteth no man," saith St. James: that is, doth not so much as endeavour to do it. Nay, I may add farther, Let no man, when he is tempted, say he is tempted of Satan. That is, let him not think to excuse himself by that: for even Satan tempteth no man in that sense and with effect. Though he endeavour it all he can, yet it cannot take effect, unless we will. St. James therefore concludes positively, that every man's temptation, if it take effect, is merely from his own lust. It is then our own act and deed, if we are Satan's vassals: disclaim it we cannot; and whatsoever misery or mischief ensueth thereupon, we ought not to impute to any other than ourselves alone. *Bp. Sanderson.*

—— *for God cannot be tempted with evil,* &c.] That is, He cannot be drawn to any thing that is evil Himself, and therefore it cannot be imagined that He should have any inclination or design to seduce others. *Burkitt.* God having nothing either to hope or fear, no evil beings, whether man or angel, can entice or seduce Him. Farther, His infinitely perfect nature admitting no evil thought or inclination, He is absolutely incapable of being tempted. *Dr. Macknight.*

14. *But every man is tempted, when he is drawn away of his own lust,*] He that imagines himself to be safe, never is so; but they, who keep in their minds a sense of their danger, and pray for, and trust in, help from God, will always be able to avoid or go through it. Temptation hath no power, the great tempter himself hath no power, but that of using persuasion. Forced we cannot be, so long as we are true to ourselves. Our own consent must be our own giving: and without it the rest is nothing. For then only in effect, St. James tells us, "is every man tempted, when he is drawn away of his own lust and enticed." That we are liable to sin, therefore, ought to be no discouragement, and can be no justification to us: for by the assistance of Heaven, though not else, we may escape it if we will: and that assistance is expressly promised to our endeavours and our prayers. "Resist the devil, and he will flee from you: draw nigh to God, and He will draw nigh to you, chap. iv. 7, 8." *Abp. Secker.*

Immoral actions are never extenuated or excused in Scripture upon account of the violence of the temptation from whence they proceed. So far from it, that even indulging the passion is imputed as sin, though the immoral wicked action does not ensue. "He that hateth his brother," says an Apostle, "is a murderer:" and "he that looketh upon a woman to lust after her," says our blessed Saviour, "hath already committed adultery with her in his heart." If the case be so, if hatred has in it the guilt of murder, and lust has the guilt of adultery; how shall murder be excused because it proceeds from violent hatred, or adultery, because it proceeds from violent lust? St. James has plainly condemned the profaneness of justifying our iniquities by accusing our constitutions, and consequently by accusing Him who made us. "Let no man say, &c." see ver. 13—15. All sin is here described to be the effect of violent and inordinate lust and passion: but this is so far from being considered as an excuse for sin, that it immediately follows, that sin so produced "bringeth forth death." The Scripture has recorded to us the immoral actions of many persons: but is there any instance where such immoralities are pitied or excused, because of the lust and passions from whence they proceeded? Nay, however apt men are to make such excuses for themselves, they are not apt to make them for others. When you read that Ahab slew Naboth, are you apt to say, Poor man, how could he help it, for he longed extremely for his vineyard? When you read that David slew Uriah and corrupted his wife, do you excuse his iniquity, because his passion was strong? If you do, it is more than he did for himself: for, when he came to himself, he cried, "I have sinned against the Lord:" which one sorrowful confession of his iniquity was worth a thousand of the excuses which men usually make in like cases. In Luke xii. 47, 48, our Saviour puts the case of those, who have received much, and of those, who have received less: of those who received least He says, "They shall be beaten," for doing things "worthy of stripes:" by which it appears, that all who have sense to distinguish between good and evil are subject to judgment; and no hope is given them of being saved by the strength of their passion, when they act against the light of their reason. *Bp. Sherlock.*

15. — *sin, when it is finished,*] When by repetition and indulgence it comes to some perfection. *Dr. Hammond.* The word signifies, 'being brought to maturity.' It is here elegantly applied to sin after it is brought forth, to denote its arriving at such a state of maturity, as in its turn to become a parent and produce death. *Dr. Macknight.*

By "lust" in this passage the Apostle means the inward pravity and corruption of our hearts; by "sin" the actual enormities of our life and conversation. The first conception whereof he ascribes to "lust," to our base and corrupt hearts: here they are con-

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16 Do not err, my beloved brethren.
17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.
19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
20 For the wrath of man worketh not the righteousness of God.
21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
22 But be ye doers of the word, and

ceived, and from hence they are brought forth into act, as our Saviour also sheweth, Matt. xv. 19. So that the heart is the root, from whence all actual impieties spring, the fountain from whence they flow. All the sins, that we are or can be guilty of, take their first rise from the disorder and impurity of our affections, from whence they proceed to corrupt our fancy and imagination, until at length they break forth into actual rebellion against God. For, as the Apostle argues, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" chap. iv. 1. The same may be said of all other actual sins whatsoever. Whence comes all the pride, the cozenage, the oppression, the extortion, the blaspheming of God's name, the profaning of His sabbaths, the neglecting of His publick ordinances: whence come these and all other sins, but from our lusts, from the viciousness and corruption of our hearts and natures? The fountain is polluted, and therefore it is no wonder that the streams are so. Our hearts are not right with God, and that is the reason that our actions are contrary to Him. Neither is it possible for us ever to reform our lives, until our hearts be first reformed. Here all our sins begin, and therefore our reformation must begin here too, or else it can never be carried on to any purpose. Hence we may see the indispensable necessity of observing the wise man's counsel in "keeping the heart with all diligence," Prov. iv. 23, because otherwise all manner of evils issue from it into our lives and conversations. *Bp. Beveridge.*

16. *Do not err, my beloved brethren.*] Do not therefore so grossly impose upon yourselves, as to ascribe your wilful failings to Him, to whom we owe all that is or can be good in us. *Pyle.*

17. *Every good gift* &c.] So far is God from being the author of sin to us, that every thing which tends to make us good, or is itself so, every spiritual perfection, comes to us from heaven. All endowments of nature and grace are given by Him, who created all the luminous bodies, and in this excels them all, even the sun itself, that He does not vary, nor remove at a distance from us, (like that in its daily or its yearly apparent motions,) but is always the same, and always at hand. *Dean Stanhope.*

—— *no variableness, neither shadow of turning.*] The Father of lights is not like the sun, the fountain of corporeal light. He neither rises nor sets, doth not approach nearer to and recede farther from us, but is unchangeable both in His kind intentions and actions, as well as in His nature. Will he then give us holy desires at one time and evil inclinations at another? No. He always gives what is good and nothing but good. It is blasphemous therefore, as well as absurd, to suppose that God either tempts or constrains men to sin, on purpose that He may have a pretence for making them miserable. *Dr. Macknight.*

The unchangeable nature of God suggests very powerful dissuasions from vice. The Scripture contains no decrees concerning the reprobation and salvation of particular persons, without regard to their moral qualifications. But there is a law which declares that obstinate and impenitent vice shall end in destruction. This law is as eternal and unchangeable, as the nature of good and evil, as the nature and perfections of God. Heaven and earth shall pass away, but this decree shall not pass away: and therefore a fearful thing it is to fall into the hands of the everliving and immutable God. Yet this unchangeable nature of our Creator, considered in another view, affords no less comfort and peace to the greatest offenders, if they will repent and turn to Him. Their offences cannot be greater than His mercy and goodness, which endures to all eternity, ready to receive those who by an effectual repentance and reformation, through the satisfaction of Christ, make themselves proper objects of His mercy. *Dr. Jortin.*

18. *Of his own will begat he us with the word of truth,*] The Apostle here gives the most valuable proof of any that could possibly be imagined, of the goodness of God; namely, the revelation of His truth in the Gospel of our blessed Saviour, which is here meant by "the word." *Dean Stanhope.* The change, which God produces in men's dispositions and actions, by the truths of the Gospel impressed on their minds, is so great, that it may be called a begetting or creating them anew: we have the same sentiment, 1 Pet. i. 3. *Dr. Macknight.*

—— *that we should be a kind of firstfruits of his creatures.*] That is, should have the favour of being first called to the Christian faith, before the Gentiles. And this consideration is an undeniable argument, that God will not do any thing to destroy that spiritual life, to which He has so freely begotten us; and consequently does by no means tempt us to sin, this being the only way whereby the spiritual life can be destroyed. *Dr. Wells.*

19. *Wherefore, — let every man be swift to hear,* &c.] Let this then induce us, to be forward in learning that word, modest in attempting to teach, of a meek and docile temper. These cautions were probably directed against the Jewish zealots of that age, who were remarkable for dictating imperiously to other men, and for their fierceness in disputing for their own opinions. But they are applicable to men of every age, and teach us that it is the nature of Christianity, and the duty of Christians, to be mild and gentle, peaceable and beneficent. *Dean Stanhope, Pyle.*

20. *For the wrath of man worketh not the righteousness of God.*] For it is not at all agreeable to the Christian temper, required Matt. v. to be hasty and impatient; and he that is such will never be able to do what is prescribed by God and acceptable to Him under the Gospel. *Dr. Hammond.*

21. — *all filthiness and superfluity of naughtiness,*] All evil lustings, ver. 14; and all the distempers of your tongue and of your angry passions, ver. 19. *Dr. Whitby.*

—— *and receive with meekness the engrafted word,*] That is, the word planted and sown in the heart by the hands of Christ's ministers. The word must be received with all meekness of spirit, as opposed to fierceness, stubbornness, and contentiousness, if we would hear it with profit and advantage. And it must be planted and engrafted in us; it must be thoroughly joined to us, and made of a piece with us; it must penetrate, and mingle with, and influence every faculty of our minds; or it will never be able to save our souls. *Burkitt, Dean Stanhope.*

22. *But be ye doers of the word,* &c.] By being "doers of the word" we are to understand the framing both of our minds and of our manners, according as the word directs: as we must do what the word bids, and leave undone what it forbids us to do, so we must fear the threatenings it denounceth, trust in the promises it makes, and believe in the truths it reveals to us; and all for the word's sake, because we have the authority of God for them. So that we must order our very thoughts and affections, as well as our speech and outward actions, according to the rule which the word sets us, otherwise we cannot be properly said to be "doers of the word." *Bp. Beveridge.*

The Apostle here teaches us, that to receive the word merely in the very best manner is not sufficient, unless it lead to practical consequences: a truth so plain, that one would think no arguments could be wanted to prove it. For what is this "word" but a system of laws, which God under the Gospel dispensation hath given men to direct and govern their actions? And what is

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not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his ‖ deed.

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‖ Or, *doing.*

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before

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the end and intent of any law, but practice and obedience? Well therefore might the Apostle here declare, that those who are hearers only, and not doers of the word, are deceivers of their own selves. It were well, if the too general behaviour of Christians did not render it but too necessary, for the Apostles at that time, and for the ministers of this word at all times, to warn their hearers against such self-deceit. *Dean Stanhope.*

23, 24. *For if any be a hearer of the word,* &c.] For the Gospel doctrine is of the same use to the mind and conduct of men, as a glass is to the face; and as the glass is of no benefit to one that sees the spots of his face in it, but takes no care to wipe them off; so the Gospel precepts can be of no manner of advantage to a Christian, that only externally professes and hears them, but neglects to reform his practice, and lead his life agreeably to them. *Pyle.*

St. James's comparison here is perfectly just. This too plainly appears to be the common method. A great part even of those, who come to hear from a principle of conscience, such as it is, mind exceedingly little at the time, reflect less afterwards, and continue just the same men they were before. They wonder indeed, that their neighbours take no more notice of what is said; and can even wrest passages in sermons to meanings, which they were never intended to have, and are scarce, if at all, capable of, in order to point them against the faults of others; while they think not in the least of correcting their own, be they ever so plainly described: as if religion were made for every one else to practise but themselves. It would really seem quite impossible, if daily experience did not shew it, that men could be told so plainly, and warned so frequently, of transgressions and follies, which they cannot deny to be such, by which often they not only do great harm, but suffer great uneasiness, in this world, and which they are sensible must bring on them, if not forsaken, the heaviest vengeance of God in the next; yet sit all the while as unconcerned, as if the discourse were about some perfectly indifferent matter; and go away at last without so much as a single thought of ever changing their conduct. *Abp. Secker.*

25. *But whoso looketh into the perfect law of liberty,* &c.] The man who is indeed the better for his hearing is he who considers and practises continually the moral precepts of the Gospel, which is called a law of liberty, because it frees us from the bondage of the Mosaick institution, from the guilt and punishment, and from the dominion of sin; and treats us as freemen and sons, rather than servants. *Dean Stanhope.*

26. — *and bridleth not his tongue,*] From bitter zeal, contentions, and imprecations, chap. iii. 10, 14. *Dr. Whitby.* Certainly the most specious and loud pretences of external religion are but vain and insignificant things, while a man gives himself up to uncharitable slanders, revilings, and reproaches against his brethren. *Pyle.*

The translation of this text would have been more determinate, by being more literal, thus: 'If any man among you seemeth to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.' This determines that the words, "but deceiveth his own heart," are not put in opposition to "seemeth to be religious," but to "bridleth not his tongue." The certain determinate meaning of the passage then being, that he who seemeth to be religious, and bridleth not his tongue, but in that particular deceiveth his own heart, this man's religion is vain; we may observe somewhat very forcible and expressive in these words of St. James. As if the Apostle had said, No man surely can make any pretences to religion, who does not at least believe that he bridleth his tongue. If he puts on any appearance or face of religion, and yet does not govern his tongue, he must surely deceive himself in that particular, and think he does: and whoever is so unhappy as to deceive himself in this, to imagine he keeps that unruly faculty in due subjection, when indeed he does not, whatever the other part of his life may be, his religion is vain; the government of the tongue being a most material restraint which virtue lays us under: without it no man can be truly religious. *Bp. Butler.*

27. *Pure religion and undefiled* &c.] That religion, which shall pass for pure and undefiled in the account and censure of God our heavenly Father, is not that, which consists in good words, and glorious shews and holy professions; but that which approves itself in actions; in visiting the fatherless and widows in their affliction, in relieving the distressed, and in keeping ourselves free from the defilements of the world, from the lusts of the flesh, the lust of the eyes, and the pride of life. *Bp. Hall.*

The original word, here rendered "religion," strictly signifies divine worship, and intimates here, that no kind of religious services paid to the Deity can be of any avail, if we neglect the royal law of charity. *Dr. Doddridge.*

It should be here observed, that the Apostle does not set down the whole of religion, but an eminent part and instance of it, as that without which all religion is vain: that acts of charity, when they flow from a religious principle, are as acceptable to God as acts of worship: and that charity and purity, the relieving of the afflicted and a life unspotted, must go together, or God accepts of neither. *Burkitt.*

St. James is here describing religion, not in its principle, but in its effects: and those effects are truly, and justly, and fully displayed. They are by the Apostle made to consist in two large articles: in succouring the distress of others, and maintaining our own innocency. And these two articles do comprehend the whole of the effects of true religion; which were exactly what the Apostle meant to describe. Had St. James intended to set forth the motives and principles of religion, as they ought to subsist in the heart of a Christian, he would doubtless have mentioned love to God, and faith in Jesus Christ; for from these must spring every thing good and acceptable in our actions. But it is one thing to set before us the principle of religion, and another the effects of it. These are not to be confounded. And if we apply a description to one, which was intended for the other, we deal unfairly by the writer of the description, and erroneously by ourselves. Therefore let no one suppose the love of God, the thinking of Him, the being grateful to Him, the fearing to disobey Him, not to be necessary parts of true religion, because they are not mentioned in St. James's account of true religion. The answer is, that these compose the principles of true religion: St. James's account relates only to the effects. *Archdeacon Paley.*

The two comprehensive duties of benevolence and self-government, here described, are principal parts of "pure and undefiled religion:" indeed without them there can be nothing, that deserves the name. Religion is not a system of speculative opinions, nor a ritual of forms and ceremonies; but it consists in that love to God, as a Being perfectly holy in Himself, and good to us, and that dutifulness to Him, as the Author and Ruler of the universe, which engage men to seek His favour by imitating His nature and obeying His laws. If then we neither become such as He is, nor do such things as He commands, what pretence have we to call ourselves pious persons? We believe in Him: and

Anno DOMINI about 60. God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAP. II.

1 *It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren:* 13 *rather we are to be loving, and merciful:* 14 *and not to boast of faith where no deeds are,* 17 *which is but a dead faith,* 19 *the faith of devils,* 21 *not of Abraham,* 25 *and Rahab.*

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

† Gr. *synagogue.* 2 For if there come unto your † assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ‖ in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Anno DOMINI about 60. ‖ Or, *well, or, seemly.*

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of ‖ the kingdom which he hath promised to them that love him? ‖ Or, *that.*

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to

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so do the devils, chap. ii. 19. We worship Him: but utterly in vain, Matt. xv. 9, whilst we continue to be, what He must for ever continue to hate; unkind to our fellow creatures, or immoral in the conduct of ourselves. Indeed what desire can we have of the reward which He promises, heavenly happiness, when the temper, necessary to qualify us for enjoying it, is directly contrary to that which we indulge? But a person, humane in his heart, and careful in the government of his appetites and passions, cannot, ordinarily speaking, be "far from the kingdom of God," Mark xii. 34. He hath no worldly motive to prejudice him against religion: but all imaginable reasons to hope and believe it is true. His knowledge of what is right and fit will help to give him just conceptions of God: his esteem for it will teach him to honour God: and the sense which he must have of his many failures in it will powerfully tend to make him humble and penitent; solicitous for pardon and assistance, in what manner soever bestowed; and ambitious of that blessed state, where he shall sin no more, but his weak habits of goodness will attain their maturity, and bring forth their fruit in perfection. *Abp. Secker.*

Vain therefore is the religion of those persons, who reduce Christianity to a mere science, and place all perfection in reading and hearing and knowing the precepts of it: who measure their proficiency by the number of sermons they run about to attend, or the good books they are eager to peruse, or by the niceness of the points they are able to argue upon: as if the word had done its business by filling the head, though it never influence the heart at all. A sort of understanding this, to which even ignorance itself, when honest and unaffected, is infinitely preferable. For so our Lord Himself pronounced, (Luke xii. 47, 48,) that "the servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not," (that is, was not in a capacity to know,) "and did commit things worthy of stripes, shall be beaten with few stripes." Alas, it is action only that crowns all our studies. The word is of equal service and necessity for quickening and exciting us to what we already do understand, as instructing us in what we do not yet understand. It is not said, Happy are ye if ye know these things: but, "happy are ye if ye do them." In short, to be wise in spiritual matters is no farther an advantage, than as it disposes us to be good; for that alone is being wise unto salvation: and he in the Christian sense knows most, who leads his life best. *Dean Stanhope.*

Chap. II. The argument of the latter part of the foregoing chapter is continued; namely, that the external profession of religion is wholly fruitless, where men live in the breach of its moral and substantial duties. This is shewn in the instance of partiality and respect of persons, especially in publick and judicial causes. The Jewish Christians are taxed with this vice, so common among the Jews. The evil and dangerous consequence of any one such known and wilful sin is asserted: and it is proved from the examples of Abraham and Rahab, that moral practices are the best and only evidence of good principles; and that without them every thing else is of no value. *Pyle.*

Ver. 2. — *unto your assembly*] Literally, 'your synagogue.' It seems to be used in this one passage for a place of Christian worship. But this use of the noun was afterwards discontinued, the more effectually, it should seem, to discriminate the Christian from the Jewish places of worship. Dr. Macknight observes, that as the Jews held courts of judicature in their synagogues, Luke xxi. 12; and there also punished offenders by scourging, Matt. x. 17; Acts xxii. 19; xxvi. 11; it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for publick worship, called here 'your synagogues.' For that the Apostle speaks, not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more or less honourable place of the synagogue. And it is plain from ver. 4, that judges and judicial causes were here the subjects of the Apostle's thoughts. *Parkhurst.*

—— *a man with a gold ring,*] Perhaps the compound word might have been better rendered, 'having his fingers adorned with gold rings.' Those who valued themselves upon the richness and luxury of their dress were accustomed to deck their fingers with a considerable number of costly and valuable rings, frequently wearing several upon one finger. *Dr. Doddridge.*

3. — *Sit thou here in a good place;*] That is, a more honourable place than the other. It was provided by a canon of the Jews, that when a rich and a poor man have a suit together before their consistories, either both must sit or both stand in the same rank, to avoid all marks of partiality. *Dr. Hammond.*

—— *sit here under my footstool:*] Which belonged to the tribunals or judgment-seats. *Dr. Wells.*

4. — *judges of evil thoughts?*] The version here is literal, but at the same time obscure and ambiguous. Beza observes justly, that the phrase in the original is an Hebraism, and it is accordingly rendered by him, 'judges who reason ill.' *Dr. Doddridge.*

5. — *Hath not God chosen the poor of this world* &c.] These words afford a strong consolation to those who are beset with straits and hardships in this life, that, on however bad a footing any may be in their temporal concerns, we are all on a level, as to our eternal interests: or, if there be any difference, it is in favour of the suffering part of mankind. "Blessed are they that mourn, for they shall be comforted," Matt. v. 4. *Abp. Secker.*

6. — *Do not rich men oppress you,* &c.] How forgetful you are, that the rich men, to whose rank and quality you are so partial, are the persons most apt to oppose your holy religion! who are they but the richer sort, of both Jews and Gentiles, that most commonly blaspheme the name of Christ, and His religion? *Pyle.*

8. — *the royal law*] The law of Christ our King. *Dr. Hammond.* Or, that which of all laws that concern our neighbour is

Anno DOMINI about 60. the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

‖ Or, *that law which said.* 11 For ‖ he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy ‖ rejoiceth against judgment. Anno DOMINI about 60. ‖ Or, *glorieth.*

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being † alone. † Gr. *by itself.*

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most excellent, and governs and moderates all others. *Dr. Whitby.*

9. — *and are convinced of the law as transgressors.*] 'Are convicted by the law.' *Parkhurst.* Namely, by God's law in the general; this law comprehending all the duties of the second table, Rom. xiii. 9; Matt. xxii. 39. *Dr. Whitby.*

10. — *he is guilty of all.*] For the obedience to God's will is required universally to all that He commands; and he that offends in one, though he keep all the rest, is guilty of the breach of that obedience, and punishable as well as if he had broken all. *Dr. Hammond.*

The chief things to be remembered concerning this passage are these. The Apostle does not mean, that committing one sin makes our condition just as bad as committing ever so many. But he may reasonably mean, that being vicious in any respect weakens and endangers our virtue in every respect; that deliberately breaking God's law, but in one case, implies in it a denial of His authority in all cases; and not only in just consequence may, but daily in fact doth, produce an universal disregard to Him, both in ourselves, and others: nay, supposing the mischief to stop far short of this, yet that a failure in any single condition of the Gospel covenant precludes us from all the rewards, and in a degree proportioned to the greatness of the failure will bring upon us all the threatenings of it. *Abp. Secker.*

The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favour of God, notwithstanding they neglected all the rest. Wherefore, they recommended it to their disciples, to make choice of a particular precept, in the keeping of which they were to exercise themselves. Dr. Whitby says, they commonly chose either the law of the sabbath, or the law of sacrifice, or the law of tithes, because they esteemed these the great commandments of the law. This corrupt Jewish doctrine St. James expressly condemned by declaring, that although a man were to keep the law in all other points, yet if he habitually breaks one precept, he is really guilty of the whole. *Dr. Macknight.*

Let it not be supposed, that God will accept a part of what we owe Him, when paid with design to defraud Him of the rest. His nature, His word, plainly tell us the contrary. He is holy, and requires universal holiness. He hath warned us, that "no man can serve two masters," Matt. vi. 24; and that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Such therefore only, as are careful to do every thing which they ought, and are sensible, that when they have done all, they are "unprofitable servants," entitled to acceptance only for the sake of a gracious Redeemer's merits, have cause to hope well. *Abp. Secker.*

11. — *said also, Do not kill.*] This being the reason of the Apostle's affirmation in the preceding verse, his meaning is, that all the commandments being equally enjoined by God, the man who despises the authority of God, so far as to break any one of them habitually, would in the like circumstances of temptation and opportunity certainly break any other of them; consequently in the eye of God he is guilty of breaking the whole law: that is, he hath no real principle of virtue. The corrupt Jewish doctrine, mentioned in the note on the preceding verse, and which is condemned in this passage by the Apostle James, it is to be feared many who profess the Gospel still entertain. *Dr. Macknight.*

The principal inference to be drawn from St. James's doctrine here is, that no one sin whatever can be wilfully indulged, without forfeiting our salvation. Indeed if it could, if our obedience may safely fail just where alone it is, properly speaking, tried; that is, where we find ourselves peculiarly tempted to disobey; what proof do we give of any regard to virtue, or what must become of the interests of it in the world? Few people have above one or two faults, to which they are much addicted: so that allowing them these is allowing them all, and giving them leave to be as wicked as they want to be. Or, supposing they had several bad inclinations, yet, if one of them is to be forgiven because it is a favourite, why not the rest, if they can make the same plea? And farther, if your faults are to be overlooked in the day of judgment, why not the different faults of every one else? One person is prone to intemperance, another to lewdness, a third to falshood and dishonesty, a fourth to malice and revenge. If inclination, and constitution, and what we are pleased to call nature, is to be a warrant for any of these, why not for all? But you will plead it perhaps only for small sins. And so one is indulged first, because it is but a little one: then another, because it is not much bigger: and where shall we stop, or in what will this end? Every one's sin is small in his own opinion, and none is so in reality. For, be it in what instance it will, disobeying our Maker, violating our consciences, and breaking through the sacred bonds of truth and duty, can never be deemed a slight matter, nor will it hereafter be found so. *Abp. Secker.*

12. — *as they that shall be judged by the law of liberty.*] As they who look on the Gospel, not to be designed to give men liberty to live less virtuously, or to free them from being judged hereafter by their words and actions; but as they who know the Gospel to be indeed an happy means of liberty from the yoke of the Mosaical rites, and the power of sin and death; but at the same time a law, whereby we are to govern our words and actions, and whereby we are to be judged at the last day. *Dr. Wells.*

13. — *and mercy rejoiceth against*] Or, 'triumpheth over judgment:' that is, it enables the merciful man to rejoice, as being free from the judgment of condemnation of that God, who "to the merciful will shew Himself merciful," Ps. xviii. 25. *Dr. Whitby.*

14. *What doth it profit, my brethren,* &c.] And it is not for a Christian to say, that his faith shall render such works unnecessary; for indeed without such works his faith will nothing profit him, and it is ridiculous to think it will. *Dr. Hammond.* The Apostle here proceeds to shew the vanity of a fruitless faith; that such a faith, as is not the parent and principle of obedience, and productive of good works, is altogether ineffectual and unprofitable. *Burkitt.*

—— *can faith save him?*] Such a pretended and verbal faith. *Bp. Hall.* Such a naked and fruitless faith. *Dr. Whitby.*

17. *Even so faith,* &c.] As that is a vain and idle charity,

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18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ‖without thy works, and I will shew thee my faith by my works.

‖ Some copies read, *by thy works.*

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

‖ Or, *Thou seest.*

22 ‖Seest thou how faith wrought with his works, and by works was faith made perfect?

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23 And the scripture was fulfilled which saith, [a] Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

[a] Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the ‖spirit is dead, so faith without works is dead also.

‖ Or, *breath.*

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which bids a man be warm and filled, yet gives him nothing to feed or warm him with; so is that a vain and dead faith, which, professing an adherence to God, yet is severed from all good works, and is void of charity. *Bp. Hall.*

18. *Yea, a man may say,*] To such a person who contends for the efficacy of faith alone. *Drs. Whitby* and *Wells.* And any man who looks on this uncharitable believer, will be able to reprove him thus: Talk as much of thy faith as thou wilt, no man will believe thee; thy works must be superadded to the confession of thy faith, to approve the sincerity of it. *Dr. Hammond.*

—— *without thy works,*] Which thou never canst do, faith being an internal act of the mind, and not to be discovered, but by its effects: "and I will shew thee my faith by my works," as the cause is demonstrated by its effect. *Drs. Whitby* and *Wells.*

19. *Thou believest that there is one God;* &c.] One act of thy faith is, the believing one true God, and this is most absolutely necessary for thee: but if thy life be not answerable to this part of thy faith, and that evidenced by piety and charity, thou art then to remember that the believing there is one God, is such a good quality as is common to thee and the devils also; and if it have no more joined to it, will bestead thee no more than them. *Dr. Hammond.*

20. — *that faith without works is dead?*] And so unable to justify and save thee. *Dr. Whitby.* Unprofitable to salvation. *Dr. Wells.* As if he had said, 'Tis a mere vanity to suppose, that faith without Christian obedience can be effectual to justification, and you may discern it by the following example. *Dr. Hammond.*

21. *Was not Abraham our father justified by works,* &c.] Abraham was the father of the faithful, the great example of faith and justification; but it was not upon his bare belief of God's promise that he was justified, but upon that high act of obedience to God, in being ready to offer up his only son, in whom the promises were made to him. *Dr. Hammond.*

"When he had offered," literally 'had lifted up Isaac his son upon the altar.' But because by lifting him up and laying him on the altar, Abraham shewed that he was fully determined to slay him, God considered that action, and spake of it, as a real offering of Isaac. *Dr. Macknight.* See Gen. xxii. 10, and the note there.

22. *Seest thou how faith wrought with his works,* &c.] And so you see his obedience to God's commands, as well as belief of His promises, concurred to render him capable of the continuance of God's favour and approbation. And through the performance of that ready obedience it was, that his faith came to attain the end designed it. *Dr. Hammond.*

"Wrought with his works," wrought together with them, co-operated with them. *Dr. Wells, Parkhurst.*

23. *And the scripture was fulfilled* &c.] And by this trial of his obedience it was, that Abraham was most eminently said to be approved by God, 1 Macc. ii. 52, and looked on as a friend by Him, Gen. xxii. 15, &c.; and in which that place of Scripture, before delivered, Gen. xv. 6, concerning God's imputing his faith for righteousness, was most eminently completed. *Dr. Hammond.*

24. *Ye see then how that by works a man is justified,* &c.] Ye see then, how that this passage of Scripture, cited by St. Paul as a proof of Abraham's being justified by faith, is by no means to be so understood as if he were justified by his faith only, but by his works as well as his faith. And hence we may infer in general, that "by works a man is justified, and not by faith only." *Dr. Wells.* As if the Apostle had said, And so this is one great testimony, that, to a man's approbation with God, obedience is required; and that faith, which hath not obedience joined with it, is not sufficient. *Dr. Hammond.*

When St. Paul says, that men are "justified by faith, without the deeds of the law," Rom. iii. 28; and St. James, that "by works a man is justified, and not by faith only;" the former means, that believers in Christ will be saved, without the observance of the Mosaick law, or the perfect observance of the natural law, to which our sinful natures cannot attain; and the latter means, that believers in Christ will not be saved by their faith singly, without a sincere though imperfect observance of the precepts of the Gospel. For it seems, there were some of wrong minds, who fell into an errour, which indeed none of right dispositions could; and hearing the Apostles say, that men were "not under the law, but under grace," Rom. vi. 14, and that "Christ hath made us free" from what the Jews were bound to, Gal. v. 1; either imagined or pretended, that their Christian liberty exempted them from all law, and even from that of the civil magistrate. This was a most pernicious opinion. And not only St. James here declared against it, and St. Peter too in his Epistle, but St. Paul is very express, that though, with respect to the Mosaick rites, Christians are without law, yet they "are not without law" in regard "to God, but under the law to Christ," 1 Cor ix. 21, and by His command under that of men also. This then is the doctrine of the New Testament; that, according to the tenour of the Gospel, neither the observance of the Mosaick law will justify men, nor the non-observance of it condemn them; but that a thorough change of heart and life from evil to good, effected by the power of God's almighty grace, is the one thing needful: "for in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature," Gal. vi. 15. *Abp. Seeker.*

26. *For as the body without the spirit is dead,* &c.] And so the conclusion is clear and infallible, that as the body of man, without the soul enlivening it, exercises no actions of life, so doth not faith profit to our justification without works of obedience to the commands of Christ, such as justice, charity, and the like, ver. 1, 8, 14. *Dr. Hammond.* That this doctrine, concerning justification by works and not by faith only, is here insisted on by St. James, in order to rectify the misinterpretation put by some on St. Paul's doctrine of justification by faith, is the concurrent opinion of many most learned and judicious persons, as being very rational in itself and in its circumstances. *Dr. Wells.*

The case of Abraham, of whom St. Paul asserts that "he believed God, and it was counted unto him for righteousness," is here brought by St. James as an instance of one, who was justified by works. "Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou," and wonderful it is that there should be any one who does not see, "how faith wrought with his works, and by works was faith made per-

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is dead, so faith without works is dead also.

CHAP. III.

1 *We are not rashly or arrogantly to reprove others:* 5 *but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm.* 13 *They who be truly wise be mild, and peaceable, without envying, and strife.*

MY brethren, be not many masters, knowing that we shall receive the greater ‖ condemnation.

‖ Or, *judgment.*

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

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3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great ‖ a matter a little fire kindleth!

‖ Or, *wood.*

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fect?" And so, his works being all wrought through faith, the Scripture was still fulfilled which saith, "Abraham believed God, and it was counted unto him for righteousness:" his faith working by love was accepted in Christ Jesus, according to the terms of that Gospel, which "the Scripture preached before unto him." Thus in this instance of the father of the faithful, as in a common centre, are the doctrines of both Apostles met: one says a man is justified by faith working; the other by working faith; and this is really and truly all the difference between them. What pity then is it, that so many volumes should have been written, to the infinite vexation and disturbance of the church upon the question, whether a man is justified by faith *or* works, seeing they are two essential parts of the same thing! The body and the spirit make the man; faith and works make the Christian. "For as the body without the spirit is dead," and therefore but half the man, "so faith without works is dead also," and therefore but half the Christian. Nor can any son of Abraham be justified, otherwise than his father is declared to have been: "Faith wrought with his works, and by works was faith made perfect." *Bp. Horne.*

St. Paul, who denies justification by works, in the sense of the Jews in general, or more particularly with respect to the proper merit of such works, does not deny justification by good works, as a qualification or condition, which is the sense of St. James, who writes against an errour of some Christians, who taught that the bare belief in Jesus, and a profession of it, was enough; and it is likely they had this from the Jews, the vulgar of whom thought that the merely being Jews was sufficient to salvation.

It is observable how the circumstances of the persons who were written to by the several Apostles, and their opinions, may determine the sense of the words used. St. Paul wrote to the Jews, who affirmed that their good works merited justification; St. James to Christians, some of whom believed and taught that good works were not so much as a qualification or condition, and no ways necessary to this end. They both wrote truly. Justification was and was not by good works. It was by them as a qualification or condition. It was not by them as meritorious in the most received and common sense of that word.

We conclude then with the Gospel doctrine, against the Jewish doctors, and the legal doctrine as they taught it, that we sinners are justified by God, and more particularly upon our repentance and perseverance in holiness of life are pardoned and saved, not by works of righteousness which we have done; not by any merit in us derived from Him; but according to His mercy and by His free grace and undeserved goodness.

The Jewish doctors taught that they might perform and fulfil all the commandments of the law by their own natural strength and power; but the Apostles teach a contrary doctrine, namely, that the grace of God is absolutely necessary for our performance of good works, or rather for our being good men, which is the condition of our acceptance and justification.

Justification then by faith, or according to the Christian doctrine as opposed to the law, must be that all men being sinners are justified, and particularly receive remission of sins, the Holy Spirit, and everlasting salvation, from the free and undeserved goodness of God; upon the consideration of the perfect righteousness and the meritorious sacrifice of Jesus Christ, and upon the condition or qualification of a pious temper of heart for the future, to obey the will of God, and consequently to do what is right and just in whatsoever way He is pleased to declare it, but particularly as it is declared by the Lord Jesus Christ; which same condition too we had never been able to perform without the assistance of the grace of God. *Dean Bright.*

Chap. III. The Jewish Christians are again particularly dissuaded from the pride and ambition of being called teachers; and from that spirit of contemning, reviling, cursing, and calumniating, to which the Jewish zealots were so much addicted. The Apostle then insists upon the great advantage of a gentle and peaceful temper, and the fatal effects of a censorious and unbridled tongue. *Pyle.*

Ver. 1. — *be not many masters,*] Do not ambitiously affect the title of the authors and leaders of factions, drawing disciples after you; neither be ye rigid and uncharitable censurers of others; knowing that this pride and rigour of yours shall bring upon you the greater condemnation. *Bp. Hall.*

—— *we shall receive*] He joins himself with the persons to whom he writes, to mitigate the harshness of his reproof. *Dr. Macknight.*

2. *For in many things we offend all.*] The best of us have much to blame and accuse in ourselves, and therefore should not be forward to accuse or judge others. And of all vices those of the tongue are most ordinary. *Dr. Hammond.*

—— *a perfect man,*] See the notes on Gen. vi. 9; 1 Kings xv. 14. An absolute exemption from all blemish of soul, or blame of life, is such a perfection as is inconsistent with the nature and state of man here. See Job ix. 20; Prov. xx. 9; Eccles. vii. 20. "In many things we offend all," is the Apostle's assertion in the words immediately preceding, which words may serve to expound these. "In many things we offend all," that is, there is no man absolutely perfect: but "if any man offend not in word," that is, if a man constantly govern his tongue well, "that man is perfect;" perfect in such a kind and degree as human frailty admits; he is eminently good; he may be reasonably presumed upright and blameless in all the course of his practice; "able," as it follows, "to bridle the whole body," that is, qualified to order all his actions justly and wisely. So that in effect the words import this, that a constant governance of our speech according to duty and reason is a high instance and a special argument of a thoroughly sincere and solid goodness. *Dr. Isaac Barrow.*

5. —— *and boasteth great things.*] But may justly boast that it is able to do great matters. *Bp. Hall.* The verb, rendered "boasteth great things," signifies not only to vaunt of, but also to do great things. *Drs. Whitby* and *Wells.* It 'worketh mightily.' *Dr. Macknight.*

—— *Behold, how great a matter* &c.] Behold, how great a pile of wood a little fire is able to set in a flame, and to consume unto ashes! ver. 6. Such a fire is the tongue; yea, it is, though small, a whole world of iniquity and mischief; neither is there any kind of wickedness, which doth not proceed from thence. *Bp. Hall.*

The Apostle says the tongue is "a world of iniquity," because

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6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

† Gr. *nature.*

7 For every †kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of

† Gr. *nature of man.*

†mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ‖ place sweet *water* and bitter?

‖ Or, *hole.*

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

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14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, ‖ sensual, devilish.

‖ Or, *natural.*

16 For where envying and strife *is*, there *is* †confusion and every evil work.

† Gr. *tumult, or, unquietness.*

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, ‖without partiality, and without hypocrisy.

‖ Or, *without wrangling.*

18 And the fruit of righteousness is sown in peace of them that make peace.

CHAP. IV.

1 *We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.*

FROM whence *come* wars and ‖fightings among you? *come they* not hence, *even*

‖ Or, *brawlings.*

there is no iniquity which an unbridled tongue is not capable of producing. *Drs. Macknight* and *Wells.*

6. — *and setteth on fire the course of nature;*] Or the whole course of life from its very commencement to its termination; that is, it renders the whole life miserable. *Schleusner.*

An unrestrained volubility and wantonness of speech is the occasion of numberless evils and vexations in life. It begets resentment in him who is the subject of it; sows the seed of strife and dissension amongst others; and inflames little disgusts and offences, which if let alone would wear away of themselves: it is often of as bad effect upon the good name of others, as deep envy or malice: and, to say the least of it in this respect, it destroys and perverts a certain equity, of the utmost importance to society to be observed, namely, that praise and dispraise, a good or bad character, should always be bestowed according to desert. The tongue used in such a licentious manner is like a sword in the hand of a madman; it is employed at random; it can scarce possibly do any good, and for the most part does a world of mischief; and implies not only great folly and a trifling spirit, but great viciousness of mind, great indifference to truth and falsity, and to the reputation, welfare, and good of others. So much reason is there for what St. James here says of the tongue, "It is a fire, a world of iniquity, it defileth the whole body, setteth on fire the course of nature, and is itself set on fire of hell." This is the faculty or disposition, which we are required to keep a guard upon: these are the vices and follies it runs into, when not kept under due restraint. *Bp. Butler.*

7. — *is tamed, and hath been tamed*] The meaning is, that it is in the power and skill of man to repress the violence and poison of all other creatures, to subdue and disarm them of their weapons and means of hurting mortally. But the tongue is more hard to be subdued than any of these. *Dr. Hammond.*

11, 12. *Doth a fountain send forth* &c.] The Apostle argues and reasons from what is impossible in nature to what is absurd in manners. It is against the order of nature, that contrary effects should proceed from the same cause: in like manner grace is uniform and always acts like itself. To bless and curse, to pray and revile, is wholly inconsistent with grace. *Burkitt.*

13. *Who is a wise man* &c.] Whatever Christian convert or Jewish zealot, therefore, would be indeed a master of religious wisdom, let him show his wisdom first in the suppression of this wretched habit, and in reducing himself to a meek and charitable disposition toward his brethren. *Pyle.*

14. — *glory not, and lie not against the truth.*] Never brag vainly that ye are Christians; and do not shame and contradict that truth which ye profess, by a real denial of the profession thereof. *Bp. Hall.*

15. *This wisdom descendeth not from above,* &c.] This is quite contrary to the true celestial wisdom, that Christ came to teach and infuse into us: it is that which is infused into us, 1st, by the love of the world; 2dly, by men's own carnal passions and appetites; or 3dly, by Satan himself, who professeth himself to be an enemy of all good men. *Dr. Hammond.*

17. *But the wisdom that is from above is first pure,* &c.] In this beautiful passage St. James describes the excellent nature of that temper which is recommended by the Christian religion, and the happy effects which it produces. It is the highest wisdom, it cometh from God; and makes those who receive it, first pure, then peaceable, &c. *Dr. Macknight.*

—— *without partiality,*] That is, without making any difference between person and person, because of outward respects. *Burkitt.* This character of true religion was very properly mentioned to persons whom the Apostle had rebuked for their partiality in judging causes. *Dr. Macknight.*

18. *And the fruit of righteousness is sown in peace* &c.] There is a great and near relation betwixt righteousness and peace; so as they, that are truly desirous to advance peace, are careful of setting forward good works and maintenance of justice; and again, those shall be sure to reap the fruits of righteousness and glory, which have sown the seeds of peace and concord. *Bp. Hall.*

Chap. IV. St. James, having mentioned the evils produced by an unruly tongue and the spirit of strife and dissension, shews in this chapter, that all these disorders proceed from carnal passions, and particularly from the love of pleasures, from pride, from a desire of preeminence over others, from the love of the world, and from a spirit of envy and jealousy. He exhorts those, in whom these passions reign, to humble themselves, and draw near to God by repentance: and he particularly forbids slandering and rash judgments. He condemns those, who form projects and designs without reflecting upon the vanity of life, and without considering that they depend upon the providence of God. *Ostervald.*

Ver. 1. *From whence come wars and fightings among you?* &c.] This Epistle seems to have been written about the eighth year of Nero, and the sixty-second of Christ, the year before the death of

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of your ‖lusts that war in your members?

‖ Or, *pleasures.*

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your ‖lusts.

‖ Or, *pleasures.*

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

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5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth ‖to envy?

‖ Or, *enviously.*

6 But he giveth more grace. Wherefore he saith, [a] God resisteth the proud, but giveth grace unto the humble.

[a] Prov. 3. 34. 1 Pet. 5. 5.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw

St. James; before which time the Jews had great wars and fightings, not only with their neighbours, but even among themselves, in every city and family, saith Josephus; not only in Judea, but in Alexandria, Syria, and many other places. *Dr. Whitby.*

As if he had said, What I have hitherto observed of the wretched effects of a turbulent and contentious spirit, is but too wofully demonstrable from the present state and condition of the Jewish people. Let any Jew tell me the real cause of all those calamities and desolations, those foreign, civil, and domestick broils, that are now the general plagues of that nation. What is it but the sensual and ambitious temper I have been describing? *Pyle.*

One of the most effectual rules for the attainment of concord is this: Let every man endeavour, by the grace of Christ, to moderate his desire of earthly things. "Whence," saith St. James to the Christians of his time, "come wars and fightings among you?" Whence come schisms and heresies in the church, factions and seditions in the state, enmities and heart-burnings between families and individuals? "Come they not hence, even of your lusts which war in your members?" An inordinate thirst after power, pleasure, fame, or profit, is at the bottom, whatever may be pretended. The humble and contented man quarrels with nobody, since, fully satisfied with the station in which God hath placed him, and intent upon discharging the duties of it, he is not eager after any of those things, for which others are with so much animosity contending. *Bp. Horne.*

4. *Ye adulterers and adulteresses,*] For so ye may be fitly called, since ye prefer the love of worldly riches and pleasures to the love of God. *Dr. Wells.*

—— *the friendship of the world*] Which stands in competition with, and indisposes you for doing, God's will, "is enmity with God." *Burkitt.* As if he had said, How can you be so ignorant as to imagine that the love of God can ever be consistent with this immoderate thirst after temporal riches and grandeur? You must give up one or the other. *Pyle.*

It is not intended for us to shun, what our Maker hath appointed us to engage in: but then we ought to engage in it only in such a manner as He has appointed, and to recollect continually that "we are of God, and the whole world lieth in wickedness," 1 John v. 19. Not only the heathen world had its idolatrous pomps, or publick spectacles, and its immoral vanities, which Christians were at first peculiarly called upon to renounce; but that, which calls itself Christian, is full of things, from which a true Christian must abstain. All methods of being powerful or popular, inconsistent with our integrity; all arts of being agreeable at the expense or hazard of our innocence; all ways of encroaching on the properties of others, and all immoderate desires of adding to our own; all diversions, entertainments, and acquaintances, that have a tendency to hurt our morals or our piety; making common practice the rule of our conduct without considering whether it be right or wrong; filling our time in such manner either with business or amusements, be they ever so innocent in themselves, as not to leave room for the main business of life, the improvements of our hearts in virtue, the serious exercise of religion, and a principal attention to the great concerns of eternity: these are the things, in which consists that "friendship with the world," which "is enmity with God;" and "if any man love" it thus, "the love of the Father is not in him," 1 John ii. 15. *Abp. Secker.*

5, 6. *Do ye think that the scripture saith in vain,* &c.] Interpreters have been much perplexed by this text. The difficulty of it seems to have arisen from its being not pointed aright, and may be removed by dividing the fifth verse into two interrogations. *Drs. Wells* and *Whitby, Pyle.*

The following paraphrase is according to such a division of the verse. This the Scripture beateth upon every where; and do ye think it speaketh thus in vain? Certainly every word thereof is to excellent purpose, and shall be truly verified upon us. Doth then that Spirit of God, which we profess to have dwelling in us, lust after envy, and envy the good things of others? Surely no: so far is He from that, as that He giveth more grace where He hath given some already. Wherefore He saith, God resisteth the proud, &c. *Bp. Hall.*

7. — *Resist the devil,*] Who is the author of those wars, envyings, and lustings, which are amongst you. *Dr. Whitby.*

What we are taught concerning the devil, and demons or wicked spirits, in the word of God, is, that a number of angels, having sinned against their Maker, from what motives or in what instances we are not, as we need not be, clearly told, but so as to be utterly unfit for pardon, were cast out from heaven, and are kept under such confinement as God sees proper, till the day comes when the final sentence which they have deserved shall be executed upon them; but that in the mean time, being full of all evil, and void of all hope, they maliciously endeavour to make those, whom they can, wicked and miserable like themselves. And being all united under one head, and actuated by one and the same spirit of ill-will against us, we are concerned to look upon them as one enemy. What means they use to tempt us, we are not distinctly informed: and it is great folly, either on the one hand to doubt of the reality of the fact, because we know not the manner; or on the other to entertain groundless imaginations, or believe idle stories, and ascribe more to evil spirits than we have any sufficient cause. For there is no religion in favouring such fancies or giving credit to such tales; and there hath frequently arisen a great deal of hurtful superstition from them. This we are sure of, and it is enough, that neither Satan nor all his angels have power, either to force any one of us into sin, or to hinder us from repenting, or without God's especial leave to do any one of us the least hurt in any other way. And we have no cause to think, that leave to do hurt is ever granted them, but on such extraordinary occasions as are mentioned in Scripture. They are indeed often permitted to entice us to sin, as we too often entice one another. But these enticements of evil spirits may be withstood by us just as effectually, and nearly by just the same methods, as those of evil men. "Resist the devil, and he will flee from you: draw nigh to God, and He will draw nigh to you." Unquestionably our danger is the greater, as we have not only flesh and blood, our own bad inclinations and the allurements of other bad persons, to encounter, but the efforts of an invisible enemy likewise. And therefore it was great mercy in God, to grant us the knowledge of this interesting, and otherwise undiscoverable, circumstance of our condition, that we may increase our watchfulness in proportion. And if we do, "greater is He that is in us, than he that is in the world," 1 John iv. 4. and He "will not suffer us to be tempted above that we are able to bear," 1 Cor. x. 13. *Abp. Secker.*

8. *Draw nigh to God,*] By prayer, humiliation, repentance, and obedience, "and He will draw nigh to you" in mercy. *Dr.*

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nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

[b] Prov. 27. 1.

13 [b] Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? ‖ It is even a vapour, that appeareth for a little time, and then vanisheth away.

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‖ Or, *For it is.*

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAP. V.

1 *Wicked rich men are to fear God's vengeance.* 7 *We ought to be patient in afflictions, after the example of the prophets, and Job:* 12 *to forbear swearing,* 13 *to pray in adversity, to sing in prosperity:* 16 *to acknowledge mutually our several faults, to pray one for another,* 19 *and to reduce a straying brother to the truth.*

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon *you.*

Whitby. "Draw nigh to God," says the Apostle, "and He will draw nigh to you:" some approach therefore towards God on the part of men, some exertion of their own will, is necessary to obtain His effectual assistance. "Cleanse your hands, ye sinners," he continues, "and purify your hearts, ye double-minded:" sinners being exhorted thus to reform their lives, and those who are wavering and unstable to become firm and resolute, is a proof that men have a control, not only over their actions, but also over their affections and principles. *Bp. Tomline.*

—— *Cleanse your hands, ye sinners;* &c.] This and other exhortations of the like kind found in Scripture imply, that in matters of religion and virtue men must cooperate with the grace of God by their own earnest endeavours. *Dr. Macknight.* It has been truly observed upon this passage, that if men are ordered to cleanse their hands and purify their hearts, and that which is ordered is not impossible, then are they able to perform these things. *Dr. Whitby.*

Also, the passage implies, that they who are hypocritical and double-minded, have as much need to purify their hearts as the greatest sinners in the world: and the reason is, because their hearts are divided between God and the world, between virtue and vice; and by consequence are far from being pure: for a pure heart is always single, and all of a piece, wholly and entirely inclined to God and goodness. *Bp. Beveridge.*

9. — *your joy to heaviness.*] By way of repentance. *Dr. Wells.*

11. *Speak not evil one of another, brethren.* &c.] As to you, dear brethren, who are already converted to Christianity, be sure to avoid that pernicious custom of slander and rash censure. Remember, that whoever hastily and unjustly condemns another man, reflects upon religion itself, sets up for a judge, and makes himself wiser than the Divine law. And such an one must not pretend to be a true disciple of that law, while he sets himself above it. *Pyle.*

15. *For that ye ought to say, If the Lord will,* &c.] The Apostle does not mean, that these words should always be used by us when we speak of our purposes respecting futurity; compare Rom. xv. 28; but that on such occasions the sentiments, which these words express, should be continually present to our mind, and that we should habitually acknowledge our dependence upon Divine Providence. *Drs. Whitby* and *Macknight.*

Amongst Christians, who acknowledge God's providence to rule in all things, and to dispose of all actions and events, it is needless in every speech concerning a future contingency to express this clause, "if the Lord will;" because we readily conceive it, as a clause, which either is, or should be, understood in every such speech, as the Apostle requires. *Bp. Sanderson.*

16. *But now ye rejoice in your boastings:*] You take pleasure in speaking thus arrogantly and magnificently of your own purposes. *Dr. Hammond.*

17. *Therefore to him that knoweth to do good,* &c.] Now this, or any other crime, must be greater in a Christian, than in any other man; because he, by the clear revelation of the Gospel, has or ought to have better notions of his duty, and a stronger sense of his religious obligations. *Pyle.*

Let us learn hence, that to sin against light and knowledge is a very heinous aggravation of sin, because the knowledge of our duty lays us under the greatest obligation to do it: and that the greater advantages and opportunities any man has of knowing his duty, and the more knowledge he sins against in not doing it, the greater is his sin, and the more grievous will be his condemnation. *Burkitt.*

Chap. V. The Apostle, having spoken in the foregoing chapter of those who labour to heap up riches without considering that they depend on Providence, denounces the judgments of God upon the rich and covetous, upon those that live in voluptuousness and oppress the poor. He afterwards applies himself to Christians in affliction; he exhorts them to wait with patience for the coming of the Lord; not to complain too bitterly against those who did them evil, and to avoid every thing that denoted impatience, particularly rash swearing. He shews, lastly, the duty of those that are in affliction: orders such as are sick to send for the pastors of the church, and promises that they shall be healed, after the pastors shall have prayed for them and anointed them with oil; such anointing being a ceremony then practised, by means of which God wrought miraculous cures. St. James speaks likewise of the confession of sin, of the efficacy of prayer, and of the fruits of brotherly reproof. *Ostervald.*

Ver. 1. *Go to now,*] This is only a form of transition, chap. iv. 13, and turning his speech to any person: as if he had said, And now to speak to you that are rich, I call upon you to weep, &c. *Dr. Whitby.*

—— *for your miseries that shall come upon you.*] The miseries, of which the Apostle speaks, were those in which the Jews were involved in their war with the Romans, and which by the signs pointed out in our Lord's prophecy of the destruction of Jerusalem, St. James, who wrote this letter in Judea, knew were at hand; miseries from famine, pestilence, and the sword. These fell heaviest no doubt on the Jews in Judea; but they extended also to the Jews in the provinces: besides, when Jerusalem was besieged by the Romans, the Jews in the provinces within the empire, and also out of its bounds, sent help to their brethren in Judea. *Dr.*

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2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 ‖ Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

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‖ Or, *Be long patient*, or, *suffer with long patience.*

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 ‖ Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

‖ Or, *Groan*, or, *grieve not.*

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job,

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Macknight. For an account of the calamities which befell the Jews at the destruction of Jerusalem, the reader is referred to the notes on Deut. xxviii, and Matt. xxiv.

Josephus particularly observes how much the rich men suffered by the Romans in the Jewish war. *Dr. Doddridge.*

2. *Your riches are corrupted,* &c.] Your food, like manna, is putrefied by being kept, Exod. xvi. 20; and the garments, which should have covered the needy, being laid up in your wardrobes, are devoured by moths. *Dr. Hammond.* In the former clause the Apostle speaks of stores of corn, wine, and oil, which, like the rich fool, mentioned Luke xii. 18, they had amassed, probably by rapine and fraud. *Dr. Macknight.* See the notes on Jer. xli. 8: and concerning the eastern custom of laying up large stores of garments, see the note on Job xxvii. 16.

3. *Your gold and silver is cankered;*] Or rusted. But since gold is not naturally capable of rust, it has been thought that the word here used denotes not indeed rust, but the foulness which that metal may contract. *Parkhurst.*

—— *and the rust of them shall be a witness against you,* &c.] The circumstances of their corn being putrefied, and of their gold and silver being eaten with rust, are mentioned to shew that they had not been properly used, but covetously hoarded. And by a strong poetical figure, the rust of their gold and silver is represented both as a witness against them, and an executioner to destroy them; it will bear witness to their covetousness, and punish them by raising the most acute pain in their conscience. *Dr. Macknight.*

—— *for the last days.*] For the time of the final destruction of your state, which is now coming on. *Dr. Wells.* This denunciation, though applied here to the unbelieving Jews in the Apostles' days, is general in its intention, and ought to be seriously attended to by all in every age, who amass riches unjustly, and who either hoard them covetously, or spend them luxuriously; it is in reality treasuring up to themselves misery against the day of judgment. *Dr. Macknight.*

4. *Behold, the hire of the labourers* &c.] The precept of the law touching this matter is contained in Lev. xix. 13; Deut. xxiv. 15. The keeping of the hire back is therefore truly styled fraud and oppression; and all sins of that nature cry to heaven for vengeance upon the fraudulent oppressor. *Dr. Whitby.*

—— *the Lord of sabaoth.*] That is, of hosts. See the note on Rom. ix. 29.

5. — *as in a day of slaughter.*] Or, 'for a day of slaughter:' namely, as the sacrifices, which are first fattened and then slaughtered. See Ps. xxxvii. 20. *Dr. Whitby.*

6. *Ye have condemned and killed the just;*] Namely, many a true Christian, who does not so much as resist you, but patiently and cheerfully submits even to death itself. *Dr. Wells.*

7. — *the early and latter rain.*] See the notes on Deut. xi. 14; xxviii. 12; 1 Sam. xii. 17.

8. — *for the coming of the Lord draweth nigh.*] This may be understood of the particular coming of Christ to destroy the Jewish polity, which was then at hand; or of His general coming to judge the world at the last day. *Burkitt.*

10. *Take, my brethren, the prophets,—for an example* &c.] The example of God is constantly proposed to us in the Scriptures as the most unexceptionably worthy of our imitation. "Be ye holy," says God, "as I am holy." "Be ye perfect," says our Lord," as your heavenly Father is perfect." But God being no object of our senses, and to be apprehended only by our understanding, the Scripture hath added to it, and hath recommended to us another object which is more familiar, and approaching nearer to our case, even Jesus Christ, the visible image of the invisible God, shewing us an accomplished virtue in an human form and nature, and the amiable and imitable qualities of industry, condescension, humility, meekness, patience, courage, resignation, and charity, under the greatest trials and the heaviest sufferings. But here again there is a sort of plea and excuse for our falling so very short of the pattern, since we have many defects, many frailties, many irregular desires, many turbulent passions, from which the Son of God was free. To remove therefore all exceptions of this sort, and all pretences of inability to discharge our obligations, we have the rules of morality and righteousness reduced to practice in men, who were nothing more than men. Though their example is far short of perfection, yet it is worthy of our emulation and imitation, and a sensible reproach of our failings. History sacred and secular shews us men naturally as weak as we are, liable to the same temptations of vanity, conceit, pride, sensual affections, fear, wrath, envy, and malice, yet conquering these foes to their salvation. They had as quick a sense of pleasure and pain, of love and aversion, of profit and loss, of plenty and poverty, of honour and dishonour, as we; and yet they overcame the world by their faith, and by the influence of true religion upon their minds. They had indeed the Divine assistance to strengthen their infirmity; and so may we, if we seek it as they did. *Dr. Jortin.*

11. — *Ye have heard of the patience of Job,*] True patience shall never go without consolation. He that will have patience onward shall be sure to have consolation at the last. "The patient abiding of the meek shall not perish for ever," Ps. ix. 18. St. James would have us set before our eyes the Prophets and saints for a general example of suffering affliction and of patience: and he here commendeth to us one particular example as by way of instance, namely that of Job. Job held out in his patience under great trials unto the last: and God, out of pity and in His tender mercy towards him, heaped comforts upon him at the last in great abundance. It would be well worthy of our most serious meditation, to consider both what by God's grace he did, and how by God's mercy he sped. His example in the one would be a good pattern for us of patience: and his reward in the other a good encouragement for consolation. This we may rest upon as a most perfect truth, that if we do our part God will not fail on His. *Bp. Sanderson.*

After mentioning the Prophets, namely, Elijah, Isaiah, Jere-

Anno DOMINI about 60. and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

miah, and the rest, as examples under sufferings, the Apostle brings in the example of Job; a Gentile, who was remarkably patient under the heaviest afflictions, and was highly rewarded. His design in this was to shew the suffering Jews, that their lot was not different from the most eminent servants of God; and that if a Gentile was so patient under great sufferings, it became them to be equally patient, as being better instructed than he was. *Dr. Macknight.*

—— *and have seen the end of the Lord;*] Namely, the happy end which it pleased the Lord to put to Job's patient sufferings. *Bp. Hall.*

12. *But above all things, my brethren, swear not,* &c] And let me particularly warn you, that no examples, no provocations whatever, draw you into the vice of common swearing, and invoking the name of God on light and needless occasions. *Pyle.*

In later times, some sects of Christians have totally condemned all oaths as unlawful. But in this they have carried their scruples too far. And this is one of the inconveniences which will always arise, when religious but injudicious persons lay hold on single texts of Scripture, and undertake to interpret them, without comparing them with other passages, and calling in the light of reason and natural sense to their aid. That oaths are lawful in matters of importance appears from the practice of our Lord Himself, who, being adjured by the high priest, in the name of God, answered to the adjuration; and from the example of St. Paul, who several times in his Epistles calls God to witness upon solemn occasions. In the Old Testament, and in the law, oaths are not only permitted, but enjoined; and consequently could not be unlawful in themselves, and immoral in their own nature. God Himself is frequently introduced swearing by Himself, by His truth, and by His own life. Hence it is extremely plain to all, who are not perverse and contentious, that our Saviour's prohibition hath nothing to do with oaths taken upon proper occasions before the magistrate, but with oaths which are voluntary and unnecessary. "Swear not at all," that is, Swear not in common conversation. *Dr. Jortin.* Compare this passage with Matt. v. 34—37, and see the notes there.

Our Saviour's words interpret those of the Apostle by necessary consequence. For if He intended only to prohibit common swearing in conversation, St. James, we may be sure, intended no more than his Master did; especially in words, that are evidently copied from his Master's. If they are without dependence on what comes before and after, we have no other rule to explain them by. And if they are connected with it, the connexion leads us to the same sense. In the 8th verse he exhorts to patience under afflictions. In the 9th he cautions against one common mark of wanting it, envying the more prosperous. Then, after setting before them examples of patience in the 10th and 11th, he proceeds in the 12th to warn them of another fault, which impatience too frequently produces; "But above all things, my brethren, swear not:" have a peculiar care, that your sufferings and injuries tempt you not to a passionate and profane use of the name of God: nay, "Swear neither by heaven, neither by the earth, neither by any other oath;" do not imagine, that softening and mincing your imprecations will change the nature of them; but "let your yea be yea, and your nay, nay;" let your assertions and denials, under the greatest provocations, be mere assertions and denials, without any superadded vehemence of phrase; "lest ye fall into condemnation," for irreligious expressions of warmth, as others will for uncharitable repining. We have therefore no manner of reason to think, that St. James disapproved swearing before a magistrate, to which his prohibition of swearing by heaven, and earth, cannot possibly relate; or even swearing on any other solemn and needful occasion: but only such oaths as are apt to break out in common speech, especially from persons under oppression. *Abp. Secker.*

At the same time it should be noticed, that the Apostle in this place lays a very remarkable stress upon the command of our Saviour, "Above all things, my brethren, swear not." Surely that cannot be a slight sin, against which an Apostle hath delivered so earnest a caution. He could not have said more against murder, and adultery, and sacrilege, and perjury. Not that every oath, which a man swears in his common discourse, is a sin of so horrid a nature as those just mentioned: but this may be hence remarked, that common and profane swearing is as directly and expressly forbid to Christians as any of these, and consequently must be a great sin: and therefore it may be well wondered how any man can call himself, or think himself a Christian, who lives in the practice of it. *Abp. Sharp.*

13. *Is any among you afflicted?* &c.] Improve every condition of life to a religious advantage. Let prayer be the refuge of the afflicted; and devout praises the exercises of them that are in ease and prosperity. *Pyle.*

—— *Is any merry? let him sing psalms.*] As singing is capable of expressing strongly every state, in which the mind can be, towards every object; so there never was perhaps any one nation upon earth, civilized or barbarous, that did not make this a part of the honour paid by them to the God, whom they adored. We find in the Old Testament it was practised by the Jews, before their law was given, as well as after, Exod. xv. 1, &c. The book of Psalms consists wholly of religious songs: and directs the "saints of the Lord, to sing unto Him, and give thanks at the remembrance of His holiness," Ps. xxx. 4; to "sing forth the honour of His name, and make His praise glorious," Ps. lxvi. 2; to "sing praises unto our God while we have any being," Ps. cxlvi. 2. The Prophets foretell, that in the Gospel times men "shall sing for the majesty of the Lord;" and, which brings the prediction home to us, "they shall cry aloud, and glorify God, in the isles of the sea," Is. xxiv. 14, 15. Accordingly St. Paul, not only himself with Silas even in prison "sang praises unto God," Acts xvi. 23—25, but appoints that all Christians should "speak to themselves, and admonish one another, in psalms and hymns and spiritual songs, making melody with grace in their hearts to the Lord," Eph. v. 19; Col. iii. 16. And St. James here prescribes, "Is any one merry?" in a joyful frame on account of blessings received, for the word 'mirth' comprehended anciently the most serious kind of gladness, "let him sing psalms." In pursuance of these rules, the first Christians made singing a constant part of their worship; and the whole congregation joined in it. Afterwards indeed the singers by profession, who had been prudently appointed to lead and direct them, by degrees usurped the whole performance. But at the Reformation the people were restored to their rights: and it made a much quicker progress for the pleasure and comfort, which they found in this practice; a circumstance, that ought to endear it to considerate persons not a little. And, as the only way of singing known in common parochial churches, is by the metre psalms, unless we join in that we entirely omit this branch of our duty. *Abp. Secker.*

14. — *let him call for the elders of the church;*] The pastors or ministers of the church. *Bp. Hall.* Those above the order of deacons. *Dr. Wells.*

—— *anointing him with oil in the name of the Lord:*] This was agreeable to the practice of the Jews, who were accustomed to anoint the sick: hence, when our Lord commissioned His disciples to "heal the sick," Matt. x. 8; Luke ix. 2; St. Mark informs us that they added their usual ceremonies in doing it, "for they anointed with oil many that were sick, and healed them," Mark vi. 13. And St. James, speaking to the elders of the church,

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15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Anno DOMINI about 60.

17 Elias was a man subject to like passions as we are, and he prayed ‖ earnestly

‖ Or, *in his prayer.*

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bids them use this unction "in the name of the Lord," as doubtless the Apostles did, as in casting out devils, Luke x. 17, so in healing the sick, Acts iii. 16; iv. 10, 18; and this addition makes the cure miraculous. *Dr. Whitby.* The Gospel being sufficiently confirmed, this gift of healing has ceased, and therewith the rite of anointing: so that the church of Rome keeps up an idle ceremony in anointing the sick, unless her ministers had a miraculous power of healing them. Besides, they anoint those who are given over for dead; whereas the Apostle's anointing was for the benefit of the living, as appears from the following verse. *Burkitt.*

15. *And the prayer of faith shall save the sick,*] In Scripture, "faith" sometimes signifies the spiritual gifts in general, Rom. xii. 3; sometimes the gift of working miracles, 1 Cor. xii. 9; xiii. 2; and sometimes the gift of healing diseases miraculously, Acts iii. 16, in which sense it is to be understood here. The gift of working miracles was called faith, because they were always performed in consequence of an impression made by the Spirit on the mind of the person who was to perform them, moving him to undertake the miracle, and working in him a full persuasion that it would be performed. Wherefore, the prayer of faith is a prayer which the elder, moved by the Spirit of God, was to make for the recovery of the sick, in the full persuasion that the Lord would raise him up, 1 John v. 16. *Dr. Macknight.*

—— *and if he have committed sins,*] Namely, sins for which God was pleased to inflict this bodily disease upon him, as on the members of the church of Corinth; see 1 Cor. xi. 30, 32. Where the sickness was by way of chastisement, the healing was a testimony of God's forgiveness. Hence it is evident, that there is no foundation for the sacrament of 'extreme unction,' called by the Romish church 'the sacrament of the dying,' and administered for the purgation of their sins, when they seem past hopes of recovery; for how can they gather a sacrament of extreme unction from an unction which is not extreme, or a perpetual ordinance from an action which was extraordinary and miraculous, and has long since ceased? How can they prove a sacrament for dying persons, from a rite used only upon persons who were not to die, but to be raised up from sickness? or promise to him forgiveness of his sins, to whom they cannot promise that recovery, which was the token of it? *Dr. Whitby.*

16. *Confess your faults one to another,*] These words are generally understood of confessing private injuries one to another, that so the sick person may reconcile himself to his neighbour, as well as to God. The Papists absurdly ground their practice of auricular confession upon this text: for there is nothing here said of confessing to the priest; and if there were, it would be as much the priest's duty to confess to the people, as the people's to the priest, for the duty required is mutual; "confess one to another." *Burkitt.*

The penance of the church of Rome is totally different from the Gospel doctrine of repentance, which consists in an inward sorrow for past sins, and a firm resolution of future amendment. This pretended sacrament has no foundation whatever in Scripture: we are not commanded to confess our sins to priests, nor are they empowered to dispense absolution upon their own judgment. St. James indeed says, "Confess your faults one to another;" but no mention is here made of priests; and the word "faults" seems to confine the precept to a mutual confession among Christians of those offences by which they may have injured each other: but certainly the necessity of auricular confession, and the power of priestly absolution, cannot be inferred from this passage. But though there is not the slightest ground for considering penance as a sacrament, nor any authority for requiring auricular confession to priests; yet confession of sins to God is an indispensable duty, and confession to priests may sometimes be useful, by leading to effectual repentance; and therefore our church in her communion service encourages her members to use confidential confession to their parochial minister; but this is very different from its being an essential part of a sacrament, instituted by Christ. A contrite sinner may feel relief in unburdening his mind to his spiritual pastor, and may receive advice and consolation, which may soften the pangs of a wounded conscience: his scruples may be removed; his good resolutions may be confirmed; and, instead of falling a victim to religious melancholy, he may be enabled to work out his salvation by a life of active virtue, through an humble faith in the merits of the blessed Jesus, who, as He Himself assures us, came into the world to "call sinners to repentance." *Bp. Tomline.*

—— *pray one for another, that ye may be healed.*] For the better performance of the duties of sickness, and obtaining such a conclusion of it as may be most expedient for us, religious prudence will direct us to join with our own prayers those of our fellow Christians. To unite us more closely in good will and affection, our Saviour hath appointed that our prayers shall be common. Accordingly when St. Peter was in danger, "prayer was made without ceasing of the church unto God," Acts xii. 5. And St. James's injunction concerning the sick is, "Pray for one another, that ye may be healed." Nor certainly ought we to intercede less fervently for the souls of our brethren, than for their bodies. Therefore, in the ancient liturgies, persons dangerously ill were recommended by name to the throne of grace, for such mercies as they needed. And our own hath provided in behalf of "those especially, for whom our prayers are desired," a most comprehensive request for "comfort and relief according to their several necessities," for "patience under their sufferings," for "a happy issue out of all their afflictions." And we shall consult both our duty and our interest, by intreating a particular share, when our case requires it, in the general supplications of the church of Christ. *Abp. Secker.*

—— *The effectual fervent prayer of a righteous man availeth much.*] The prayer of a man of God, to which he is incited by the Spirit, as the Prophets were when they prayed, and as they under the Gospel were who had the gift of miracles, will be very effectual, so as even to work miraculous cures. *Dr. Hammond.* The phrase, rendered "the effectual fervent prayer," seems to denote the inspired prayer, or the prayer of a righteous man, "wrought in" him by the operation or energy of the Holy Spirit. *Parkhurst.* And it seems most proper to apply these words, not to the prayer of every righteous person, but to the prayer offered by such an extraordinary impulse, as in the case of Elias, 1 Kings xvii. 1; xviii. 42. *Dr. Whitby.* Generally however it may be observed, that the fervent prayers and intercessions of the righteous prevail powerfully with God, both for themselves and for others. *Burkitt.*

It would be well, if persons, who are afflicted with sickness, would observe St. James's rule, which he delivers in general terms; "Is any sick among you? let him call for the elders of the church; and let them pray over him:" which prayers were doubtless preceded or followed by suitable exhortations. It is true, he directs them particularly in order to a miraculous cure of the sick: and prescribes at the same time "anointing with oil in the name of the Lord," which was used in performing such cures. We will not therefore say, that his injunction is exactly suited throughout to the present state of things. But still, though "gifts of healing" are ceased, and the ceremony belonging to them is become perfectly superfluous; it remains notwithstanding a Christian duty, "in every thing, by prayer and supplication with thanksgiving, to let our requests be made known unto God," Phil. iv. 6; and petitions for the sick, both publick in the congregation, and private in their presence, may be of great efficacy, not only to their spiritual, but to their bodily health, "for the fervent prayer of a righteous man availeth much." Therefore in all ages "the elders of the church" have attended them: and our own church hath both given directions, and provided an office for that purpose. *Abp. Secker.*

17. — *he prayed earnestly*] In the history it is not said di-

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that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

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20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

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rectly, either that the drought was brought on, or the rain sent, in consequence of Elijah's praying. But both are insinuated. For 1 Kings xvii. 2, we are told that Elijah sware "there should not be dew nor rain these years, but according to his word," that is, as St. James hath explained it, according to his inspired prayer for drought or for rain. And 1 Kings xviii. 42, we are told that "he cast himself down upon the earth, and put his face between his knees," which is an insinuation of his second prayer, for that was the posture of an humble and earnest supplicant. See Numb. xvi. 4. *Dr. Macknight.*

20. — *and shall hide a multitude of sins.*] Shall be a means, that the many sins of that convert shall through his true repentance be forgiven, and not imputed to him. *Bp. Hall.*

Or, his pious and charitable labour shall be so acceptable to God, as to induce God through Christ to hide or cover his own sins. *Dr. Wells.* The passage seems to be meant, not of the sins of the person thus converted, for the saving of his soul includes the remission of his sins; but of the sins of him that converts him; that is, this charitable work shall be so pleasing to God, as to prevail with Him to cover many of his own sins. *Dr. Whitby.*

The sense appears to be, that as it is said in Daniel, chap. xii. 3, "they that turn many to righteousness shall shine as the stars for ever and ever;" and as in chap. iv. 27, Nebuchadnezzar is exhorted to "break off his iniquities, by shewing mercy to the poor;" and as they who had fallen under the censures of the church by sin were, in the ancient church, according to the apostolical rules, to fit themselves for absolution, not only by repenting and reforming their sins, but by addition of works of charity and mercy; so this great charity of converting any from the errour of his way, which is a means of saving the soul of the converted alive, should be very acceptable in the sight of God, and, being added to sincere repentance for his sins, should be effectual to the obtaining of his pardon through the mercies of Christ under the Gospel. And as this sense seems most agreeable to this place, where there is a double encouragement offered to excite that charity; 1st, the contemplation of the advantage to the receiver, "saving his soul alive," which includes, and cannot well be improved with the addition of, covering or forgiving his sins; and 2dly, of the advantage that devolves to himself; so it will be found perfectly concordant with the doctrines and interpretations of the ancient church; and no way irreconcileable with the merits and satisfaction of Christ, by which only it is that God becomes propitious to our best performances; or with the doctrine of justification by faith, which doth not exclude, but suppose, the rewarding of our charity. *Dr. Hammond.* See the note from Abp. Secker on 1 Pet. iv. 8.

The following Verses from the General Epistle of James are appointed as Epistles on Sundays and Holydays.

Chap. I. - ver. 1—12,	St. Philip and St. James, - - -	Epistle.
—— I. - — 17—21.	4th Sunday after Easter, - - -	Ditto.
—— I. - — 22—27,	5th Sunday after Easter, - - -	Ditto.

THE FIRST EPISTLE GENERAL

OF

PETER.

INTRODUCTION.

SIMON Peter was born at Bethsaida, a city of Upper Galilee, John i. 44. His father's name was Jonas, and he had a brother called Andrew. He was a married man, and lived at Capernaum; and he and his brother were fishermen upon the lake of Gennesareth. Andrew was a disciple of John the Baptist; and hearing him declare Jesus to be "the Lamb of God," he followed Jesus, and continued with Him the rest of that day. Andrew, having found his brother, took him to Jesus, who, when He saw him, said, "Thou art Simon the son of Jona: thou shalt be called Cephas, (or Peter,) which is by interpretation, A stone" or rock, John i. 42. Though Peter and Andrew seem to have been now convinced that Jesus was the Messiah, yet they continued to carry on their trade of fishing, till Christ called them to attend constantly upon Himself, and promised to make them "fishers of men," Matt. iv. 19; Luke v. 10; in allusion to the success which they should have in making converts to the Gospel. They were afterwards appointed of the number of the twelve Apostles. St. Peter enjoyed the favour of his Divine Master in a peculiar degree. In the Introduction to St. John's Gospel have been mentioned three occasions, on which only St. Peter and the two sons of Zebedee were allowed to accompany our Saviour; namely, when He restored to life the daughter of Jairus, Mark v. 37; Luke viii. 51; when He was transfigured on the mount, Matt. xvii. 1; Mark ix. 2; Luke ix. 28; and when He endured His agony in the garden, Matt. xxvi. 37; Mark xiv. 33. St. Peter was one of the four Apostles to whom our Saviour delivered His predictions relative to the destruction of Jerusalem, Mark xiii. 14. St. Peter and St. John were sent to prepare the last passover for Christ, Matt. xxvi. 17; Mark xiv. 13; Luke xxii. 8. The angel at the holy sepulchre commanded that the disciples, and St. Peter in particular, should be informed of Christ's resurrection, Mark xvi. 7: and St. Peter was the first man, Luke xxiv 34; 1 Cor. xv. 5, as Mary Magdalene was the first woman, John xx. 15, to whom Christ appeared after He rose from the dead. Our Saviour said to him, in explanation of the name which He Himself had given him, "Thou art Peter, and upon this rock I will build My church: and I will give unto thee the keys of the kingdom of heaven," Matt. xvi. 18, 19; and after His resurrection, three several times and with great earnestness He commanded him to feed His sheep, John xxi. 15—17. When Christ put any question to the Apostles at large, St. Peter always gave the answer; and he frequently addressed our Saviour, when the other disciples were silent: as when he rebuked Him for speaking of His own sufferings; when he inquired how often a brother might offend and be forgiven; and when he objected to Christ washing his feet. It was St. Peter who proposed that another Apostle should be chosen in the room of Judas Iscariot, Acts i. 15: who preached to the multitude, when they were astonished at the gift of tongues communicated by the Holy Ghost on the day of Pentecost, Acts ii. 14: who questioned Ananias and Sapphira concerning the price of their land, and in a miraculous manner punished their falsehood with instant death, Acts v. 1: and who spoke in the name of the Apostles, when they were apprehended and accused by the sanhedrim, Acts v. 29. Through St. Peter and St. John the Samaritan believers received the Holy Ghost, Acts viii. 14; but it was St. Peter alone, who by the immediate command of God Himself admitted Cornelius, the first Gentile convert, into the Christian faith, Acts x. 1: and his account of the circumstances attending that important event, convinced the Apostles and other disciples, that "to the Gentiles also God had granted repentance unto life," Acts xi. 18. And thus, as St. Peter had been the first Apostle, who preached to the Jews immediately after the descent of the Holy Ghost, so about eight years afterwards he was also the first who preached to the Gentiles in the house of Cornelius at Cesarea. By these means he may be said to have founded the universal church of Christ: and this is supposed to have been the meaning of our Lord's words, "Upon this rock I will build My church, and I will give unto thee the keys of the kingdom of heaven;" for by being the first person, who explained the Gospel both to Jews and Gentiles after the ascension of our Saviour, he as it were opened the doors of heaven to all mankind. He seems to have performed more miracles than any other of the Apostles, for the people brought their sick that his shadow might fall upon them, Acts v. 15. When he was imprisoned by Herod Agrippa, prayer was made for him without ceasing by the church; and he was miraculously delivered out of prison by an angel, though Herod had been permitted to put James the Great to death, Acts xii. 2. The speech of St. Peter at the council of Jerusalem, so often mentioned, is recorded, but of no other person except James the Less, bishop of Jerusalem, Acts xv. 6: and St. Paul tells us, that to St. Peter was committed the Gospel of the circumcision, Gal. ii. 7; whence he is called the Apostle of the Jews, as St. Paul is called the Apostle of the Gentiles. And lastly, in all the catalogues of the Apostles, and almost always when he is mentioned in conjunction with others in the Gospels or Acts, the name of St. Peter stands first. Though these facts may lead us to consider St. Peter as the chief, or the most distinguished, of the twelve Apostles, yet they by no means prove that he had any superiour dignity or jurisdiction over the rest: "One is your Master, even Christ, and all ye are brethren," Matt. xxiii. 8.

No mention is made of St. Peter in the Acts after the council at Jerusalem; nor is any subsequent circumstance recorded of him in the Epistles, except that he was at Antioch not long afterwards, Gal. ii. 11. He is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; and at length coming to Rome, about the year 63 or 64, to have been crucified with his head downwards, himself having desired that it might be in that manner. That St. Peter should die by crucifixion, was foretold by Christ, John xxi. 18; and St. Peter himself alluded to that prediction, 2 Pet. i. 14.

As St. John was the Apostle, who was favoured with the greatest share of our Saviour's affection, so St. Peter seems to have been considered by Him as the one, whose disposition would lead him to be most active and instrumental in propagating His religion: and

that this was really the case, the Acts of the Apostles sufficiently prove. Confidence and zeal form a conspicuous part of his character; but he was sometimes deficient in firmness and resolution. He had the faith to walk upon the water to his Divine Master; but when the sea grew boisterous, his faith deserted him, and he became afraid, Matt. xiv. 28—30. He was forward to acknowledge Jesus to be the Messiah, Matt. xvi. 16; Mark viii. 29; Luke ix. 20; John vi. 69; and declared himself ready to die in that profession, Matt. xxvi. 35; and yet soon after he thrice denied, and with oaths, that he knew any thing of Jesus, Matt. xxvi. 69, &c. The warmth of his temper led him to cut off the ear of the high priest's servant, John xviii. 10; and by his timidity and dissimulation respecting the Gentile converts at Antioch, he incurred the censure of the eager and resolute St. Paul, Gal. ii. 11. But while we lament this occasional want of steadiness and consistency in St. Peter, we should remember that his good qualities seem not to have been mixed with any other infirmity; and his voluntary acknowledgment to Christ of his being a sinful man, the bitter remorse which he felt upon the denial of his Master, and his submission to the reproof of St. Paul, justify us in concluding that to his zeal he added humility, which are virtues rarely united in the same person.

This Epistle is addressed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:" that is, most probably to the Christians in general living in different parts of these countries of Asia Minor. It is said by the Apostle to have been written from Babylon, concerning which the general opinion is that Babylon is here used figuratively for Rome.

The general design of this Epistle is, to exhort to practical virtue, to a quiet and blameless life, and to patience and fortitude under distresses and persecutions. St. Peter, after his salutation, begins with returning thanks to God for the blessing of the Gospel dispensation, which, he observes, had been distinctly foretold by the Prophets; he then exhorts his Christian brethren to holiness and purity; and represents the passion of Christ as preordained before the foundation of the world, and its benefits as extending to all eternity, chap. i.; he then proceeds to recommend meekness, self-government, and obedience to magistrates; he enforces the duties of servants, of wives, and husbands; he enjoins harmony, compassion, courtesy, a rational knowledge of the Christian faith, and a steady adherence to it under trials and temptations, chap. ii, iii.; from a consideration of the last judgment he inculcates sobriety, devotion, and universal benevolence; and encourages the Christians to bear afflictions with resignation and cheerfulness, chap. iv.; and in the last chapter he gives directions for the conduct of persons of different ages and situations; recommends mutual subjection, humility, and vigilance; and adds a general benediction and doxology, chap. v.

This Epistle is very generally admired as a composition: Erasmus says, that it is full of Apostolical dignity and majesty; and Ostervald calls it one of the finest works of the New Testament. Whoever will compare this Epistle with those of St. Paul, will find so exact a conformity between the sentiments and precepts contained in them, that he will be convinced, as Estius observes, that the doctrine of both proceeded from one and the same Spirit of God. *Bp. Tomline.*

Anno DOMINI about 60.

CHAP. I.

1 *He blesseth God for his manifold spiritual graces:* 10 *shewing that the salvation in Christ is no news, but a thing prophesied of old:* 13 *and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

Chap. I. After the direction and salutation, the Apostle blesseth God for the great mercies and privileges of the Gospel religion: he comforts both Jewish and Gentile Christians under their present persecutions from the sense of those happy blessings, and the truth and certainty of them, as foretold by the ancient Prophets, and now exactly fulfilled: he exhorts them to the pure and steady practice of their religion, from the great consideration of their redemption by the blood of Jesus Christ. *Pyle.*

Ver. 1. — *to the strangers scattered throughout Pontus,* &c.] The Apostle writes especially to the dispersion of the Jews, to whom the word "strangers," or foreigners, here chiefly belongs: including also many devout Greeks and proselytes of the Gentiles, converted with them to the Christian faith. Compare chap. i. 18; ii. 10; iv. 3—5. *Dr. Whitby, Pyle.*

For the situation of the countries here mentioned see the map of places mentioned in the Acts of the Apostles.

2. *Elect*] All you that have embraced the gracious covenant of the Gospel. *Pyle.* "Elect," that is, chosen to peculiar privileges and blessings. In this view the word is used for professed believers, or Christians, whether originally Gentiles or Jews, who are therefore called by St. Peter, chap. ii. 9, "a chosen (or elect) generation," that is, chosen to be God's peculiar people, as the Jews anciently were. Compare Deut. iv. 37; vii. 7; x. 15; xiv. 2; 1 Kings iii. 8; Ps. cxxxv. 4; Is. xli. 8, 9; Jer. xxxiii. 24. By the apostolical Fathers Christians and Christian churches are styled "elect," as opposed to unbelievers or heathens. *Parkhurst.* It is evident that the Apostle here refers to the calling of these men to the knowledge of the Gospel, which, like every other circumstance relative to this gracious dispensation, was foreknown by God; and that, by denominating the Christians of these five extensive countries indiscriminately "elect" and "a chosen generation," he did not mean to assert that they would all be saved; but that

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Anno DOMINI about 60.

2 Elect according to the foreknowledge

they were admitted to the "marvellous light" of the Gospel, while other nations were still wandering in the "darkness" of heathenism. And to put this beyond all doubt, the same persons, whom in his first Epistle he addresses as "elect according to the foreknowledge of God," in his second Epistle he addresses as "them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ," 2 Pet. i. 1. To be elect, and to be a believer in Christ, are therefore the same thing. The whole tenor of these Epistles plainly proves, that St. Peter did not consider that the persons, to whom he wrote, must necessarily be saved: for among other precepts and exhortations he says, "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet. i. 10, 11: therefore the salvation of these "elect," of this "chosen generation," was so far from being certain, that it depended upon their own "diligence;" their "not falling" was so far from being infallibly decreed, that their "entrance into the everlasting kingdom of Christ" depended upon their doing those things which the Apostle commanded: and he even predicts, that "false teachers, who would bring in damnable heresies, denying the Lord that bought them, should make merchandise of some of them," 2 Pet. ii. 1—3; that is, should seduce them from the true faith in Christ, and consequently defeat their salvation: some therefore of these "elect" persons were not saved. At the close of his first Epistle St. Peter says, "The church that is at Babylon, elected together with you, saluteth you:" here the Apostle calls the whole church of Babylon also elect, which again proves that the word is applied generally to collective bodies of Christians, to all, who in one or more cities or countries professed Christianity, without any discrimination; and that it is not confined to individuals, who must neces-

of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his † abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven ‖ for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in

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† Gr. *much.*

‖ Or, *for us.*

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sarily be saved, or who were predestinated by God to certain salvation; or even to those who will actually be saved. *Bp. Tomline.* See the notes on 1 Thess. i. 4.

—— *according to the foreknowledge of God*] Discovered in the Prophetical writings, which foretold of these blessings to be conveyed to them by the Messiah, who also is said to be foreknown before the foundation of the world; see ver. 20; that is, prophesied of from the beginning, Gen. iii. 15; but manifested for them in the last times. *Dr. Whitby.*

This the Apostle mentions, to shew the Jews that the believing Gentiles were not intruders into the church of God. He determined from the beginning to make them His people. *Dr. Macknight.*

—— *through sanctification of the Spirit,* &c.] Through the grace of the Spirit sanctifying them, so as to enable them to be truly obedient to the Gospel, as well as believers in it; and consequently to entitle them to the benefits of the Gospel covenant, sealed as it were between God and them by the blood of Christ. *Dr. Wells.*

3. — *hath begotten us again*] That is, as we were at first begotten by our natural fathers in respect of our natural life, so by bringing us to Christianity God has begotten us again in respect of our spiritual life. *Dr. Wells.*

—— *by the resurrection of Jesus Christ from the dead,*] The resurrection of Jesus being both a proof and a pledge of our resurrection. *Dr. Macknight.*

5. *Who are kept by the power of God through faith*] Not that all, who have true faith, are kept by the power of God, so that they shall certainly continue in the faith; but that they shall be thus preserved, "if they continue in the faith grounded and settled, and be not removed from the hope of the Gospel," Col. i. 23; "if they hold fast their confidence firm unto the end," Heb. iii. 6. *Dr. Whitby.*

—— *salvation ready to be revealed in the last time.*] Or day of judgment. *Dr. Wells.* As there is mention of a double revelation of Jesus Christ; one, when He appeared as a Prophet to the world, another, when He shall appear at the day of judgment; see ver. 7, 13; 1 Cor. i. 7; 2 Thess. i. 7; 1 Pet. iv. 13; so is there a double revelation of the salvation promised in the Gospel; one, by the preaching of the Gospel, which "brought life and immortality to light," 2 Tim. i. 10; and a farther revelation of it to be made hereafter, "when Christ who is our life shall appear," Col. iii. 3, 4; 1 John iii. 2; styled "the glory that shall be revealed, when the great Shepherd shall appear," 1 Pet. v. 1, 4; "the glory which shall be revealed at the redemption of our bodies," Rom. viii. 18, 23. *Dr. Whitby.*

6. — *if need be,*] If God sees it best for you. *Dr. Wells.* This is a great consolation under all the afflictions of God's servants, that they shall then only suffer affliction, when God sees it needful for the promotion of His glory, or for the furtherance of our salvation: as when they tend to make us "partakers of His holiness," and to create in us "the peaceable fruit of righteousness," Heb. xii. 10, 11; or "work for us an exceeding and eternal weight of glory," 2 Cor. iv. 17; by conforming us to Him in suffering, to whom we shall be like in glory, 1 Pet. iv. 13; Rom. viii. 17; 2 Tim. ii. 11. *Dr. Whitby.*

8. *Whom having not seen, ye love;* &c.] As the happiness, which is prepared in the other world for those, who love God our Saviour in this, is so great, that no heart is able to conceive it, according as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," 1 Cor. ii. 9; so even in this life it is so great, that no tongue is able to express it, as appears from this passage, where the Apostle, speaking of Christ to all that believe Him, having first said, "Whom having not seen, ye love," immediately adds, "In whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory." It is joy unspeakable, while they do not see Him: what then will it be, when they do? *Bp. Beveridge.*

10. — *who prophesied of the grace that should come unto you:*] Who long ago prophesied of that abundant grace, that should be given unto His church in these times of the Gospel. *Bp. Hall.*

11. *Searching what, or what manner of time* &c.] Bending their thoughts intentively upon the earnest inquiry into the revelation of that Spirit of Christ, whereby they were informed of future things; to know when, and at what time, Christ the Messiah should come into the world, and should suffer, and should reenter into His glory. *Bp. Hall.*

—— *the Spirit of Christ*] All the ancient Fathers agree in their interpretation of this passage, that Christ spake by His Spirit in the Prophets, they being inspired with His grace, and taught by His Spirit, their words proceeded from the Divine Word moving them, and by Him they prophesied: He spake in Isaiah, in Elias, and in the mouth of the Prophets. *Dr. Whitby.* In the Old Testament the Prophets constantly declared, that they had received from God the prophecies which they delivered; and it is acknowledged that none but God can foretell future events. St. Peter here represents Christ as enabling the Prophets to foretell His own coming, with His sufferings, and the glory which was to succeed them: "Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." This passage, therefore, proves both the preexistence and the Divinity of Christ. The same Apostle in his other Epistle attributes these prophecies to the influence of the Holy Ghost: "Prophecy came not in old time by the will of man, but holy

Anno DOMINI about 60. them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope † to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

† Gr. *perfectly.*

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

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15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, [a] Be ye holy; for I am holy.

[a] Lev. 11. 44. & 19. 2. & 20. 7.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as*

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men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21. And thus the power of prophesying is ascribed indifferently to the Father, to the Son, and to the Holy Ghost, which denotes the incomprehensible union of the three Persons of the Godhead, asserted in the 1st Article of the church. *Bp. Tomline.* Here St. Peter assures us, that the inspiration of the Jewish Prophets was derived from Christ. It was His Spirit who spake in them. The same Spirit He promised to His Apostles. Wherefore the Prophets and Apostles being inspired by one and the same Spirit, their doctrine must be, as in fact it is, the same. *Dr. Macknight.*

—— *when it testified beforehand the sufferings of Christ,*] That the Messiah was to suffer, was foretold in the Old Testament. "It was written of the Son of man, that He must suffer many things," Mark ix. 12; and here we read, that "the Spirit of Christ, which was in the Prophets, testified beforehand the sufferings of Christ." He was to be "a man of sorrows and acquainted with grief, oppressed and afflicted, wounded and bruised, brought to the slaughter, and cut off out of the land of the living," Isai. liii. The sufferings of Christ were also typified in the sacrifices of the law, and particularly in the passover. Our Saviour Himself forewarned His disciples of His passion; and St. Paul preached to the Thessalonians, that "Christ must needs have suffered," Acts xvii. 3. If hunger and thirst, if revilings and contempt, if sorrows and agonies, if stripes and buffetings, if condemnation and crucifixion, be sufferings, Jesus suffered: if the infirmities of our nature, if the weight of our sins, if the malice of man, if the machinations of Satan, if the hand of God, could make Him suffer, our Saviour suffered: if the annals of time, if the writings of His Apostles, if the death of His martyrs, if the confession of the Gentiles, if the scoffs of the Jews, be testimonies, Jesus suffered. And therefore "those things, which God before had shewed by the mouth of all His Prophets that Christ should suffer, He hath so fulfilled," Acts iii. 18. *Bps. Tomline* and *Pearson.*

12. — *which things the angels desire to look into.*] The wonderful mysteries of which Gospel it is no wonder if the Prophets desired to look into, whereas the very angels of heaven have longed to attain unto the knowledge and sight thereof. *Bp. Hall.*

And shall holy Prophets be so desirous to know the time when these things should happen, and holy angels so diligent to look into these glorious revelations; and shall we, to whom and for whose happiness this Gospel was revealed, neglect not only to obtain, but even to know, this great salvation? *Dr. Whitby.*

The redemption of mankind is a work, which, in the event, seems to concern men only: but, considered as a vindication of the justice and goodness of God towards His creatures, it is a work exposed to the consideration of every intelligent being in the universe. Whether they may be disposed to inquire into God's dealings with the children of men, we may judge by ourselves. It is little that we know of the fall of angels: yet how has that employed human curiosity! For every man considers himself as having an interest in the justice and equity of that Supreme Being, under whose government he lives, and by whose judgment he must finally stand or fall. If we doubt whether the superior order of beings have the like inclination; St. Peter will tell us, that "the sufferings of Christ, and the glory that should follow, are things which the angels desire to look into." And indeed the method of God's dealing with any rational creature is a common concern to all: and it is for the honour of God's government to be vindicated in the sight of every intellectual being, "that He may be justified in His saying, and may overcome when He is judged." If this be so, it must necessarily follow, that the redemption of Christ, though it relates immediately to men, must be agreeable to all the reason and relation of things, known or discoverable by the highest intellectual beings. *Bp. Sherlock.*

13. — *gird up the loins of your mind,*] A figurative expression taken from the custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, and the like, used to bind up their long flowing garments by a girdle about their loins. *Parkhurst.*

—— *for the grace that is to be brought unto you* &c.] For that perfection in holiness and glory, which God will certainly give us at the glorious appearing of Jesus Christ. *Burkitt.*

15. *But as he which hath called you is holy,* &c.] The peculiar character of Christ's holiness appears plainly to be a distinction proper to Him, and to Him only. We are called upon to follow Him, to learn of Him, and to imitate Him without restriction: whereas we are required to follow the Apostles, only as they were followers of Christ, 1 Cor. xi. 1: and though we are here commanded to be "holy as He," that is, Christ, "was holy in all manner of conversation;" that does no more prove that any man can arrive at that pitch, than our being commanded to "be perfect as our Father which is in heaven is perfect," Matt. v. 48, will prove that we may become as perfect as God is: the import of these words being only this, that we ought in all things to make God and Christ our patterns, and that we ought to endeavour to imitate and resemble them all we can. *Bp. Burnet.* As the heathens believed their gods to be the patrons and practisers of all kinds of vice, the religious worship which they paid to their gods must have had a pernicious influence in corrupting their morals. Not so the worship, which Christians pay to the true God; who, being perfectly free from evil, and the author as well as the possessor of all moral excellence, is worthy of the imitation of His intelligent creatures. Besides, holiness is necessary to qualify us for living with God in His eternal kingdom, 2 Cor. vii. 1. *Dr. Macknight.*

16. *Because it is written,* &c.] See Lev. xi. 44; and xix. 2; and the notes there.

17. *And if ye call on the Father,* &c.] And if you profess to be the children of that Father, namely God, who is not partial to Jews above Gentiles, but judgeth both according to their actions, you will be concerned to walk reverently, strictly, and watchfully all your time; and being strangers among other nations, ver. 1, to behave yourselves like strangers; see chap. ii. 11. *Dr. Hammond.*

18. — *ye were not redeemed with corruptible things,* &c.] The verb, rendered "redeemed," signifies to ransom, to deliver by paying a price. Particularly, it signifies to ransom a captive from the enemy. *Parkhurst.* The price paid for our redemption was

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silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 ‖ For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

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‖ Or, *For that.*

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAP. II.

1 *He dehorteth them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well doing, after the example of Christ.*

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

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the blood of the Son of God: the captivity, from which we were redeemed, was the bondage and slavery of sin. *Burkitt.*

—— *received by tradition from your fathers;*] Or, 'delivered down from your fathers or ancestors.' *Parkhurst.* The Jews derived from their fathers that implicit regard for the tradition of the elders, by which they "made the commandment of God of none effect." In like manner the Gentiles derived their idolatry and other vicious practices from the teaching and example of their fathers. For, in general, as Dr. Whitby observes, the strongest argument for false religions, as well as for errours in the true, is, that men have received them from their fathers. *Dr. Macknight.*

22. *Seeing ye have purified your souls* &c.] And since you have engaged to reform your lives by obedience to this pure religion, &c. *Pyle.* St. Peter says, "Ye have purified your souls in obeying the truth through the Spirit;" that is, the purification of the souls of these Christians was in part owing to their own act in obeying the truth through the assistance of the Spirit. The same cooperation of man with the Spirit of God is acknowledged by St. Paul, when he tells the Romans, "if ye through the Spirit do mortify the deeds of the body, ye shall live," Rom. viii. 13. And speaking of himself, he says, "whereunto I also labour, striving according to His working, which worketh in me mightily," Col. i. 29; the mighty working therefore of the Spirit did not supersede St. Paul's own "labour," his own "striving," in conjunction with, and in conformity to, that mighty working. The same Apostle prays for "the communion of the Holy Ghost," 2 Cor. xiii. 14: and both the Greek and English word imply the most intimate cooperation, and signify that the graces and virtues, on which salvation depends, are the joint or common operation of the supernatural power of the Holy Ghost, and of the natural power of man; that the Holy Ghost acts with men in such manner, that their separate or respective parts cannot be perceived or distinguished. And is not this similar to what took place in our blessed Saviour Himself? He was God and man in one Christ. He was perfect God and perfect man. Though "in Him dwelt all the fulness of the Godhead bodily," Col. ii. 9, yet "He was in all things made like unto His brethren," Heb. ii. 17; and "was in all points tempted like as we are," Heb. iv. 15. We Christians are imperfect men, improved and assisted by that portion of Divine grace, which it pleases God to bestow on us. To Christ God "gave not the Spirit by measure," John iii. 34: he "divideth it to every man severally as He will," 1 Cor. xii. 11. The thoughts, words, and actions of Christ proceeded from the union of His Divine and human natures; and the graces and virtues of Christians proceed from the joint and common operation of the natural power of man with the supernatural power of the Holy Ghost, for "of His fulness have all we received," John i. 16. Though Christ consisted both of a Divine and of a human nature, we find Him in Scripture frequently called God, without any reference to His human nature, and frequently man, without any reference to His Divine nature. In like manner as the good works of men are the joint effect of Divine and human agency, we sometimes find them in Scripture ascribed to God alone, without any reference to man, and sometimes to man alone, without any reference to God. The texts, which separately assert or imply the Godhead and manhood of Christ, become perfectly consistent with each other, by considering that Christ was both God and man: and a similar principle, namely, that the grace of God cooperates with the freewill of men, can alone reconcile the numerous texts, both preceptive and declaratory, which relate to human conduct, and which separately assert the Divine and human agency. *Bp. Tomline.*

24. *For all flesh is as grass,* &c.] See Isai. xl. 6—8; and the note on the context there from Bp. Lowth.

Chap. II. The loving and charitable temper, spoken of chap. i. 22, is here farther and particularly recommended, from the great example of Christ, and the blessings of His religion. The believing Gentiles are received into its privileges, whilst the unbelieving Jews are rejected, according to the Scripture prophecies. The Jewish Christians are exhorted to pay all due obedience to the emperour and his officers, as obliged thereto by their Christianity, and as the only means to avoid the scandalous character of being seditious, as the Gentiles were apt to represent Christians in common with the Jewish nation. Christian servants or slaves are obliged to serve and respect even their heathen masters, though severe towards them, for their religion's sake; encouraged thereto by the example of Christ's meekness and patience under His sufferings. *Pyle.*

Ver. 2. *As newborn babes, desire the sincere milk of the word,* &c.] Being thus regenerated by the Christian faith, as newborn children are to be fed with the most simple and harmless diet, so ought you to put in practice the pure and reasonable precepts of the Gospel, whereby you may improve in all virtue and holiness. *Pyle.* The early Christians administered milk and honey, which was the ordinary food of infants, to such as were newly received into the church; shewing them by this sign, that by their baptism they were born again, and were bound to manifest the sin-

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4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

‖ Or, *be ye built.*

5 Ye also, as lively stones, ‖ are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the [a] Is. 28. 16. scripture, [a] Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

‖ Or, *an honour.*

7 Unto you therefore which believe *he is* ‖ precious: but unto them which be disobedient, [b] the stone which the builders disallowed, the same is made the head of the corner,

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[b] Ps. 118. 22. Matt. 21. 42. Acts 4. 11.

8 [c] And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

[c] Is. 8. 14.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, ‖ a peculiar people; that ye should shew forth the ‖ praises of him who hath called you out of darkness into his marvellous light:

‖ Or, *a purchased people.* ‖ Or, *virtues.*

10 [d] Which in time past *were* not a peo-

[d] Hos. 2. 23.

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plicity and innocence of infants in their lives and conversations. *Mosheim.*

4. — *a living stone,*] The Christian church being not a building made up of materials without life, as was the temple of Jerusalem, but a spiritual building, consisting of the members of Christ's body, living by the Spirit communicated to them from Christ, their head, and the fountain of life, Eph. iv. 16; Col. ii. 19: He, who communicates this life to them, is therefore styled "a living stone," and they who receive it from Him are also styled "living stones;" and being by this Spirit thus fitly put together, compacted, and edified into one building, Rom. xiv. 19; 1 Thess. v. 11, they are said to be built up "a spiritual house." *Dr. Whitby.*

The Apostle here calls Jesus Christ "a living stone," to shew that this is only a metaphorical expression, denoting His firmness and stability, together with the great need there is of Him in erecting the house here spoken of; but that He is not such a stone, as those we see upon earth, that are all without sense and life, but "a living stone;" a stone that hath life in itself, and gives life to all that come unto Him, and are built upon Him. And therefore the Apostle having said, "To whom coming as unto a living stone," he adds, "Ye also as lively," or rather, 'as living' "stones, are built up a spiritual house." He is such a living stone Himself, that He makes them also, who come unto Him, to be so: who therefore as such are built up a spiritual house; an house of God, a temple, wherein the living God Himself is pleased to dwell, according to what the Apostle saith to the saints at Corinth, 1 Cor. iii. 16; vi. 19; and to those at Ephesus, Eph. ii. 19, &c. Whence we see that the whole communion of saints, the body of Christ, are the spiritual house spoken of in this passage: "the house of God" or "His habitation," by reason of His Spirit dwelling in them. And therefore they are all of the same houshold, "the houshold of God," as it is here called, and elsewhere "the houshold of faith," Gal. vi. 10; because it is by faith that they are built upon Christ, the foundation of this house. Hence it is, that they are all advised to "build up" one another "in their most holy faith," Jude 20. And the Apostle often speaks of "edifying the church," "edifying the body of Christ," "edifying one another in love," that "all things may be done to edifying," and the like. All which expressions have relation to this spiritual house, denoting the necessity of our being edified or built up in faith and love, so that we may be real parts of it, and grow up into a holy temple in the Lord. *Bp. Beveridge.* See the note from Bp. Sanderson on 1 Cor. x. 23.

—— *disallowed indeed*] Or "rejected of men," that is, the Jewish Sanhedrim, the builders mentioned Ps. cxviii. 22, according to our Lord's exposition of the words, Matt. xxi. 42, 45; Luke xx. 17, 19. *Dr. Whitby.*

5. — *an holy priesthood,*] The legal sacrifices were to be offered by the priests alone, and only in the temple: accordingly the Christian church is here represented as God's temple; the praises which Christians offer up to God in their assemblies are styled "spiritual sacrifices acceptable to God by Jesus Christ;" the persons who offer them, "an holy priesthood." *Dr. Whitby.*

In every temple of the Lord it is necessary that there be likewise a priesthood, to offer sacrifices suitable to such a temple. And so there is here. For the Apostle having said, that the saints are a "spiritual house" or temple, adds, that they are also "an holy priesthood." As they are 'the living stones,' of which this temple is composed or consisteth, so they are likewise all of the order of priesthood, "an holy priesthood," proper for such an house, where the most holy God resideth. This was first revealed in the Old Testament, where God said, "His people should be unto Him a kingdom of priests," Exod. xix. 6: a kingdom, wherein all the subjects are both kings and priests; or, as St. Peter a few verses below expresses it, "a royal priesthood," ver. 9. And how they came to be so, we learn from St. John, saying, that "Jesus Christ hath made us kings and priests unto God and His Father," Rev. i. 6; v. 10: as He gives His saints "a kingdom," so He consecrates them all to be "priests;" not such as were under the law, when the priesthood was confined to one family, and offered up only carnal sacrifices; but they are "an holy priesthood," ordained to "offer up spiritual sacrifices, acceptable to God by Jesus Christ." *Bp. Beveridge.*

6. *Wherefore also it is contained in the scripture,*] Or foretold that God did intend to introduce the present Gospel dispensation by Christ, in those words of the Prophet Isaiah, chap. xxviii, 16. *Dr. Wells.* See the notes there.

8. *And a stone of stumbling, and a rock of offence,*] See Isaiah, as referred to in the margin. "The stone of stumbling and rock of offence," as the Prophet affirms, is the Lord of hosts Himself; But this "stone of stumbling and rock of offence," as asserted by the Apostle, is no other than Christ, the same stone which the builders refused. Therefore Christ is the Lord of hosts Himself. If the Scripture, thus compared with itself, be drawn up into an argument, the conclusion may indeed be denied, and so may the whole Bible, but it cannot be answered. *Jones of Nayland.*

—— *whereunto also they were appointed.*] That is, saith Dr. Hammond, they who disobey the Gospel, who stand out obstinately against it, were appointed by God to stumble and fall at that stone; that is, to be bruised and ruined by that means, to be destroyed among the crucifiers of the Messiah, and condemned with them hereafter: it being just with God, that they, who will not reform and amend at the preaching of the Gospel, and so receive benefit by it, should for their obstinacy be condemned, and so be the worse for it. And certainly it cannot signify, that the unbelieving Jews were appointed unto disobedience; but only, that being disobedient to the Gospel, so clearly revealed and confirmed by so many miracles and signs of the Holy Ghost, they were appointed, as the punishment of that disobedience, to fall and perish. *Dr. Whitby.*

Not, appointed to be disobedient; but appointed, since they would be disobedient, to take their own course, and the consequences of it: to stumble and fall at difficulties, of which they would easily have seen the proper solution, and so got over them unhurt, had they but modestly begged, and dutifully followed, the Divine illumination. *Abp. Secker.*

9. *But ye are a chosen generation,* &c.] The titles here given to the Christians are the same, which formerly were given to the whole Jewish nation; but which, the Apostle says, now belong to the Christians in a much better and truer sense than ever they did to the Jews. *Dr. Whitby, Pyle.*

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ple, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, ‖ whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

‖ Or, *wherein.*

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13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with

11. — *I beseech you as strangers and pilgrims,* &c.] Consider that your citizenship is in another world, and in this you are but passengers; do not therefore gratify those sensual appetites, which aim at present enjoyments, and are opposite to those desires of the soul, that place and seek their true happiness in heaven. *Dean Stanhope.*

They, whose citizenship is in heaven, Phil. iii. 20, must be pilgrims and strangers upon earth. *Dr. Whitby.*

The proper meaning of these words is to be found from the first chapter, ver. 17, where the Apostle thus exhorts: "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." It is plain that St. Peter here calls the time of life the time of our "sojourning here;" and consequently reckons us to be strangers and pilgrims as long as we are in this world. In the same sense the Apostle to the Hebrews speaks of the saints of old: see Heb. xi. 13. This notion extends to all mankind, and shews that the Apostle looked upon them all as "strangers and pilgrims on the earth:" consequently the exhortation founded upon this notion extends to all alike, and reaches as far as the obligations of mortality reach. And this consideration, placed in this view, has great weight in it, with respect to all who have faith enough to "desire a better, that is, an heavenly country," and to know themselves to be but only passengers through this world, and on their way to "a city prepared for them." This is putting all our hopes and fears, with respect to futurity, in balance against the solicitations of sensual pleasure: this is appealing to our reason, to shew us how absurd it is to give ourselves up to momentary enjoyments in a place where we have no certain abode, at the hazard of forfeiting our right to that country where we have an inheritance which shall endure for ever. *Bp. Sherlock.*

12. — *whereas they speak against you as evildoers,*] The enemies of the Christians, to enrage not only the magistrates against them, but all who had any regard to the interests of society, represented them as atheists, and enemies of mankind, because they would not comply with the common idolatry, nor obey the heathen magistrates in things contrary to their religion. They calumniated them also, as movers of sedition, and as addicted to every species of wickedness. To wipe off these foul aspersions, St. Peter earnestly beseeches the brethren of Pontus, &c. to behave both towards the magistrates and towards their heathen neighbours in a blameless manner, and to be remarkable for every virtue; that by their general good behaviour they might make their enemies ashamed of the calumnies which they uttered against them. *Dr. Macknight.*

—— *in the day of visitation.*] That is, when they afflict and persecute you. *Dr. Whitby.* Whenever you are called to account before the Roman judicatures. *Pyle.*

As the glory of God's wisdom, power, and goodness, shines forth in His creation and government of the world, so the glory of His mercy also and truth shines forth in the redemption of mankind, and in all the good works they do in order to the attainment of it. For, seeing they do them all only by His assistance, the glory of them must needs redound to Him. *Bp. Beveridge.*

13. *Submit yourselves to every ordinance of man* &c.] Be obedient to every governour, even to every heathen governour, upon obligation of conscience, because he is instituted by God: and this, whether to Cesar the emperour in the first place, as the supreme; or in the next place, and in subordination to him, to proconsuls and procurators, by commission appointed by him, for the keeping of courts, for punishing malefactors, and rewarding and encouraging the obedient. *Dr. Hammond.*

St. Paul saith, "The powers that be, are ordained of God," Rom. xiii. 1; and yet St. Peter calleth the magistracy an human ordinance. Certainly the Holy Spirit of God, which speaketh in these two great Apostles, is not contrary to itself. The truth is, the substance of the power of every magistrate is the ordinance of God; and that is St. Paul's meaning: but the specification of the circumstances thereto belonging, as in regard of places, persons, titles, continuance, jurisdiction, subordination, and the rest, is, as St. Peter termeth it, an human ordinance, introduced by custom or positive law. *Bp. Sanderson.*

It had been for some time an opinion too prevalent among the Jews, that they, as the peculiar people of God, could not be bound in conscience to obey any foreign jurisdiction exercised by heathens and idolaters, such as the Romans, their then conquerors, were. The greater part of the persons, as yet gained over to the faith of the Gospel, were such as had been trained up in the Jewish persuasion: men, who still retained so profound a veneration for their former principles, that the Apostles found great difficulty in bringing them off clear from such notions, inconsistent with their new profession. It does not appear that the Christians truly orthodox gave occasion for any jealousy in this respect; but it is plain that the persecutors and opposers of the Gospel, looking perhaps upon Christians as a sect of the Jews, were willing to fix the same odious character on them, and pretended to regard them as enemies of the state. We find the authors of all the ancient apologies for our religion particularly careful to wipe off this calumny, and to prove the Gospel the greatest security to all temporal jurisdiction, the best promoter and preserver of publick order, the support of kings, and the most effectual restraint on subjects. And accordingly St. Peter, having first enjoined such a behaviour in general, as might secure Christians a good esteem with heathens, and convince them that all the ill reports concerning the men of this persuasion were utter calumny and malicious falsehood; then, as the best expedient for this purpose, proceeds upon submission to supreme and subordinate magistrates; enforcing this, as a singular instance of "well-doing," most agreeable to the will of God; most effectual for stopping the mouths, and rectifying the mistakes, of such as did not, or would not, truly understand the nature and extent of Christian liberty. And thus he at last descends to specify the several duties incumbent upon men, according to their respective capacities and mutual relations to each other. *Dean Stanhope.*

By St. Paul we are told, "There is no power but of God; the powers that be," the powers subsisting, "are ordained of God." So far as relates to the different modes, by which in different constitutions rulers become invested with their power, so far government is, what St. Peter here styles it, "an ordinance of man," regulated by human laws. But when, by rulers becoming so invested, government commences and is in force, it must be submitted to "for the Lord's sake;" not only through fear of punishment, but because God, who is "the great King over all the earth," has commanded us, for the peace of the world and the comfort of society, to consider our governours as armed with His authority, and to be subject to them as to Himself. Resistance to them will be accounted as resistance to Him. *Bp. Horne.*

15. *For so is the will of God,*] The principle to be collected from this and other texts upon the subject, is plainly this: that

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well doing ye may put to silence the ignorance of foolish men:

† Gr. *having.*

16 As free, and not † using *your* liberty for a cloke of maliciousness, but as the servants of God.

|| Or, *Esteem.*

17 || Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

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20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* || acceptable with God.

|| Or, *thank.*

21 For even hereunto were ye called: because Christ also suffered || for us, leav-

|| Some read, *for you.*

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the law of God enjoins obedience to every government, settled according to the constitution of the country in which it subsists; and that, even though the governour should be elected by the people: as, in less matters, a man is free to choose that master, into whose service he will enter; but, when he is once entered, the Scriptures press on him thenceforth the several duties which a servant owes to his master. Obedience, in short, is enjoined to the civil magistrate, under whatever form of government we happen to live; nor does that obedience extend to the relinquishing of those rights which the citizen may legally claim. St. Paul himself at Philippi refused to comply with the directions intimated by the magistrates, unless the magistrates themselves would by a mark of respect make him amends for the illegality of their proceedings, in punishing him uncondemned, Acts xvi. 37; of the centurion, who was standing near, when he was about to be scourged, he demanded the privilege due to a Roman citizen, Acts xxii. 25; and when Festus proposed his trial to be held at Jerusalem, the Apostle boldly made his appeal to Cesar, as every Roman citizen might do, Acts xxv. 11. These claims of civil privileges do not indicate unconditional submission to power illegally exercised; but refer us, for the practice of our duty in particular cases, to the laws and constitution of our country. *Bp. Horne.*

16. — *for a cloke of maliciousness,*] Or a pretence of doing wickedly in rebelling and the like. *Dr. Wells.* Many of the Jews rebelled against the Romans, and against the governours sent by them, upon this very pretence, that they were a free people, and ought to preserve their liberty. And thus they "used their liberty for a cloke of maliciousness." *Dr. Whitby.*

17. *Honour all men.* &c.] Give every man the respect and kindness due to him. Love all your fellow Christians. Fear God: and, in subordination to Him, pay all obedience to the emperour. *Dr. Hammond.* This last duty consists in reverencing the persons of our governours, in obeying their lawful commands, in a cheerful payment of their dues, in praying affectionately for them, and in praising God for the blessing of their government. Nero, the worst of kings, and the persecutor of the Christians, was then upon the throne; yet the command is express to honour him. From the connexion of the two precepts, "Fear God, Honour the king," it may be remarked, that religion best qualifies persons to be good subjects; that this is the true and steady principle of loyalty; and that obedience to governours is firm and durable, when it is established on a conscientious regard to the command of God. *Burkitt.*

18. *Servants, be subject to your masters with all fear;*] In the time when the Gospel was first preached, servants for the most part were slaves; and, as many of these were converted to Christianity with or without their masters, it was to be feared lest they should take too much upon them, and think too well of themselves, by entering into a religion, which commanded all men to treat one another as brethren. This might have brought a discredit on the Gospel, and have been an hindrance to its progress. Therefore St. Peter and St. Paul earnestly exhort servants or slaves to obey their masters, and to be industrious and honest, and dutifully to serve, not only the just and gentle, but the harsh and froward. The law of nature knows no such thing as slavery, for by nature all men are free and equal: but by the civil laws, and by the practice of nations, it was established, and it still continues amongst those who know not the Gospel; and, the more is the shame and the pity, it is to be found in some places where Christianity is professed. The religion of Christ, when it first made its progress in the world, left the civil laws of nations in a great measure as it found them, lest by altering or repealing them, it should bring confusion and disturbance into human society: but as by its own genius and tendency, it leads men gently back to the precepts of nature and equity, to kindness and to mercy, it put an end by degrees, in most civilized places, to that excessive distance and difference between masters and slaves, which owed its origin to outrage and war, to violence and calamity: so that in Christian countries the service which is performed is usually, as it ought to be, voluntary and by agreement. But what the writers of the New Testament have said concerning slaves, holds true concerning hired servants, and all those who are employed in other denominations under a master; that they discharge their office modestly, diligently, and willingly, and act with faithfulness and integrity in every thing that is committed to them. *Dr. Jortin.*

—— *but also to the froward.*] In this verse the Apostle establishes one of the most noble and most important principles of morality; namely, that our obligation to relative duties does not depend, either on the character of the persons to whom they are to be performed, or on their performance of the duties which they owe to us; but on the unalterable relations of things established by God. *Dr. Macknight.*

19. *For this is thankworthy,* &c.] This will procure the Divine favour and reward. So the phrase, "what thank have ye?" Luke vi. 32, 33, is "what reward have ye?" Matt. v. 46. In the following verse, the same original expression is translated, "this is acceptable." *Dr. Whitby.*

To suffer meekly, and without blame, and to do this out of a sense of the resignation due to the will of God, is a virtue which He kindly accepts, and will not fail to reward. *Dean Stanhope.*

21. *For even hereunto were ye called:* &c.] This suffering patiently, not only when ye do well, but even for doing well, as hard as it may appear, is yet exactly agreeable to your profession. This supposes you to be followers of Christ; and never was there such a perfect pattern of this virtue: so perfect innocence, ver. 22, and so perfect patience, ver. 23. *Dean Stanhope.*

Although the example of our Saviour be here set before us with a special regard to the particular virtue of patience under unjust sufferings, yet ought it to be extended to all graces and duties, and improved as a pattern for the love and practice of universal holiness, as exemplified most perfectly in His life. *Burkitt.*

By becoming man, our Saviour was capable of becoming the most complete and engaging pattern of virtue to man. The example of the invisible God might seem too high and too remote from our view. The examples of men were all, in one respect or another, faulty, and likely to mislead us. But our blessed Saviour, by joining in His own person perfection with humanity, gives us the most encouraging invitation to endeavour at doing so too, according to our power. He "was in all points tempted like as we are, yet without sin," Heb. iv. 15; "to leave us an example, that we might follow His steps." But in particular He hath set us the brightest example of that excellent virtue, humility, that ever was, or could be; to this intent, that "the same mind might be in us, which was in Him, who being in the form of God, took upon Him the form of a servant, and was made in the likeness of men," Phil. ii. 5—7. Of mutual love also He hath set before us the most amiable pattern, by this amazing proof of His love to mankind. He, who "was rich" in all the glories of God, "became

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ing us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but ‖ committed *himself* to him that judgeth righteously:

‖ Or, *committed his cause.*

24 Who his own self bare our sins in his own body ‖ on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

‖ Or, *to.*

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25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAP. III.

1 *He teacheth the duty of wives and husbands to each other,* 8 *exhorting all men to unity and love,* 14 *and to suffer persecution.* 19 *He declareth also the benefits of Christ toward the old world.*

poor for our sakes, that we, through His poverty, might become rich" in heavenly blessings, 2 Cor. viii. 9. He, who was exempted from all suffering, suffered every thing terrible in life and death for our good. Surely these are powerful motives, both to give up, and to do, and undergo, whatever we are called to, for our brethren; and to "love one another, as He hath loved us," John xv. 12. His resignation likewise, His meekness, His zeal, His prudence, every one of His virtues, (and His whole character was composed of virtues,) are most useful lessons, derived from His appearing in our nature, that in a very peculiar manner command our attention, and require our imitation. *Abp. Secker.*

A powerful motive to resignation is the behaviour of our Lord, which we who bear the honourable name of Christians should be ambitious to imitate. Would we learn to act as we ought under the evils, which may probably some time or other overtake us; we need no other book besides the New Testament, and no other example than our Saviour's, to instruct us. His sufferings, and conduct under them, is one of the most agreeable and most useful meditations that can occupy our minds, especially if we ourselves are in any of the same hard circumstances. To reflect then upon the majestick and resplendent parts of His life and character, affords not the same relief to a dejected mind. To view Him commanding all nature, saying to the sea and to the winds, "Peace, be still;" and to the dead, "Come forth;" to view Him striking to the ground those who came to take Him, by only saying, "I am He;" and rising triumphant from the grave, and ascending in the clouds of heaven: to view Him thus will excite our reverence, and confirm our belief in Him: but there is nothing in all this that we can imitate and apply to ourselves. It is more pleasing to view Him where He appears as one of us, as much distressed and as little regarded as any of us can be; to consider Him possessing nothing, and attended with a few friends almost as poor as Himself; enduring hunger, thirst, cold, and weariness; slandered and reviled, despised and betrayed, scourged and crucified; to consider Him bearing affliction, not with stoical scorn and unconcern, as though He neither felt pain nor was sensible of injuries, but deeply affected with fear and horrour, with sorrow and despondency; bending to the earth under the heavy hand of God, offering up prayers and supplications with strong crying and tears, and almost asking what, as He well knew, was not to be obtained; to see Him thus compassed about, as with afflictions, so also with human infirmities; to see Him in all these trials persisting in an uniform obedience to God, exercising the utmost charity and long-suffering towards men, towards His enemies and persecutors; encountering evils most disagreeable to human nature with patience and silent meekness, without repining and without murmuring: in these things He is to us an example, not so vastly above us; an example, which by the assistance of God we may hope, though not to equal, yet in some degree to resemble. The Apostles recommend it to us, supposing that we may come somewhat near to it. They exhort us in general to live as He lived, in particular to imitate the humility, patience, and resignation, which He shewed when "He suffered for us, leaving us an example that we should follow His steps." *Dr. Jortin.*

Our Lord was, as our Church well expresses it in one of her Collects, "both a sacrifice for sin, and also an ensample of godly life." By His sacrifice He procured us grace to follow His example, which otherwise would have been proposed to us in vain: by His example He shewed us how to make a right use of that grace, which unless we do, it is given in vain. So that if he, who regards Him as an example, and not as a Redeemer, will be lost, because he cannot follow Him, he who takes Him for a Redeemer, and not for an example, will be lost, because he does not follow Him, since redemption was in order to holiness: and although it be most certain, that without Christ no man can attain unto holiness, yet it is no less certain that "without holiness no man shall see the Lord." He only is fully and effectually redeemed, and has evidence to assure him of it, who bears stamped on his soul the image and superscription of his Saviour. *Bp. Horne.*

22. *Who did no sin,* &c.] This is an allusion to Isaiah's prophecy of the Messiah, "Because He had done no violence, neither was any deceit in His mouth." Our Lord's absolute freedom from sin is asserted by the other inspired writers also, 2 Cor. v. 21; Heb. vii. 28; 1 John iii. 5. It was asserted likewise by Himself once and again, John viii. 46; xiv. 30: and it is fully verified by the history of His life. *Dr. Macknight.*

24, 25. *Who his own self bare our sins* &c.] They were our sins, not His own, that He died for; and He died in the quality of a sacrifice, to bear the punishment of them, and to make the atonement for them: the end of which sacrifice we do by no means answer, unless we mortify the power of sin, as He bore the penalty of it. So exactly did He fulfil the prophecy of Isaiah, in his 53d chapter, both as to the lost condition you formerly were in, and as to the method of recovering you out of it.

A consideration of the purpose, for which our Saviour suffered, should be matter of great consolation to us, when we meditate upon His sufferings, and cause us to mingle tears of joy with those of grief. The latter we should be insensible not to pay to the excruciating agonies of our beloved Master: the former we should be unthankful, and cruel to ourselves, not to give to the happy effects of the misery, which He so graciously condescended to undergo for us. But, to make both effectual, let us, inflamed with zeal, and gratitude, and love unfeigned, endeavour for our own particular, and most devoutly beg for the rest, as the best of churches teaches us, that the innumerable benefits of this precious bloodshedding may have their full extent and free course: that "we and the whole church of Christ may receive remission of sins," and all the other blessed effects of His passion; that He, who "hath made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," would cause His way to be known, and shew His saving health, to the yet dark and unbelieving nations: and that all, who do already know it, may walk worthy of their knowledge, and of the high vocation wherewith they are called. And O, that the death, tasted by our Redeemer for every man, may be effectual to the saving of every man! Even so, blessed Jesus, "by Thine agony and bloody sweat, by Thy cross and passion, good Lord, deliver us." *Dean Stanhope.*

Chap. III. The Apostle teaches, that differences in religious principles ought not to be a pretence for Christian husbands or wives to withdraw the duties of that relation even from heathens, to whom they are married. The Christian wife ought to endeavour to win over such husband to the Christian faith, by the singular kindness of her behaviour, her modest garb, and virtuous conversation. The Christian husband should do the same towards such wife, by expressions of the utmost tenderness and affection. Unanimity, candour, peace, and justice, are then recommended upon the same reasons of interest and duty, as in the foregoing chapter,

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LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose † daughters ye are, as long as ye do well, and are not afraid with any amazement.

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† Gr. *children.*

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, ‖ love as brethren, *be* pitiful, *be* courteous:

‖ Or, *loving to the brethren.*

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For [a] he that will love life, and see

[a] Ps. 34. 12, &c.

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especially that of the example of Christ, who is now exalted to be our powerful Head and Saviour. Particularly to engage Christians to suffer persecutions patiently, and to make an open profession of the Gospel, the Apostle tells them what Christ had suffered to atone for the sins of mankind, and to bring to God the Gentiles and people who were in bondage to sin and ignorance; that entering into the church by baptism, and becoming new creatures, they might be saved; as Noah and his family had been formerly in the ark at the time of the flood. *Pyle, Ostervald.*

Ver. 1. — *that, if any obey not the word,* &c.] That the husbands, who are not converted to Christianity by the Gospel preached to them, may by the amiable behaviour of their wives, which they are taught by Christianity, be, without any more preaching, wrought on, and converted to the faith. *Dr. Hammond.*

2. — *coupled with fear.*] Joined with a reverent awe and due respect to themselves as your head. *Bp. Hall.* This is similar to St. Paul's precept, Eph. v. 33, "And the wife see that she reverence her husband." The original expressions correspond with each other. *Dr. Macknight.*

3. *Whose adorning let it not be that outward adorning* &c.] The negation here is not absolute but comparative. The Apostle does not absolutely forbid the wearing of ornaments or costly apparel by persons, to whose state in life they are suitable; but he forbids pride and vanity, affectation and ostentation, in wearing them. As if he had said, God will have the hidden man of your heart adorned with grace, and delights more to see that, than your bodies adorned with precious jewels and costly apparel. *Burkitt.*

'Let not their adorning be what is outward only:' the word 'only' may be supplied, agreeably to the known phraseology of Scripture, and to the nature of the precept. For we cannot suppose that the Apostle forbids Christian women to adorn themselves with apparel suitable to their station, any more than our Lord forbade His disciples to labour for the meat that perisheth, John vi. 27. His meaning was, that the disciples were not to labour for the meat that perisheth only; but also for the meat enduring to everlasting life. And so in the present case. *Dr. Macknight.* Compare 1 Tim. ii. 9, 10; and see the note there.

To modesty in our words and actions is to be joined moderation in our apparel, and consequently in our furniture and in all our expenses. Of this St. Peter and St. Paul make some mention, and observe at the same time, that the endowments of the mind are the best and fairest ornament. No precise bounds can be fixed to duties of this kind, and a reasonable latitude must be left for compliance with custom. The best general rule is to follow the example of those of our own rank and condition, who are accounted wise, and prudent, and free from vanity and extravagance. And these restrictions cannot be called rigid and severe, since they only forbid a profusion which is attended with numberless evils. *Dr. Jortin.*

4. *But let it be the hidden man of the heart,*] But let their chief ornaments be in the inward disposition of a holy and good heart; in those Christian virtues and graces, which are not subject to corruption. *Bp. Hall.*

6. — *calling him lord:*] Calling him by a title of honour, not of equality. *Dr. Hammond.* In token of subjection to him, as her husband. *Dr. Whitby.*

—— *and are not afraid with any amazement.*] That is, are not moved by your fears to deny the truth, as she was, for "she was afraid," Gen. xviii. 15. *Dr. Whitby.* See the note there from Bp. Kidder. Whose daughters ye are, if ye follow her example in well doing, boldly and constantly; and not in those weak fears, to which she yielded, and was drawn into inconvenience and dissimulation thereby. *Bp. Hall.* Or, the 5th and 6th verses may be thus paraphrased: In this you will truly imitate those famous women, that were wives of the patriarchs, and mothers of your nation: you will approve yourselves the genuine daughters of Sarah, that dutiful spouse of faithful Abraham, so long as you keep firm to your duty, and be discouraged from no instance of it by any present dangers and inconveniences. *Pyle.*

7. — *according to knowledge,*] That is, as becomes wise and understanding men, who are well acquainted with their duty, and as the rule of Christianity directs. *Burkitt.*

—— *giving honour unto the wife, as unto the weaker vessel,*] Giving unto them all tender and due respects, as those towards whom, by reason of the weakness of their sex, all gentle and favourable usage is required of you. *Bp. Hall.*

—— *and as being heirs together of the grace of life;* &c.] Looking upon a Christian wife in the notion of an heiress of the same heavenly happiness with himself, and endeavouring to render an unbelieving one so, by converting her to the faith by this virtuous and obliging carriage towards her: that so their religious devotions be not hindered by any differences in principles, or disagreement of tempers. *Pyle.*

9. — *knowing that ye are thereunto called,* &c.] Remembering and considering the example given you by Christ, and the obligation that lies on you as Christians, Matt. v. 44; that so by doing good and blessing others, you may receive a blessing from God in this and in another life. *Dr. Hammond.*

10. *For he that will love life,*] The Apostle here urges in favour of the virtues recommended by him, that by these the comforts of life will be secured, ver. 10, 11; the favour of God engaged, ver. 12; and the malice of men in a great measure disarmed, ver. 13, &c.: arguments of great weight and importance. *Dr. Doddridge.* As if he had said, Besides, such meekness is the best expedient to secure your peace and quiet with men, as well as protection and favour with God. *Dean Stanhope.*

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good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* † against them that do evil.

† Gr. *upon.*

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and [b] be not afraid of their terror, neither be troubled;

[b] Is. 8. 12, 13.

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and ‖ fear:

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‖ Or, *reverence.*

16 Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

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11. *Let him eschew evil,* &c.] Abstaining from all sin, abounding in works of mercy, seeking and pursuing all peaceableness with all men. *Dr. Hammond.*

13. *And who is he that will harm you, if ye be followers of that which is good?*] As if he had said, So long as you carry yourselves graciously and wisely, if the hearts of your enemies will not be so far wrought upon as to love and affect you, yet their mouths will be closed and their hands manacled from breaking out into any outrageous terms or actions of open hostility; so that you shall enjoy your peace with them in some measure. Though they mean you no good, yet they shall do you no harm. *Bp. Sanderson.*

14. — *be not afraid of their terror,*] Whatsoever dangers you are threatened with by the power of your persecutors, be not afraid or disturbed with it. *Dr. Hammond.* The phrase is an Hebraism, meaning, Be not affected with the fear which they endeavour to raise in you by their threatenings. Isaiah gave this exhortation to the Israelites, when threatened with an invasion by the Assyrians, Isaiah viii. 12. *Dr. Macknight.*

15. *But sanctify the Lord God in your hearts:*] But give ye unto God in your hearts that honour which is due unto Him, in trusting to His promises, and steadfastly relying upon His providence. *Bp. Hall.*

That which Christians, when persecuted and injured, have to do, is not to let any of those despondencies overwhelm their spirits, which their oppressors are labouring to drive them to; and which they, who have none but human helps to depend upon, find it impossible to bear up against. They must "sanctify the Lord God in their hearts:" that is, testify their belief of His glorious attributes to all the world. And this is done, when they depend upon His power to extricate them out of difficulties otherwise invincible; and so flee to, and rest upon, Him as a sure sanctuary: when they refer to His wisdom and justice the season and the methods of executing vengeance upon those wicked men, who smite down His people and trouble His faithful ones: when, notwithstanding any delays in the accomplishment, they buoy up their sinking spirits with the certainty of His promises; and lastly, be the event of things at present what it will, when they steadfastly adhere to their duty, at the expense of all that the world counts dear, and will not be prevailed upon for any terms to incur His displeasure. Men of this disposition do Him true honour: and, as they may reasonably hope that "His eyes will be" always "over them, and His ears open unto their prayers," Ps. xxxiv. 15, so are they in the true frame of mind for offering up to Him their prayers; especially the prayer of our Church, in her Collect for the fifth Sunday after Trinity, that "the course of this world may be so peaceably ordered by His governance, that His church may joyfully serve Him in all godly quietness, through Jesus Christ our Lord." *Dean Stanhope.*

—— *be ready always* &c.] The proper meaning of the Apostle's direction, and its connexion with the preceding advice, may be thus stated: Give ye unto God in your hearts that honour which is due unto Him, in trusting to His promises, and reposing upon His providence, by a steadfast confidence and reliance: and, since ye live among heathens and professed enemies to the Gospel, be not ye daunted with their oppositions and persecutions; but be ready, when ye are thereunto duly called, to make profession of that true faith and religion, which ye have received: but let not this be done in a turbulent and seditious manner, but with all meekness of spirit, and reverence to that authority, whereby ye are called thereunto. *Bp. Hall.* In a modest and humble way, upon either private or publick examination. *Pyle.*

17. — *if the will of God be so,*] The Apostle adds this to shew, that the wicked can do no evil to believers, but by the permission of God. *Dr. Macknight.*

18. *For Christ also hath once suffered for sins,* &c.] In the sufferings of Christ we have a clear proof, that sufferings are no evidence of the wickedness of the sufferer, nor of the badness of the cause for which he suffers. Moreover in the resurrection of Christ we have a convincing proof, that the sufferings of good men are not inconsistent with the perfections of God: for He will reward them with a blessed resurrection from the dead, accomplished after the example of Christ's resurrection. Wherefore the power of God, visible in Christ's resurrection, affords to all who lose their lives for the Gospel a sure ground of consolation and hope that God will raise them up at the last day. *Dr. Macknight.*

—— *the just for the unjust,*] It is the design of this and similar texts of Scripture, which declare the perfect innocence of Christ, to inform us how acceptable to God His sacrifice was. *Dean Stanhope.*

—— *that he might bring us to God,*] That when we were aliens and enemies to God, He might reconcile us to Him, and give us authority to approach Him. *Dr. Hammond.*

—— *being put to death in the flesh, but quickened by the Spirit:*] Being put to death in His human body, in regard of the separation of His soul therefrom for a time; but being quickened and raised up to an immortal life, by the power of His Divine Spirit or Divinity. *Bp. Hall.*

That Spirit, by which Christ was quickened, is that by which He was raised from the dead, that is, the power of His Divinity: as St. Paul expresseth it, "Though He was crucified through weakness, yet He liveth by the power of God," 2 Cor. xiii. 4. *Bp. Pearson.*

19. *By which also he went and preached unto the spirits in prison;* &c.] By the power of which Divine Spirit of His, long before His manifestation in the flesh, He came to the old world; and by the mouth of Noah, that "preacher of righteousness," spake to them whose spirits are now fast prisoned in hell; which were in their lifetime wicked and disobedient to His holy counsels; when the patient longsuffering of God gave a large respite to them for their repentance and conversion, even all the while that the ark was preparing by Noah. *Bp. Hall.*

"The spirits in prison," to whom St. Peter saith, that Christ

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20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

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CHAP. IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth:* 12 *and comforteth them against persecution.*

FORASMUCH then as Christ hath suffered for us in the flesh, arm your-

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"by His Spirit preached," he saith also were those, "which were disobedient, when the longsuffering of God waited in the days of Noah." And therefore Christ's "preaching to them by His Spirit" probably means, His exciting by His Spirit, which "strove" with them for a time, Gen. vi. 3, that patriarch to be "a preacher of righteousness" among them, as the same Apostle in his other Epistle calls him, 2 Pet. ii. 5. But not hearkening to him *then*, they are *now* in prison, reserved for the sentence of the last day. *Abp. Secker.*

The plain interpretation of this passage is the true one, namely, that Christ did preach unto those men who lived before the flood, even while they lived, and consequently that He was before it. For though this was not done by an immediate act of the Son of God, as if He personally had appeared on earth, and actually preached to that old world; but by the ministry of a Prophet, by the sending of Noah, a "preacher of righteousness;" yet to do any thing by another, not able to perform it without Him, as much demonstrates the existence of the principal cause, as if He did it of Himself without any intervening instrument. *Bp. Pearson.*

20. — *were saved by water.*] By means of the water bearing up the ark, and so preserving them from the common deluge. *Dr. Wells.* Or, 'were delivered in the midst of, or through the water.' *Dr. Hammond.*

21. — (*not the putting away of the filth of the flesh, but the answer of a good conscience toward God,*)] Not the mere outward act, unaccompanied by a suitable inward disposition. *Abp. Secker.* Answerable unto which preservation of the eight persons in Noah's family by water, is the benefit which we receive by baptism; which doth also now save us, by and in applying unto us the power of the resurrection of Jesus Christ; and becomes effectual unto us, not in respect of the outward element, which only washeth off the filth of the flesh, but in respect of the inward grace thereby represented and exhibited, whereby the conscience is both quieted and assured of pardon and favour, and is thereupon enabled to treat for and expect mercy from God and reconciliation with Him. *Bp. Hall.*

Although our blessed Saviour saith to Nicodemus, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," yet He doth not say, that every one who is so born shall inherit eternal life. It is true, all that are baptized, or born of water and the Spirit, are thereby admitted into the church, or kingdom of God upon earth; but except they submit to the government, and obey the laws established in it, they forfeit all their right and title to the kingdom of heaven. They are brought into a state of salvation, but unless they continue in it, and live accordingly, they cannot be saved. For, as St. Peter here observes, "Baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." Baptism puts us into the way to heaven; but unless we walk in that way, we can never come thither. When we were baptized, we were born of water and the Spirit, so as to have the seed of grace sown in our hearts, sufficient to enable us to bring forth the fruits of the Spirit, to overcome temptations, to believe aright in God our Saviour, and to obey and serve Him faithfully all the days of our life. And we then promised to do so: for being asked, whether we would do so or not, we answered by ourselves or our sureties that we would. And if we afterwards live in good conscience towards God, answerably to the profession and promise that we then made to Him, we shall certainly be saved through the resurrection of Jesus Christ, and the intercession that He makes at the right hand of God for us. But if we neglect to perform what we then promised, and so do not answer the end of our baptism, by keeping our consciences void of offence towards God and men, we lose all the benefit of it, and shall as certainly perish, as if we had never been baptized. *Bp. Beveridge.*

22. *Who is gone into heaven,*] When the Apostle speaks of the resurrection and glory of Christ, he means, not only to represent Him as the object of our confidence, but to intimate, that if we imitate Him in His courageous fidelity, we may hope to partake with Him in His glory. *Dr. Doddridge.*

Chap. IV. St. Peter teaches in this chapter, that the sufferings of Jesus Christ obliged Christians to renounce the errours in which they lived before their conversion to the Christian religion, and particularly the impure and dissolute life of the Gentiles; and to live in sobriety and godliness, waiting for the coming of our Lord: that Christians ought above all things to love and assist one another, and to employ to the glory of God the different gifts which each had received from Him: that far from being surprised and discouraged at their sufferings for the Gospel, they should account them very honourable; and further, that if the faithful themselves are exposed to such sufferings, and God spares not His church in this world, those who persecuted the faithful and opposed the Gospel would not escape the righteous judgment of God. *Osterwald.*

Ver. 1. *Forasmuch then as Christ hath suffered for us in the flesh,*] As "the Word was made flesh," though the Word was never made, (as being in the beginning God,) but the flesh, that is, the humanity, was made, and the Word assuming it became flesh; so saith St. Peter, "Christ suffered for us in the flesh," in that nature of man which He took upon Him: and so God the Son did suffer, not in that nature in which He was begotten of the Father before all worlds, but in that flesh which by His incarnation He became. For He was "put to death in the flesh, but quickened by the Spirit," chap. iii. 18; suffered in the weakness of His humanity, but rose by the power of His Divinity. As "He was made of the seed of David according to the flesh," in the language of St. Paul; so was He "put to death in the flesh," in the language of St. Peter: and, as He was "declared to be the Son of God with power, according to the Spirit of holiness," so was He "quickened by the Spirit." Thus the proper subject and recipient of our Saviour's passion, which He underwent for us, was that nature which He took for us. *Bp. Pearson.*

"Forasmuch then as Christ hath suffered for us in the flesh, let us arm ourselves with the same mind;" with a resolution to imitate Him in His perfect submission and resignation of Himself to the Divine will and pleasure; in His contempt of all the enjoyments of sense, of all the vanities of this world, its allurements and terrours; in His practice of religious severities; in His love of religious retirement; in His making it His meat and drink, His only study and delight, "to work the work of Him that sent Him," John ix. 4; in His choosing for that end, when that end could not otherwise be attained, want before abundance, shame before honour, pain before pleasure, death before life; and in His

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selves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

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6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity ‖ shall cover the multitude of sins.

‖ Or, *will.*

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preferring always a laborious uninterrupted practice of virtue to a life of rest and ease and indolence. "Let the same mind" in all these respects "be in us, which was in Christ Jesus, who suffered for us, leaving us an example, that we should follow His steps." The task indeed is hard to flesh and blood; the difficulties that lie in our way are exceeding great, and would be altogether insuperable, had not He, who set us an example so far above the level and pitch of human nature, enabled, as well as commanded, us to follow it. *Bp. Atterbury.*

—— *he that hath suffered in the flesh*] A Christian's suffering in the flesh is in this place evidently the same as His mortifying the flesh and its lusts; as appears from the 2d and 3d verses. *Pyle.* The phrase refers to the reformation of wicked lives, not to the suffering of afflictions. *Dr. Hammond.*

3. — *abominable idolatries:*] That is, in idolatries joined with divers abominations, such as drunkenness, uncleanness, unnatural cruelties to their own children, homicide. *Dr. Whitby.*

5. — *that is ready*] Namely, in its proper time. *Dr. Wells.* "To judge the quick," that is, the living, "and the dead." At the day of judgment all, that have died before, in every age of the world, shall be restored to life: and all, that remain alive, shall be joined with them to receive their doom. *Abp. Secker.*

6. — *that they might be judged according to men in the flesh,*] There is an ellipsis here of the word 'although:' as thus, 'that although they might be judged &c.;' see a similar instance Rom. vi. 17. *Dr. Macknight.* That though their heathen neighbours might reproach and condemn them. *Pyle.* That they might be brought to such a state of life, as their carnal neighbours would look upon as a kind of condemnation and death: "but might live according to God in the Spirit," might be brought to a truly spiritual and Divine life: and if when men hear of the Gospel, they will not receive and improve it for this important purpose, they must expect to render to God an impartial and severe account of their abuse of it, and must stand by all the terrible consequences of their folly. *Dr. Doddridge.*

7. *But the end of all things is at hand:*] This can hardly signify the destruction of Jerusalem, an event, in which most of those, to whom the Apostle wrote, were comparatively but little concerned. It must signify either death, which may be considered as the end of the whole world to every particular person; or the consummation of all things, which may be said to be at hand in the sense, in which our Lord some time after the destruction of Jerusalem says to the church, "Behold, I come quickly," Rev. xxii. 7, 20. *Dr. Doddridge.*

8. *And above all things have fervent charity*] This exhortation being joined with other exhortations to sobriety, and watchfulness in prayer, to hospitality, and to a faithful use and exercise of the gifts and graces of God bestowed on the several members of the church; and yet being introduced in this distinguishing manner, "Above all things have fervent charity among yourselves;" plainly shews, how highly the Apostle esteemed this great virtue of charity; and that it is the perfection of a Christian, the very life and soul of all other duties, which without this are empty performances, and of no value in the sight of God. *Bp. Sherlock.*

—— *fervent charity*] It appears by the language of the Apostle, that he is not recommending any particular duty, much less any particular acts of duty. The words, rendered "fervent charity," signify, 'continual' or 'uninterrupted love.' Love is a principle, or a good habit of mind, from which many duties flow; but it does not denote any one kind of duty more than another: and therefore the charity, here spoken of, has no more immediate relation to almsgiving, as the use of the word in our language often leads people to think it has, than it has to patience, forgiveness of injuries, or any other natural effect of love or charity. It is therefore the principle of charity, or a general beneficence of mind towards one another, which the Apostle recommends. And this must be constant and regular; not subject to the efforts of passion or resentment: it must preside with a superiority over all the desires of our heart, that neither wantonness and lust, nor anger and revenge, nor covetousness and ambition, may carry us aside from the ways of righteousness and equity in our dealings one with another. *Bp. Sherlock.* See the notes from Dean Stanhope and Abp. Secker on 1 Cor. xiii. 1.

8. — *for charity shall cover the multitude of sins.*] The meaning is, Either your charity to others will incline the mercy of God, and be a means of procuring the pardon of your own sins from Him; or, it will pass over many sins in others, and so preserve peace and kindness amongst you. In whichever sense we take the expression, the argument is exceeding proper. *Dean Stanhope.* See the note on James v. 20.

Great promises are made to other single virtues, in other passages of Scripture, as well as to charity in this. And the meaning is not, that we may get to heaven by any one good quality that we please; for surely there will no one be found so bad as to have none; but each of them is supposed, though practised more eminently than the rest, to be accompanied by them, not separated from them, and set up against them: a supposition made with still more reason in the present case, than any other of the same kind: because the true love to our neighbour, not only comprehends every good disposition towards him, but flows from love to God, and faith in our blessed Redeemer, and dutiful regard to the motions of the Holy Spirit. Indeed all these united, in the poor degree that we possess them, can by no means merit pardon for our failures in all; but only qualify us for obtaining that mercy, which St. Peter in the beginning of this Epistle ascribes to "the sprinkling of the blood of Jesus Christ," chap. i. 2. And nothing less than a prevailing habit of every virtue will complete our qualification for final acceptance: but that of each particular one shall contribute towards it in proportion to its value. And as beneficence, practised in its whole extent on right principles, is of the highest value, the text very properly teaches, and was designed only to teach, that charity, kindness to our fellow creatures, practised from a principle of conscience, in every way that we have opportunity, shall contribute in a distinguished manner to fit us for receiving forgiveness from our Creator, and thus shall "cover the multitude of" our "sins" at the last day. Since therefore being good to our brethren will give us a peculiar claim to the goodness of our heavenly Father, whoever is sensible

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9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

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15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

CHAP. V.

1 *He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.*

THE elders which are among you I exhort, who am also an elder, and a wit-

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of his past offences, let him take this way especially of evidencing his repentance; and whoever would entitle himself after death, through the merits of his Redeemer, to the noblest of rewards, let him serve God throughout life in this most excellent of all duties. *Abp. Secker.*

10. *As every man hath received the gift,*] Namely, of the Spirit: the word has relation to the spiritual gifts, then vouchsafed to the church of Christ. *Dr. Whitby.*

11. — *let him speak as the oracles of God;*] Let him preach no doctrine but such as is agreeable to the oracles of God. *Dr. Wells.* That is, to Divine revelation. *Parkhurst.*

—— *if any man minister,*] To supply the necessities of others, either as a deacon, whose office it then was to take care of the poor; or as a private Christian, by charitable contributions; let him perform that duty readily and cheerfully, according to the ability which God hath given him. *Burkitt.*

12. — *think it not strange concerning the fiery trial*] The word signifies, generally, any kind of adversity or sharp persecution, which is here said to "try them," as a fire is used for exploring and purifying gold and other metals. *Dr. Hammond.*

14. — *the spirit of glory and of God*] The Spirit of God, which is the earnest of future and eternal glory, and which enables you thus to glorify God by your sufferings. *Dr. Wells.*

—— *on their part he is evil spoken of,* &c.] That is, by their reproaches, cast upon you, your persecutors blaspheme the Holy Spirit: but He is eminently glorified by your patience and constancy, which are a proof of the power of the Spirit resting upon you, and working mightily in you. *Burkitt.*

15. — *as a busybody in other men's matters.*] This seems particularly to refer to the publick affairs of other people, a busy and insolent meddling with which was a vice, whereto the Jews of this time were remarkably addicted. *Parkhurst.* As they also were to theft, murder, and all kinds of wickedness, according to the representation of Josephus. *Dr. Whitby.*

16. *Yet if any man suffer as a Christian,*] That is, only on that account. *Dr. Whitby.*

—— *let him glorify God on this behalf.*] Let him give glory to God, who enables him thus patiently to suffer for His sake; or, Let him be careful so to behave himself under his sufferings, that he may glorify God by them in the day of visitation, chap. ii. 12. *Dr. Whitby.*

17. *For the time is come that judgment must begin* &c.] In fine, the time is now come, when even the Christian church itself is to undergo the sharp discipline of present trials and afflictions. And, if the believing part of the Jewish nation be by Divine wisdom permitted to suffer such things, how dreadful must be the judgment upon the infidel and obstinate part of that people! And, if their destruction will be so general and terrible, that the very Christian members are likely to escape it only by a special act of mercy and providence; what must be the condition of those, upon whose heads these judgments are intended principally to fall? *Pyle.*

19. *Wherefore let them that suffer* &c.] Wherefore, as you Christians are sure of the Divine protection, bear your persecutions with an easy and cheerful mind. Keep steady to your duty, and commit your lives into His hands, who is your faithful Creator, and cannot fail to be your merciful Deliverer and eternal Preserver. *Pyle.*

Chap. V. The elder and superiour officers of the church are exhorted to a diligent, cheerful, disinterested, and humble management in governing the Christian church. The younger and inferiour officers are charged to obey their superiours, and to exercise humanity and all kind services to each other. All Christians are encouraged to patient submission and resignation under their present sufferings, and to a vigilant sobriety under the prevalent temptations of the devil and his wicked instruments. The Apostle concludes with prayers and salutations. *Pyle.*

Ver. 1. *The elders*] The guides and governours of the Christian church. *Dr. Wells.*

—— *who am also an elder,*] Literally, who am a fellow-elder. *Dr. Hammond.* Here St. Peter shewed his great modesty. For, though he was one of the chief Apostles, he took the title of "elder" only: and, to render his exhortation acceptable to the elders of Pontus, he called himself their 'fellow-elder,' as the original Greek properly signifies. The commentators justly observe, that if St. Peter had been the prince or chief of the Apostles, as the Papists affirm, he would in this place and in the in-

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ness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

‖ Or, *as much as in you is.*

2 Feed the flock of God ‖ which is among you, taking the oversight *thereof,* not by constraint, but willingly; not for filthy lucre, but of a ready mind;

‖ Or, *overruling.*

3 Neither as ‖ being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

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6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walk-

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scription of his two Epistles have assumed to himself that high prerogative. The circumstances of his being a fellow-elder, and a witness of the sufferings of Christ, &c. are mentioned to give weight to his exhortation. *Dr. Macknight.*

—— *a partaker of the glory that shall be revealed:*] Namely, of the glory which Christ's faithful disciples shall enjoy at the resurrection. Of this St. Peter was a partaker then in promise, and in the earnest of it, the firstfruits of the Spirit. *Dr. Whitby.*

In this exhortation to the ministers of the Christian church, St. Peter designs to apprize them of the full dignity of their office, as an incitement to greater activity. He accordingly expresses a due sense of the dignity of the ministerial character, and the reward which will attend its faithful discharge: but this is combined, not only with such disinterestedness as precludes all suspicion of deceit, but with such humility and calmness, as is entirely free from the pride and the extravagance of fanaticism. *Dr. Graves.*

5. *Likewise, ye younger,*] Or, inferiours. Since the "elders" in the first verse evidently denote the teachers and governours of the church, it is to be supposed that the same word in this verse bears the same sense; and that the word here rendered "younger" denotes inferiours of any kind, or all such as were under the care of the "elders." *Drs. Wells* and *Macknight.*

—— *Yea, all of you be subject one to another,* &c.] And in fine, be all, of every degree whatever, ready to do all kind and good offices to each other; making that great virtue of humility your chief and most valuable ornament: remembering those words of Solomon, Prov. iii. 34, "Surely He scorneth the scorners, but He giveth grace unto the lowly." *Pyle.*

The original word, here rendered "be clothed," is very beautiful and expressive. It signifies to clothe properly with an outer ornamental garment tied loosely upon the wearer with knots. And it implies, that the humility of Christians, which is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder; and that this amiable grace should be so closely connected with their persons, that no occurrence, temptation, or calamity should be able to strip them of it. *Parkhurst.*

6. *Humble yourselves therefore under the mighty hand of God, that he may exalt you*] It being agreeable to the methods of the Divine justice and providence, in some very remarkable and exemplary manner to distinguish and reward the patience and constancy of those, who are content, not only to endure the sharpest, but to acquiesce in the longest, of adversities: to refer themselves entirely to God's wisdom for their support under them, and to His leisure for their deliverance out of them. In a word, His glory is magnified, by our reducing ourselves in our own opinions to that which we really are by nature and by sin. This is a sort of undoing again of that crime and corruption, in which the affectation of being more than God had made them involved our first parents, and their depraved posterity. This therefore renders us greatest, and something indeed in God's eyes, when we are least and nothing in our own. *Dean Stanhope.*

It well becomes us, nay, it is our bounden duty, to submit to such sufferings as God shall call us to; and to take up our cross, when He shall think fit to lay it upon us, with all willingness. When we have to do with Satan and his temptations, resistance may be of good use to us: "resist the devil, and he will flee from you:" but when we have to do with God and His chastisements, it is in vain to oppose. His hand is too mighty for us: there is no way but to submit, and to humble ourselves under it, by acknowledging our weakness, and resigning our will and desires to His wisdom and goodness. *Bp. Sanderson.*

7. *Casting all your care upon him;*] The Apostle means no doubt that anxious and disquieting solicitude, which distracts the mind, perplexes all our thoughts, breaks and confounds all our measures, and so, not only does more harm than good, but betrays a want of consideration and religion. Such a perplexity indeed must needs be very blamable; because it plainly argues, that the providence of God over all His creatures, and His tender concern for the faithful in particular, make none, or much too feeble, impression upon our souls. At the same time it should be observed, that it is no part of the Apostle's intent to set aside all such regular and prudent care for our own preservation, as may consist with a Christian dependence upon the Divine wisdom and goodness; as is manifest from his proceeding to enjoin sobriety and watchfulness, faith, and the contemplation of the like sufferings in our brethren, as fit and necessary duties and remedies for a state of persecution or any other kind of distress. *Dean Stanhope.*

8. *Be sober,*] Be temperate. *Dr. Macknight.* The advice comprises, not only a temperate use of the creatures appointed for our sustenance and refreshment; but the government of our passions and desires in general, with respect to any objects or events whatsoever, which in the present life are wont to provoke them to violence and excess. *Dean Stanhope.*

—— *because your adversary the devil, as a roaring lion, walketh about,* &c.] The Scriptures in several places excite us to vigilance and activity by admonishing us, that our own desires are not the only enemies, with which we have to contend, but that there are others, not the less to be dreaded because we cannot see them; namely, evil spirits, who, having been cast out of heaven, are permitted for a while to disturb the earth; to stir up against us either our own passions within, or the passions of other men without us. Such is our state; and the danger of it calls upon us diligently to learn and practise all the rules, which the Scriptures give for our security. Men in our days however have found out a much shorter method, than that prescribed by the Apostles, of dealing with these our spiritual enemies. They either disbelieve the existence of any such; or, if they believe it, agree to think no more of them. Too often indeed we hear the name of our great adversary pronounced: but it is only as a kind of expletive in common conversation. No point is less seriously thought of: and it seems as if Christians were disposed to lay it by, as an antiquated fable. Yet, if the Scriptures are not to be laid by at the same time, this adversary is there represented as something real, and something formidable. To him are ascribed the force of a lion, and the subtilty of a serpent: he is said to deceive the whole world; to have put it into the heart of Ananias to "lie to the Holy Ghost," and of Judas, to betray his Master; to work in all the children of disobedience. We are told, in short, that "the Son of God was manifested that He might destroy the works of the devil," 1 John iii. 8. And can we then calmly and sedately let it pass, that there are no such works and no such person? or

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eth about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you.*

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

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13 The *church that is* at Babylon, elected together with *you,* saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

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that it is a matter of indifference whether there be or not? Let us rest assured, that such enemies we have; and that we shall fail in the combat, unless aided by a strength superiour to our own. *Bp. Horne.*

—— *seeking whom he may devour:*] This strongly expresses the insatiable rage of the enemy of mankind to hinder their salvation, and the danger we are in from his devices. This account of his malice is given with great propriety by St. Peter, to whom our Lord said, "Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee:" he likewise had good reason to recommend watchfulness, since he had fallen so miserably himself, notwithstanding this warning from his Master. *Drs. Macknight* and *Doddridge.*

9. — *knowing that the same afflictions are accomplished* &c.] And it will add something to your resolution to consider, that your Christian brethren, in other parts of the world, are now labouring under the same persecutions. *Pyle.*

10. *But the God of all grace,* &c.] After the seasonable admonitions in the foregoing verses, the Apostle concludes with a prayer; which does so implore the good effects, as at the same time to suggest that they are the certain comforts and consequences, of afflictions rightly undergone: that these are every way consistent with the gracious design of making good men eternally happy: that they are but of short continuance: that they add lustre to such men's virtue, inflame their zeal, fix their resolution, qualify them for greater undertakings, render them at last impregnable; and by conforming them to the likeness of a suffering, resemble them in the end to the triumphs of a victorious, Redeemer. But till this be, which, if we do not obstruct our own happiness, will not fail to be, let us remember that we are creatures and servants, and He our Maker and Lord: consequently that to us belongs submission, and obedience, and fidelity; to Him "glory, and dominion, for ever and ever, Amen." *Dean Stanhope.*

12. — *Silvanus,*] Whether this was the Silvanus or Silas, mentioned several times in the Acts as the companion of St. Paul, and by St. Paul himself, 2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1; is not certainly known. The phrase, "as I suppose," does not seem to imply any doubt. Compare Rom. iii. 28, and viii. 18, where the word in the original is the same as it is here. *Dr. Doddridge.*

13. *The church that is at Babylon,*] Some commentators by Babylon understand Babylon, properly so called, in Assyria or in Egypt. But the most early writers suppose it to be meant figuratively for Rome, so styled, either because it resembled Babylon in its idolatries and opposition to the church of God, or because it was to be destroyed for ever, as the Prophets had foretold of Babylon: which though the primitive Christians believed, it was prudent in them to conceal. *Dr. Whitby.*

—— *elected together with you,*] That is, which is jointly with you some of the chosen people of God. *Dr. Wells.* See the note on chap. i. 2.

—— *Marcus my son.*] One of my first converts, or children in the faith. *Dr. Hammond.* Or, Who as a son with his father hath served me in the Gospel. See Phil. ii. 22. *Dr. Whitby.*

The following Chapter and Verses from The First Epistle General of Peter are appointed for a Proper Lesson, or as Epistles on Sundays and Holydays.

Chap. II. - - - -	Good Friday, - - - - - - -	Evening.
—— II. - ver. 11—17,	3rd Sunday after Easter, - - - -	Epistle.
	Restoration of the Royal Family, - -	Ditto.
	King's Accession, - - - - - -	Ditto.
—— II. - ver. 13—22,	King Charles the Martyr, - - - -	Ditto.
—— II. - — 19—25,	2nd Sunday after Easter, - - - -	Ditto.
—— III. - — 8—15,	5th Sunday after Trinity, - - - -	Ditto.
—— III. - — 17—22,	Easter Even, - - - - - -	Ditto.
—— IV. - — 7—11,	Sunday after Ascension-day, - - -	Ditto.
—— V. - — 5—11,	3rd Sunday after Trinity, - - - -	Ditto.

THE SECOND EPISTLE GENERAL

OF

PETER.

INTRODUCTION.

THIS Epistle is addressed to the same persons as the former Epistle; and the design of it was to encourage them to adhere to the genuine faith and practice of the Gospel. It was written when the Apostle foresaw that his death was at no great distance: and he might hope that advice and instruction, given under such circumstances, would have the greater weight. As he is supposed to have suffered martyrdom in the year 65, we may place the date of this Epistle in the beginning of that year.

St. Peter, after saluting the Christian converts, and representing the glorious promises of the Gospel dispensation, exhorts them to cultivate those virtues and graces, which would make their calling and election sure; he expresses his anxiety to remind them of their duty at a time when he was conscious of his approaching end; and he declares the divine origin of their Christian faith, (in the second coming of the Messiah,) which was attested by a voice from heaven, and by the sure word of prophecy, chap. i.: he foretells the rise of heresies and false doctrines, and denounces severe judgments against those who shall desert the truth, whilst they who adhere to it will be spared, as Noah and Lot were in former times, chap. ii.: he assures his Christian brethren, that the object of this and of his former Epistle was to urge them to observe the precepts which they had received; he cautions them against false teachers, represents the certainty of the day of judgment, reminds them of the doctrines which he and St. Paul had inculcated, and exhorts them to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, chap. iii.

There appears to be a difference between the style of the second chapter of this Epistle, and that of the other two chapters, arising from the difference of the subjects. In the second chapter the pen of the Apostle seems to have been guided by a higher degree of inspiration, than when he was writing in a didactick manner; and the chapter is composed with the animation and energy of the prophetick style. *Bp. Tomline.*

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CHAP. I.

1 *Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure:* 12 *whereof he is careful to remember them, knowing that his death is at hand:* 16 *and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.*

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

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2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us ‖ to glory and virtue: ‖ Or, *by*

4 Whereby are given unto us exceeding

Chap. I. The Apostle shews, that God having given us all that is necessary to live in holiness, we ought to join to our faith the practice of Christian virtues, and that this is the only means to enter into the kingdom of heaven. He next represents to the faithful, that he exhorted them after this manner, because he foresaw that he should be soon taken away from them by death. And lastly, he confirms them in their belief of the second coming of Christ in power and glory. *Ostervald, Bp. Sherlock.*

Ver. 1. — *through the righteousness of God and our Saviour Jesus Christ:*] Through the merits of Jesus Christ, who is our God and Saviour. *Bp. Hall, Dr. Hammond.* The passage may be rendered, "through the righteousness of our God and Saviour Jesus Christ." *Drs. Wells* and *Doddridge.*

The original Greek is the very same, as to the order and grammar of the words, with the last verse of this Epistle, which is thus rendered in our English version, "of our Lord and Saviour Jesus Christ." And so it should be in this passage; there being no reason why the phrase here should not signify "our God," as well as it signifies there "our Lord." *Jones of Nayland.* The passage is so rendered in Wickliff's, Coverdale's, Cranmer's, the Bishops', and other ancient versions; as also in the margin of many editions of our present version, with the usual mark of reference to the Greek text, where a more literal translation is given. *Edit.*

This phrase signifies our justification through faith in the death and sufferings of Christ, the meritorious cause of it. *Dr. Whitby.* See the note on Rom. i. 17.

3. — *unto life and godliness,*] To felicity hereafter and to piety here. *Dr. Hammond.* Or, to the life of godliness. *Dr. Whitby.* So as to enable us to live godly lives. *Dr. Wells.*

4. *Whereby are given unto us* &c.] By which Christ and by the

Anno DOMINI 66. great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; Anno DOMINI 66.

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

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knowledge of Him, are conveyed unto us exceedingly great and precious blessings and graces, such as He had formerly promised to us believers; that by these we might be made partakers of those divine qualities of the soul, namely, of wisdom, of goodness, of holiness, whereby we resemble that God, according to whose image we were created; having been delivered and freed from that corruption which aboundeth in worldly men, through their sinful lusts. *Bp. Hall.*

5. *And beside this,*] As if he had said, You have now, God be thanked, escaped the pollutions of the world, and are truly, I hope, converted to Christianity, and in baptism have been regenerated by the Holy Ghost; that is what he means by their being made "partakers of the Divine nature." This indeed is a very great achievement, and an invaluable mercy of God vouchsafed to you: yet I beseech you, rest not here; but "besides this, giving all diligence, add to your faith virtue &c." So that the sum of his discourse is to press them first to truth in grace, and then to growth in grace; to acquire the Divine virtues reckoned up by him, and then to abound in them. *Bp. Bull.*

—— *add to your faith*] As to faith, the Apostle doth not exhort his disciples to acquire it, but rather takes it for granted that they possess it, and supposes it as the foundation already laid, upon which his exhortation is built, "Add to your faith virtue." In some places of Scripture faith is represented as containing in itself every virtue and every good deed. It is called faith working by love, or faith accompanied with hope and charity, and this makes a true Christian; this is a complete victory over the world, over every obstacle to righteousness. If amongst those who profess themselves Christians too many are found who are covetous, ambitious, proud, dishonest, lovers of unlawful pleasures, and slaves to irregular passions, these persons are so far from possessing faith in its utmost extent, faith working by love, that they can hardly be said to have it in any sense. The persons whom St. Peter speaks of were believers; they had faith, they had persevered in it; some of them had the honour of suffering for it, and undergoing ill usage both from Jews and Gentiles. He considers them as already persuaded of the truth of Christianity, and seriously engaged in that holy calling: but he judged it expedient to exhort them to a careful observation of all Christian duties; for as a perfect faith comprehends them all, so a faith begun and carried on requires them all, and is a sufficient motive and inducement to the practice of them. The natural effect of faith is to excite pious fear and humble hope, and to give the prospect of a sure and ample reward. And when once these considerations have had their due influence upon the mind, nothing seems wanting to induce a man to a consistent practice. *Dr. Jortin.*

—— *add to your faith virtue;*] That is, courage in professing the faith, and in sincerely practising the things which this faith requires. *Drs. Whitby* and *Wells.* The word rendered "virtue," according to a frequent use of it in the Greek writers, and of the corresponding word in Latin, appears to signify in this place 'courage, fortitude, resolution:' and so the exhortation answers to that of St. Paul in 1 Cor. xvi. 13, "Quit you like men." *Dr. Hammond, Parkhurst.*

If we thus consider virtue as meaning more particularly courage and constancy, we shall find that sins are usually attended with a defect of this quality. Injustice is a weakness which induces us to wrong others because we cannot resist some vile passion; intemperance is a weakness by which reason submits to sensual appetite; covetousness is a weakness which prefers sordid lucre to spiritual gain; pride is a weakness which disposes us to think too well of ourselves, and too meanly even of those who are our equals in every valuable acquisition. "Add to your faith virtue," that is, steadiness and resolution in welldoing. *Dr. Jortin.*

—— *knowledge;*] An exact knowledge of your duty. *Dr. Whitby.* In the first age, the discourses and miracles of the Apostles often produced a strong conviction of the Divine original of the Gospel in persons, who never had heard of the Gospel before. Such, on their believing, must have had a very imperfect understanding of the doctrines and precepts of the Gospel. It was therefore necessary that such should join to their faith the knowledge of these things: especially as the influence of the Gospel on men's temper and conduct results in a great measure from their knowledge of its doctrines, precepts, and promises. It is still necessary therefore that Christians be at pains to increase their knowledge of spiritual things, that they may have grace and peace multiplied to them, and become partakers of the Divine nature. *Dr. Macknight.*

A knowledge of religion is necessary, and without it neither can faith nor virtue be complete; and the more accurate that knowledge is, the more secure is the possessor of it from being misled either in matters of opinion, or in matters of conduct, in his notions or in his actions. Ignorance sometimes is stubborn, and sometimes unstable. When it is presumptuous and selfwilled, it refuses instruction; and when it is diffident and submissive, it surrenders itself too implicitly to human authority. But an understanding, duly cultivated and constantly exercised in the things pertaining to religion, enables a man to act steadily and consistently; to prove all things, and to hold fast that which is good. There have ever been false brethren and false teachers, who pretend to great skill and wisdom and illumination, and impose upon the weak and unsettled. Even in the first age of Christianity, and according to the predictions of our Saviour and of His Apostles, such deceivers arose, who boasting of new revelations, and of a profound skill in mysteries, drew away the unstable and the ignorant from the simplicity and the truth of the Gospel; religious knowledge was requisite to encounter such impostors, to see through their devices, and to confute their pretensions. *Dr. Jortin.*

6. —— *temperance;* —— *patience;*] As he who is not master of himself is not likely to be a good servant to God and a friend to man, St. Peter sets before us in the first place the duties relating to ourselves, namely, temperance and patience. By intemperance men dishonour and debase themselves; by impatience they trouble and torment themselves. Temperance and patience should be inseparable; for good and evil are so blended in this present state, that we are perpetually obliged to exercise both. Prosperity and adversity are the two usual trials to which we are exposed. The ancients saw, and knew this; and one of their wise men hath said that morality consists chiefly in two things: in bearing and in forbearing; that is, in patience and in temperance. *Dr. Jortin.*

—— *godliness;*] That fear of God, which will restrain you from sin; that love of Him, which will constrain you to your duty; that conformity of will, which will cause your mind to approve of, your heart to affect and choose, what is according to His will, and your whole man to be exercising itself unto godliness. *Dr. Whitby.*

Godliness or piety is the principle which is to animate every virtue. This is the character which distinguisheth the Christian from the Pagan moralist. We may find amongst the Pagans examples of justice, equity, sobriety, patience, liberality: but piety is peculiarly the effect of revealed religion. If there were no God or no Providence, still without virtue civil society could not well subsist; but if there be a God, it is a shame not to direct our actions to His honour and glory. Since therefore virtue or moral goodness is a quality, which the world, bad as it is, expects from us, we must choose whether we will be good for the sake of pleasing our heavenly Father, or for the sake of pleasing a world, to which perhaps we have no great obligations. *Dr. Jortin.*

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7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

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12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as [a] our Lord Jesus Christ hath shewed me. [a] John 21. 18.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly

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7. — *brotherly kindness;*] Or, a great love for all Christians, as being brethren in a more especial manner: "charity," or love for all men, enemies as well as friends, heathens as well as Christians. *Dr. Wells.*

There is a mutual connexion and dependence amongst the several graces and duties of a Christian: where there is one grace in sincerity, there is a constant care to secure all the rest; and where a Christian for conscience sake performs one duty, he will be anxious to perform the rest. The duties of both tables will be religiously observed by him, both as an argument of his sincerity, and as an ornament to his holy profession. *Burkitt.*

Every virtue is connected with every other: and all virtue with piety. For without the love of God to excite us, and the fear of God to restrain us, and the word of God to direct us, and the grace of God to strengthen us, we shall neither behave to our fellow-creatures, nor govern ourselves, in a proper manner. What therefore He hath joined together, let not us put asunder, Matt. xix. 6; but "giving all diligence, add to our faith virtue," or manly boldness in professing it; "and to virtue, knowledge" of whatever may adorn and defend it; "and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness" towards our fellow-christians; "and to brotherly kindness, charity" towards all men without exception. "For so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ:" to which may God for His sake bring us all. Amen. *Abp. Secker.*

9. *But he that lacketh these things* &c.] But he, that lacketh these graces, is at the least purblind; not seeing heavenly things, which are afar off, but earthly things only, which are near at hand: having forgotten even the very first and main principles of Christianity; and namely this, that he was washed from his old sins by the laver of regeneration, persisting wilfully in those evils, as if they had never been done away. *Bp. Hall.*

10. — *to make your calling and election sure:*] To secure to yourselves the blessings of Christianity, to which God hath called you, and for which end He hath chosen you to be His people. *Dr. Whitby.*

St. Peter here speaks directly of the "calling and election" of Christians: but so far was he from then seeing this call and election to be absolute, that he advises those who have the call and election, to "give all diligence to make them sure:" plainly teaching us, that, though God has called and elected us in Christ, yet it depends on our own care to make them effectual to salvation. *Bp. Sherlock.*

—— *if ye do these things, ye shall never fall:*] Or, miscarry eternally. The Apostle hereby plainly declares, that "the making of their calling and election sure" depended on the doing of those works of virtue, temperance, patience, godliness, brotherly kindness, and charity, mentioned before, and so was only a conditional election, upon their perseverance in a life of holiness. And from the following words, "if ye do these things, ye shall never fall," it plainly seems to follow that even the elect, by their neglect to do these things, may fail of an entrance into this heavenly kingdom. *Dr. Whitby.*

11. *For so an entrance shall be ministered unto you abundantly* &c.] The Apostle here uses a very powerful motive and argument to persuade them to abound in grace and virtue. As if he had said, If you thus abound in grace, you shall abound in glory: you shall not only come to heaven, or just get within the gate of that glorious region, (and yet happy is he that can arrive to be but "a doorkeeper in the house" of his heavenly Father,) but you shall have an "abundant entrance" into it: you shall go very far, and attain an higher pitch and degree of glory there. *Bp. Bull.*

12. — *in the present truth.*] Namely, that the practice of the forementioned duties is necessary to salvation. *Dr. Wells.*

13. — *as long as I am in this tabernacle,*] The expression is used to denote our mortal body, which, though the tabernacle of an immortal spirit, is constituted of frail and slight materials, and is shortly to be by death taken down and dissolved. *Parkhurst.*

14. — *even as our Lord Jesus Christ hath shewed me.*] Meaning the revelation which Christ made to him, John xxi. 18, 19. But because he says this was soon to happen, it has been supposed by some that he speaks of some new revelation. However, as our Lord, in the beforementioned revelation, told him he was to die when he was old, he might, from his own great age, without any new revelation, know that his death was to happen soon. *Dr. Macknight.*

15. *Moreover I will endeavour*] Namely, by leaving behind me these two Epistles for your perusal at all times. *Dr. Wells.* St. Peter therefore was not of the opinion, that oral tradition was a better way than writing to preserve the memory of these things; and that without writing they might be able to do so. Accordingly St. Ignatius, advising the churches to stand fast in the traditions of the Apostles, thought it necessary 'for the greater security to commit them to writing.' For, saith Origen, 'that which is delivered only by mouth quickly vanisheth, as having no certainty.' *Dr. Whitby.*

16. *For we have not followed cunningly devised fables,* &c.] And you ought to look upon the testimonies of the truth of your profession, and particularly of this great article of Christ's future coming, given you by me and the rest of the Apostles, not like the uncertain traditions and forgeries of the Jewish doctors; but as truths confirmed by unsuspected eyewitnesses of the life, miracles, death, and resurrection of Jesus Christ: all which are demonstrations of that great article of His future appearance, to be the great Judge of all the world. *Pyle.*

This Epistle was a farewell Epistle to the churches: the writer "knowing," as he tells them, "that shortly he must put off this tabernacle," ver. 14. Now the great topick of consolation, urged by these departing saints to the widowed churches, was the second coming of their Lord and Master. And of this coming it is that St. Peter speaks, "for we have not followed cunningly devised fables, when we made known unto you the power and com-

Anno DOMINI 66. devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not ‖ in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost. Anno DOMINI 66. ‖ Or, *at any time.*

CHAP. II.

1 *He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers:* 7 *from which the godly shall be delivered, as Lot was out of Sodom:* 10 *and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.*

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their ‖ pernicious ways; by reason of whom the way of truth shall be evil spoken of. ‖ Or, *lascivious ways,* as some copies read.

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ing of our Lord Jesus." He subjoins the reason of his confidence in this second coming, that he and the rest of the disciples had been eyewitnesses of the majesty of the first. This appears still plainer from the recapitulation in the concluding part of the Epistle, where he reproves those "scoffers of the last days," who would "say, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were," chap. iii. 3, 4. For the primitive Christians had entertained an opinion, that the second coming of their Master was at hand. These scoffers therefore the Apostle confutes at large from the fifth to the thirteenth verse of the third chapter. *Bp. Warburton.*

17, 18. *For he received from God the Father honour* &c.] I myself was one of them, who at His glorious transfiguration on the mount saw those displays of the Divine Majesty, and heard the voice from heaven declaring Him to be the Son of God, the true Messiah and Saviour of mankind. See Matt. xvii. 1; Mark ix. 2, 3, &c.; Luke ix. 28, &c. *Pyle.*

—— *from the excellent glory,*] Or bright cloud, which then appeared, and was the constant symbol of the Divine presence. *Dr. Whitby.*

19. *We have also a more sure word of prophecy;*] Namely, in evidence of the future coming of Christ in power, which was the doctrine that the Apostle was desirous of proving. To prove this he had just told them, that he had been himself an eyewitness of Christ's majesty or glory. To this it might be objected, that although his testimony shewed that Christ Himself had been glorified, it was no proof that He would ever again return in glory and power. The Apostle may be supposed to reply, It is true that all future events can be learned only from God. All other arguments can amount to no more than probabilities and presumptions: and a great presumption it is that Christ shall come in glory, forasmuch as we have already seen Him glorified; and it is a further evidence of His power to deliver His servants, since God has openly declared Him to be His wellbeloved Son. But to assure us that He will indeed so come, and so use His power, "we have a more sure word of prophecy," that is, we have the very word of God, speaking by His Prophets, to assure us of the certainty of this future event. No comparison is here intended between miracles and prophecy, as arguments for the truth of the Gospel: for St. Peter speaks only of the coming of Christ in power. And by the "more sure word of prophecy" are to be understood, not merely the prophecies of the Old Testament, but probably also those of the New. *Bp. Sherlock.*

—— *whereunto ye do well that ye take heed,* &c.] As if he had said, The time will come, when the things ye hope for shall be placed in a clear light; when you shall see all your expectations fully justified in the accomplishment: in the mean while, you do well to attend to prophecy, though but a small glimmering light and shining in a dark place, yet the best you have or can have at present. The general import of the passage amounts to this, that the knowledge, which God gives us of things future by the means of prophecy, is but an imperfect obscure knowledge, nothing to be compared with the clear knowledge, which will attend upon the manifestation of the things themselves. *Bp. Sherlock.*

20. *Knowing this first,*] As the foundation of all that is to be learned from the Prophetical writings. *Dr. Whitby.*

—— *that no prophecy of the scripture is of any private interpretation.*] That is, of the Prophet's own incitation or impulse, or of the suggestion of his own private spirit. *Drs. Hammond* and *Whitby.* The Prophets, as they did not frame the notions or conceptions themselves of those truths which they delivered from God, so did they not loosen their own tongues of their own instinct or upon their own motion, but as moved, impelled, and acted by God. So we may, in correspondence to the antecedent and subsequent words, interpret these words of St. Peter, that "no propheey of the Scripture is of any private interpretation:" that is, that no prophecy which is written did so proceed from the Prophet who spake it or wrote it, that he of himself or by his own instinct did open his mouth to prophesy; but that all prophetical revelations came from God alone, and that whosoever first delivered them was antecedently inspired by Him, as it followeth, "for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." That therefore which they delivered was the word, the revelation of God; which they assented unto as to a certain and infallible truth, credible upon the immediate testimony of God, and to which the rest of the believers assented upon the same testimony of God mediately delivered by the hands of the Prophets. *Bp. Pearson.*

21. — *spake as they were moved by the Holy Ghost.*] See the note on Nehem. ix. 30.

Chap. II. This chapter contains warnings against false and heretical teachers in the Christian church; a black account of their principles; their severe judgment and condemnation. Their characters exactly and principally agree to the zealots among the Jewish converts. *Pyle.*

Ver. 1. — *there shall be false teachers among you,*] These false teachers Jude describes, as in part actually come when he wrote his Epistle, and mentions their perverting the grace of God to lasciviousness. Both Apostles, I suppose, spake of Nicolaitans, whose deeds our Lord hated, Rev. ii. 6, 15, and of the pestilent sects which sprang from them; namely, the Gnosticks, Carpocratians, and Menandrians. *Dr. Macknight.*

2. — *by reason of whom the way of truth shall be evil spoken of.*]

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3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise ‖ government. [a] Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

‖ Or, *dominion.*

[a] Jude 8.

11 Whereas angels, which are greater in power and might, bring not railing accusation ‖ against them before the Lord.

‖ Some read, *against themselves.*

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

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14 Having eyes full of † adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

† Gr. *an adulteress.*

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were ‖ clean escaped from them who live in error.

‖ Or, *for a little*, or, *a while*, as some read.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them accord-

The monstrously vicious lives of the false teachers and their disciples were without doubt one of the causes which, in the early ages, occasioned the Christians in general to be spoken of as the most flagitious of mankind. *Dr. Macknight.*

3. — *whose judgment now of a long time lingereth not,*] That Divine judgment, long since pronounced against the authors of such wickedness, (compare Jude 4,) is now drawing on, and will soon overtake them. *Pyle.*

5. — *Noah the eighth person,*] That is, with seven others: this expression is agreeable to the manner of using the ordinal numbers in the purest Greek authors. *Parkhurst.*

11. *Whereas angels,* &c.] Whereas the good angels of God, who are greater in power and might than any mortal creatures, and therefore might seem privileged to take more liberty upon themselves, yet, when they have appeared before God, and have held, as it were, contest with the evil angels in His presence, have not cast railing accusations against them, but have left their judgment unto the Lord. *Bp. Hall.*

13. — *as they that count it pleasure to riot in the day time.*] In the day time taking pleasure in those villanies, which are wont to need the night to cover the shame of them. *Dr. Hammond.*

—— *sporting themselves with their own deceivings* &c.] They make a jest of the worst impieties; attend upon your sacraments and love-feasts only for some riotous and lustful gratification. *Pyle.*

15. — *Balaam the son of Bosor,*] Or, 'of the town of Bosor.' *Dr. Wells.* See the note from Bp. Patrick on Numb. xxii. 5. The Hebrew name "Beor" is in the Chaldee "Bosor:" and accordingly the Arabick translation here reads, 'the son of Beor.' *Dr. Hammond.*

17. — *wells without water,* &c.] There being few wells, and but little rain in the Eastern countries, it was a grievous disappointment to a thirsty traveller to come to a well without water. The husbandman was equally disappointed to see clouds arise which gave him the prospect of rain, but which ended in a tempest, which, instead of refreshing, destroyed the fruits of the earth. By these comparisons, the ostentation, hypocrisy, levity, and perniciousness of the false teachers are set forth in the strongest colours. *Dr. Macknight.*

19. *While they promise them liberty,*] That is, a liberty to do any thing without fear: but this is not liberty properly, but licentiousness, which is the greatest slavery. *Burkitt.*

22. — *according to the true proverb,* &c.] The former of these

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ing to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAP. III.

1 He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

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5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth † standing out of the water and in the water:

† Gr. consisting.

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the

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sayings is taken from Prov. xxvi. 11; and the second is common among the writers on country employments. From various expressions in the 18th, 20th, and 21st verses it appears to be strongly argued, that they, who were once truly faithful, may totally and finally fall away. *Dr. Whitby.*

Chap. III. The Apostle repeats the design of his Epistle, namely, to arm them against the false and heretical teachers, by reminding them of what the ancient Prophets, and Christ and His Apostles, had foretold of them. These teachers are represented as insulting the orthodox Christians upon the long delay of Christ's judgment threatened to the adversaries of His religion. An answer is given to their objection: and the certainty of this judgment asserted. The earth shall be destroyed by fire, as it was once by water. An inference is drawn from hence, for the patience and purity of a Christian life. *Pyle.*

Ver. 1. — *I stir up your pure minds*] That is, the minds of such of you as remain yet untainted with the heresies before spoken of. *Dr. Wells.* Implying, that the memories of the best Christians stand in need of refreshing, and the affections of the holiest require to be continually excited. *Burkitt.*

2. — *by the holy prophets,*] Of the Old Testament, such as Enoch, see Jude ver. 14; and Daniel, chap. xii. 2; concerning the judgment of ungodly men. *Dr. Whitby.*

3. — *scoffers, walking after their own lusts,*] Men of sensual spirits and licentious lives. No wonder that they, who give themselves up to all manner of sensuality, deny a judgment to come; for, as it is expedient for them that there should be none, so they endeavour to persuade themselves that there will be none, and are glad to find arguments to fortify themselves in that persuasion. *Burkitt.* Here the Apostle has laid open the true source of infidelity and of men's scoffing at religion. *Dr. Macknight.*

4. — *for since the fathers fell asleep,* &c.] The Patriarchs and Prophets, to whom ye pretend these promises, and by whom these threats were pronounced, are all dead and gone; and the world is just as it was from the beginning. *Pyle.*

5. — *the heavens were of old,*] That is, were of old made. *Dr. Wells.* The sense of the 5th and 6th verses may be thus expressed: Unthoughtful wretches! Have they forgotten, or can they forget, all the facts, and wink thus at all the former demonstrations of Divine justice and providence over mankind? Can they be ignorant, that the very God who created the earth, consisting of sea and land, destroyed it once by its own waters, for a punishment to its wicked inhabitants? *Pyle.*

The truth of the case is, God doth not interpose in a miraculous manner upon every instance of sin: as He hath made men free agents, so He doth not interrupt the use of this liberty by breaking in upon the common order of causes and effects. Hence nature goes on for the most part in one uniform course; and exemplary punishments are reserved only for extraordinary occasions. Yet still God hath not left Himself without witness: many predictions of His Prophets have been already confirmed by fact: the old world was destroyed by a miracle; and "Sodom and Gomorrah are set forth for an example, having suffered the vengeance of eternal fire." Instances of this kind, it must be confessed, are rare: however those few which have been afforded us are enough to alarm the sinner. Men should not flatter themselves that their crimes are forgotten, because they are yet unpunished; but rather dread the delays of vengeance. Though mercy spares them for the present, yet this very mercy, if slighted, will increase their future ruin. *Bp. Conybeare.*

8. — *a thousand years,*] That is, though God defer His coming to this judgment a thousand years or more, we must not think this long; for in respect of Him, whose duration is eternal, and so who ever lives to make good His promises and threats, a thousand years are as one day. *Dr. Whitby.*

9. — *as some men count slackness;*] Namely, concluding from thence that He has changed His purpose, or will not perform it. *Dr. Wells.*

10. — *in the which the heavens shall pass away* &c.] When both air and earth, sea and land, with all the appurtenances of this our habitable world, shall with the most astonishing circumstances be destroyed by the conflagration. *Pyle.*

O what confusion will this be to all unbelievers and impenitent sinners, when they shall see that very Person, of whom they thought so meanly, and whose offers of salvation they often despised, appearing in the clouds with ten thousand glorious angels about Him, and coming in the most terrible manner that can be imagined, to call them to account for their lives past, and to execute judgment upon all ungodly men. They will not then any longer, with the scoffers, that St. Peter tells us should be in the last days, say, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation:" for they shall be convinced, that,

Anno DOMINI 66. heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

‖ Or, *hasting the coming.* 12 Looking for and ‖hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Anno DOMINI 66.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as

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however His coming was for good reasons deferred, yet He shall then come to purpose; to the everlasting confusion of their faces, that opposed, or despised, or neglected Him and His religion. Then shall they say, Yonder He is, whom we slighted, whose religion we derided, whose servants and followers we took to be no better than a company of credulous fools! Lo! yonder He is in the clouds, whose tenders of mercy we have refused, whose counsels we have rejected, to whose Spirit we have done despite! Yonder He is: but no longer "a carpenter's son;" no longer "a man of sorrows and acquainted with grief;" no longer a mean obscure Galilean; no longer a crucified God, as we in derision called Him: but the everlasting Son of the everlasting Father; the sovereign of angels; the judge of mankind and of devils; the Lord of all things both in earth and heaven. *Abp. Sharp.*

12. — *hasting unto the coming*] That is, hasting to prepare for it. *Dr. Whitby.* 'Earnestly desiring it.' *Parkhurst, Dr. Macknight.*

The reflection that our Lord, who came into the world to die for the sins of mankind, is by His resurrection made judge of the world, doth not afford matter of greater terrour to His enemies, than it doth of comfort to His friends and followers. How must it revive the heart of every honest Christian, and encourage him to go on patiently and cheerfully in the service of his Master, notwithstanding the many frailties and infirmities under which he labours; notwithstanding the many slips and errours, that after his best endeavours do attend his course of life; to consider that He, who is to take his accounts at the last day, and to pass sentence upon him, is no other than his dear Redeemer? If we look upon the judgment to come only in this view, that then all the hidden works of darkness shall be brought to light; the secrets of all hearts be laid open; the actions of all mankind strictly examined and scanned; and sentence passed upon every one according to his works done in the flesh: if we have no other view of the last judgment than only this, it would not be very comfortable to the best of us, who are all sinners, and therefore cannot plead our innocence at that great tribunal. But when we consider farther, that it is our Saviour who shall then sit upon the throne; that it is our Saviour to whom God hath committed the judging of us; our Saviour, who knows our frame, who is sensible of all the difficulties we have to conflict with, as having Himself in the days of His flesh had sufficient experience of them, "He being in all points tempted like as we are, yet without sin;" and that this Saviour of ours will not judge us according to the rigour of the law, but according to the gracious allowances of the Gospel: the consideration of this will prove an effectual antidote against all the fears, and disquietudes, and despondency we may lie under upon account of our own unworthiness. Let none of us therefore, that heartily own our Lord Jesus, and His religion, and honestly endeavour to live up to the laws of His Gospel, fright ourselves with such thoughts as these: How shall I, poor wretch, dare to appear before the face of my judge at the last day; I, who have so many sins to answer for? Let us but go on in the good course we are in; let us but hold fast the profession of our faith without wavering, and daily apply to the throne of grace for strength and assistance against our corruptions; and to our prayers let us add our sincere endeavours to increase in virtue, and the longer we live still to grow better: and then I dare say, whatever sins we may have been guilty of, we shall not need to have any apprehension, or fear our condition upon account of them, when we come to die: but we may with confidence appear before the tribunal of our Lord; and expect our part in that comfortable sentence, which He will at the last day pronounce to all His true disciples and followers, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," Matt. xxv. 34. *Abp. Sharp.*

13. — *new heavens and a new earth,*] New and everlasting abodes, which Divine mercy will then open to our enraptured view, into which it will conduct us, and in which righteousness, perfect holiness, and felicity, dwelleth. *Dr. Doddridge.*

15. — *hath written unto you;*] This Epistle being written to those to whom the first Epistle was sent, the persons to whom St. Paul wrote concerning the long-suffering of God were the Jewish and Gentile Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Accordingly we know he wrote to the Ephesians, (Eph. ii. 3—5;) to the Colossians, (Col. i. 12;) and to Timothy, (1 Tim. ii. 4;) things which imply that God's bearing with sinners is intended for their salvation. The persons to whom St. Peter's Epistles were sent were for the most part St. Paul's converts. *Dr. Macknight.*

Or St. Peter may be understood as referring to Rom. ii. 4, where St. Paul expressly testifies that the goodness of God leadeth to repentance: intimating, that although that Epistle was immediately addressed to the Romans, it might be considered as designed for the general use of all Christians. *Dr. Doddridge.*

16. — *speaking in them of these things;*] Namely, of the day of the Lord's coming, and of the preparation we should make for it. *Dr. Whitby.*

—— *in which*] Namely, in which Epistles. *Dr. Wells.*

—— *they that are unlearned and unstable*] By "unlearned" men the Apostle means, not such as wanted that which we commonly call learning, but such as were not well skilled in Divine things. By "unstable," such as, not being well-grounded in the faith, were, upon that account, easy to be drawn aside into pernicious opinions and destructive errours. Such, he says, as these, "wrest," that is, misunderstand, misapply, and pervert the writings of St. Paul, and the other Scriptures. And this they do "unto their own destruction;" that is, to their eternal ruin in another world. So that the meaning of this whole passage is, That some men, not being firmly rooted and grounded in the true faith of Christ, and being by consequence of an uncertain and wavering judgment in matters of religion, were apt to make an ill use of the difficult places of Scripture, and to turn them to such a sense as destroyed Christianity; and such therefore as could not but end in the destruction of those who asserted and maintained it. *Bp. Atterbury.*

—— *wrest,*] Or torture, to make them speak an unnatural sense, which was never intended. The metaphor is taken from the practice of torturing persons, by distorting their limbs on a rack. *Parkhurst.*

Anno DOMINI 66. *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. Anno DOMINI 66.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

—— *as they do also the other scriptures,*] Here St. Peter expressly acknowledges the Divine inspiration by which St. Paul wrote all his Epistles. For unless St. Paul was inspired, his writings would not have been called Scriptures by any inspired Apostle. The affection with which St. Peter on this occasion spake of St. Paul, and the honourable testimony he bore to his writings, deserves great praise. He had formerly been rebuked by St. Paul at Antioch, for refusing to keep company with the Gentile converts. But whatever resentment he might have entertained of that affront at the beginning, he had long ago laid it aside. And on cool reflection, it is probable, that instead of thinking ill of St. Paul, he now admired him for his bold and steady maintaining of the truth. *Dr. Macknight.*

18. *But grow in grace, and in the knowledge* &c.] Endeavour continually to improve in the true faith and practice of the religion of your Lord and Saviour Jesus Christ: to whom be ascribed all honour and glory, now and for ever. Amen. *Pyle.*

The doxology, with which this Epistle concludes, is evidently directed to Christ, as are some of the other doxologies in Scripture. *Dr. Macknight.*

THE FIRST EPISTLE GENERAL

OF

J O H N.

INTRODUCTION.

THE unanimous suffrage of antiquity attributes this Epistle to St. John the Evangelist.

Some have supposed it to have been written before, and others after, the destruction of Jerusalem. As to the place also where it was written, and to the persons to whom it was addressed, there have been great doubts. It was probably written in Judea, and addressed to Christians in general, of every place and of every description.

Its principal design was to preserve the Christians in the true faith of Christ, in opposition to the erroneous doctrines, which had then begun to make their appearance, and were afterwards maintained by the Gnosticks, Docetæ, and Cerinthians. The Apostle begins by assuring the Christian converts, that he had seen and heard every thing, which he delivered to them concerning Christ: he declares, that if we walk in light, that is, sincerely endeavour to obey the precepts of the Gospel, the blood of Christ will cleanse us from all unrighteousness; he condemns those who say that they are guilty of no sin, and recommends confession of sins, chap. i.: he asserts the universality of Christ's propitiation; he states that the knowledge of God consists in the observance of His commandments; he cautions the Christian converts against the love of this world, and against false teachers, chap. ii.: he points out the love of God for mankind, and thence inculcates the duty of mutual love among men, chap. iii.: he urges further cautions against false teachers, and especially against those who deny that Christ is come in the flesh, that is, who deny the preexistence and the incarnation of the Son of God; he repeats his admonitions to mutual love, chap. iv., and to the observance of God's commandments; he pronounces that "the whole world lieth in wickedness," and that "God hath given us eternal life through His Son," chap. v. *Bp. Tomline.*

The book goes under the title of "the General Epistle of St. John." But in the composition of it, narrowly inspected, nothing is to be found of the epistolary form. It is not inscribed, either to any individual, like St. Paul's to Timothy and Titus, or the second of the two which follow it, "to the well-beloved Gaius;" nor to any particular church, like St. Paul's to the churches of Rome, Corinth, Ephesus, and others; nor to the faithful of any particular region, like St. Peter's first Epistle, "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" nor to any particular branch of the Christian church, like St. Paul's to the Hebrews; nor to the Christian church in general, like the second of St. Peter's, "to them that had obtained like precious faith with him;" and like St. Jude's, "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." It bears no such inscription. It begins without salutation, and ends without benediction. It is true the writer sometimes speaks, but without naming himself, in the first person; and addresses his reader, but without naming him, in the second. But this colloquial style is very common in all writings of a plain familiar cast: instances of it occur in St. John's Gospel; and it is by no means a distinguishing character of epistolary composition. It should seem that this book hath for no other reason acquired the title of an Epistle, but that in the first formation of the canon of the New Testament, it was put into the same volume with the didactick writings of the Apostles, which with this single exception are all in the epistolary form. It is indeed a didactick discourse upon the principles of Christianity, both in doctrine and in practice: and whether we consider the sublimity of its opening, with the fundamental topicks of God's perfections, man's depravity, and Christ's propitiation; the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of argument with which they are persuaded and enforced, and the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervid zeal, which breathes throughout the whole composition: we shall find it in every respect worthy of the holy author, to whom the constant tradition of the church ascribes it, "the disciple whom Jesus loved." *Bp. Horsley.*

CHAP. I.

After Anno DOMINI 90.

1 *He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.*

After Anno DOMINI 90.

THAT which was from the beginning, which we have heard, which we have

Chap. I. St. John, to prove that the doctrine, which he and the other Apostles preached, was the only true one, tells us that neither he himself, nor his colleagues, had taught any thing concerning the Son of God, but what they had seen and heard themselves, having lived with Jesus Christ, which the false teachers could not say. In opposition to these hereticks, he shews in the next place, that the sum and substance of the doctrine which he preached was this; that as God is light and holiness itself, none but those who walk in holiness, who sincerely confess their sins and forsake them, have any communion with God and with Christ His Son. *Ostervald.*

Ver. 1. *That which was from the beginning,* &c.] That ever-

After Anno DOMINI 90.

seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

After Anno DOMINI 90.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

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living Son of God, the coessential Word of the Father, which was from all eternity; whom we Apostles had the honour and happiness to hear with our ears, to see with our eyes, and to touch with our hands. *Bp. Hall.*

It is observable, that whereas St. John began his Gospel with a description of Christ's divinity, as God, he begins his Epistle with a demonstration of the truth of His human nature, as Man: for the certainty of which he appeals to the judgment of the senses, because they are the proper judges of all sensible objects. It is observable also, that he takes notice of Christ's Divine nature, as well as asserts the reality of His human nature: he styles Him "the Life," "the Word of life," "that eternal life which was with the Father, and was manifested unto us," and "the Word which was from the beginning:" phrases, which taken by themselves seem irreconcileable with the notion of His being a mere man, who had no existence before His appearing in our nature: but which, when compared with the commencement of the Gospel, written by this author, and considered with his manner of speaking, can scarce be interpreted of any thing less than a Divine existence, which this Person, this true "Word" and "Life," had "with the Father," before the time of His manifestation to the world. Thus was this Jesus, in whom we trust, both God and man, having two distinct natures in one person. *Burkitt, Dean Stanhope.*

This interpretation of the opening of the Epistle is agreeable to the sense wherein it was understood by the primitive writers: who looked upon these verses to contain in short, what St. John expresses more fully in the commencement of his Gospel. Accordingly in the contents of the chapter prefixed to the English translation, it is said, "He describes the person of Christ, &c." *Dr. Wells.*

—— *which we have looked upon,*] Steadfastly, attentively, and during several years of His abode in this world. This seems to be the peculiar import of the word, which is more expressive than "we have seen" in the preceding clause. *Dr. Wells.*

—— *our hands have handled,*] This probably alludes to St. Thomas's having insisted upon handling Christ's body, in proof of His resurrection; which, being permitted, was a confirmation of this important fact to all afterages. *Dr. Doddridge.* Or to what Christ said to His disciples, when He appeared to them after His resurrection, Luke xxiv. 25, &c. On many other occasions the disciples, and St. John in particular, John xiii. 23, had an opportunity of knowing that their Master had a real body. *Dr. Macknight.*

2. (*For the life was manifested,*] For that life-giving Word of His Father was manifested in the flesh. *Bp. Hall.*

3. — *and truly our fellowship is with the Father,* &c.] We being "heirs of God, and joint-heirs with Christ," Rom. viii. 17; and being united to, and having communion with, the Father and the Son, by the Spirit of both dwelling in us, John xiv. 21, 23; Eph. ii. 21, 22; Rom. viii. 9, 11. *Dr. Whitby.*

"Fellowship with the Father and with His Son," means our being members of that religious community, of which the Father and the Son are the heads; and our sharing in all the benefits, which the members of that community derive from the Father and the Son, on account of their relation to them as votaries and worshippers. St. Paul likewise hath mentioned this fellowship under the denomination of the fellowship of Christ, 1 Cor. i. 9. *Dr. Macknight.*

5. — *that God is light, and in him is no darkness at all.*] That God is of a most pure, simple, holy, perfect, and glorious nature; resembled by nothing created so much, as by exquisite light, in which there is nothing but a clear and exact brightness, without any the least mixture of darkness. *Bp. Hall.*

—— *and in him is no darkness at all.*] A perfectly holy Being, without the least blemish or mixture of impurity. *Dean Stanhope.*

6. *If we say that we have fellowship with him,* &c.] As He is light, so every aberration from Him is darkness: if we then say that we have fellowship with this pure and holy God, and yet walk in the darkness of any sin whatsoever, we belie ourselves, and do not according to that truth which we profess. *Bp. Hall.*

7. *But if we walk in the light, as he is in the light,*] Endeavouring to be holy, as He is holy. *Dr. Whitby.*

—— *we have fellowship one with another,*] Some manuscripts read, "with Him:" which either is the true reading, or gives the true sense of the other reading, that is, we have communion with God, and He with us, as is evident from ver. 6. *Dr. Whitby.* We with God, by partaking of His Spirit; and so God with us. *Dr. Wells.*

This fellowship consists in the Father's bestowing blessings on us through the mediation of Christ, and in our receiving these blessings from the Father and the Son with thankfulness. *Dr. Macknight.*

St. John in this and the following verses sets forth the conditions, upon which the true Christian fellowship with God and Christ stands: that it is an endeavour after perfection, but not the attainment of an absolute or sinless perfection in this life, ver. 8; that our freedom from sin consists in being "cleansed" from it, not in having no need to be cleansed; in "confessing" and being forgiven when we do amiss, not in never doing amiss at all, ver. 9; and that to assume to ourselves the character of perfect innocence is to contradict the express word of God, and overturn the whole Gospel at once, ver. 10. For this propounds Christ as the foundation of our faith, because the propitiation for our sins; and promiseth eternal salvation, as a mercy given to the penitent, but by no means as a recompense due to the innocent. *Dean Stanhope.*

8. *If we say that we have no sin, we deceive ourselves,* &c.] As those, who are received into the church by the sacrament of baptism, receive the remission of their sins, of which they were guilty before they were baptized; so after they are thus made members of the church, they receive remission of their future sins by their repentance. Christ, who hath left us a pattern of prayer, hath thereby taught us for ever to implore and beg the forgiveness of our sins: that as we, through the frailty of our nature, are always subject unto sin, so we should always exercise the acts of repentance, and for ever seek the favour of God. This then is the comfort of the Gospel: that as it discovereth sin within us, so it pre-

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9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

1 *He comforteth them against the sins of infirmity.* 3 *Rightly to know God is to keep his commandments,* 9 *to love our brethren,* 15 *and not to love the world.* 18 *We must beware of seducers:* 20 *from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.*

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MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

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poundeth a remedy unto us. While we are in this life, encompassed with flesh, while the allurements of the world, while the stratagems of Satan, while the infirmities and corruptions of our nature betray us to the transgression of the law of God, we are always subject to offend: whence, 'whosoever saith that he hath no sin, is a liar,' as the Apostle here asserts, contradicting himself, and contracting iniquity by pretending innocency; and so long as we can offend, so long we may apply ourselves unto God by repentance, and be renewed by His grace, and pardoned by His mercy.' *Bp. Pearson.*

Chap. II. The Apostle confirms in this chapter, what he had advanced in the foregoing, that in order to have communion with God, we must believe in Jesus Christ, and live a holy life. To this end he shews, that Christ has atoned for the sins of the whole world; but that none but such as keep His commandments, and live as He lived, have any share in that atonement: that the chief commandment of our Lord is to love one another; and that those, who do not love their neighbour, are in darkness and in death. He exhorts Christians of all ages, but particularly young people, not to love the world; because the love of the world is inconsistent with the love of God and His Son Jesus Christ. He advises the faithful not to suffer themselves to be seduced by impostors and antichrists, who denied that Jesus was the Christ and the Son of God; and he exhorts them steadfastly to retain the pure doctrine, and the truth which was taught them from the beginning. *Ostervald.*

Ver. 1. *My little children,*] This is a tender and affectionate appellation, denoting paternal authority, love, and concern, which in the character of an Apostle St. John might have used in any period of his life; but in this Epistle it seems to imply, not only apostolical authority, but also advanced age. *Dr. Macknight.*

—— *that ye sin not.*] That ye avoid all wilful deadly sin, as you are now enabled to do by the grace of the Spirit, if ye make a right use of it. *Dr. Wells.*

—— *And if any man sin,*] Though this is not to be interpreted of sins of infirmity only, yet since the Apostle is here speaking of his "little children," whose past "sins were (already) forgiven them for His (Christ's) name's sake," ver. 12, and the Apostle would not encourage them in wilful or habitual sins, the expression, as it relates to them, is probably to be referred chiefly to those sins of ignorance, weakness, and infirmity, which will be pardoned by the tenour of the new covenant through Christ's intercession. *Dr. Whitby.*

—— *we have an advocate with the Father,*] A patron, one who pleads the cause of another. The word is applied to Christ our intercessor, who pleads the cause of sinners with His Father. *Parkhurst.*

2. *And he is the propitiation for our sins:*] That is, the expiatory sacrifice. *Bp. Hall.* He was so, as were all the sin-offerings of the Jews for them; namely, by suffering in our stead, to make atonement for our sins, and so to render God propitious to us in the forgiveness of them. By styling Him, who made propitiation for our sins, "Jesus Christ the righteous," the Apostle intended to intimate, that the just suffered for the unjust, to make an atonement for their sins. *Dr. Whitby.*

The word, here rendered "propitiation," is no where found in the New Testament but in this passage, and in chap. iv. 10. But it occurs often in the Septuagint translation of the Old Testament, where it signifies a sacrifice of atonement. See Lev. vi. 6, 7; Numb. v. 8; Ezek. xliv. 27. In considering the death of Christ as a sacrifice for sin, St. John, like the other Apostles, followed his Master, who in the institution of His supper directed His disciples to consider it as designed to bring to their remembrance His blood "shed for many for the remission of sins." *Dr. Macknight.*

—— *but also for the sins of the whole world.*] That is, of all men in general: and that, not only sufficiently, but also in His gracious intention. *Dr. Whitby.*

Christ was such an High Bishop, that He, once offering Himself, was sufficient by one effusion of His blood to abolish sin unto the world's end. He was so perfect a Priest, that by one oblation He purged an infinite heap of sins, leaving an easy and ready remedy for all sinners, that His one sacrifice should suffice unto all men that would not shew themselves unworthy. And He took unto Himself not only their sins, that many years before were dead and put their trust in Him, but also the sins of those, that until His coming again should truly believe His Gospel. So that now we may look for none other Priest nor sacrifice to take away our sins, but only Him and His sacrifice. And as He dying once was offered for all, so, as much as pertained to Him, He took all men's sins unto Himself. *Abp. Cranmer.*

All men are God's creation and image, and are redeemed by Christ. *Church Homilies.*

It is here said, that Christ was made a "propitiation for the sins of the whole world;" that is, in the words of our church, "He, by His one oblation of Himself once offered, hath made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," of all mankind. Insomuch that if any one man's sins be not pardoned by them, it is not for want of sufficiency in Christ's sufferings, but by reason of his own obstinacy or negligence, in not performing the conditions required for applying the sufferings of the human nature in Christ unto his own particular person. For seeing that that death, which was threatened to all mankind in the first Adam, was undergone by the whole nature of man in the second; hence all particular persons, comprehended under that general nature, are capable of receiving the benefit of those sufferings, if they will but apply them rightly to themselves. *Bp. Beveridge.*

"The whole world" is here mentioned in contradiction from all Christians, to whom St. John speaketh in this place of his Catholick Epistle; that "whole world," of which he saith in the same Epistle, that "the whole world lieth in wickedness," chap. v. 19. In this and in various other places, where Jesus is called the Saviour of the world, that the world according to its ordinary acceptation, and as every man would take it at first hearing, doth signify the whole community of mankind, comprehending men of all sorts and qualities, good and bad, believers and infidels; not, in a new unusual sense, any special restrained world of some persons, particularly regarded or qualified; will, I suppose, easily appear to him, who shall, without prejudice or partiality, attend to the common use thereof in Scripture, especially in St. John, who most frequently applieth it as to this, so to other cases or matters. *Dr. Isaac Barrow.*

3. —— *that we know him,*] Truly and acceptably. *Dr. Whitby.* See the notes on Hos. ii. 20; Jer. xxii. 15.

—— *if we keep his commandments.*] Whosoever doth so, though imperfectly, yet sincerely and humbly, hath nothing to fear: who-

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4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

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8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and

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soever doth not, hath nothing to hope. Strong feelings of joyful assurance may be given to the pious from above as a present reward: and strong feelings of vain presumption may lead on the wicked, secure and triumphant, to their final destruction. Very reasonable terrours from consciousness of their guilt may torment the bad beforehand: and very unreasonable ones, from constitution or the suggestions of Satan, may assault the good. Therefore we are to judge of our condition by none of these things; but by the Scripture rule, fairly interpreted: "Little children, let no man deceive you: he that doeth righteousness is righteous; he that committeth sin, is of the devil," chap. iii. 7, 8. *Abp. Secker.*

5. — *in him verily is the love of God perfected:*] He that doth so is a perfect lover of God. *Dr. Hammond.*

6. *He that saith he abideth in him* &c.] He, that pretends to be a member of Christ, (see John xv. 4,) doth by that engage himself to live as Christ lived; or, if he does not, to give over so pretending. *Dr. Hammond.*

To "abide in Christ," to "be in Christ," to "put on Christ;" and reciprocally Christ's "being in us," "living," "dwelling," "being formed in us," and the like expressions, occurring in holy Scripture, do not denote any physical inherence, or essential conjunction between Christ and us, such as those who affect unintelligible mysteries, rather than plain sense, would conceit; but only that mutual relation accruing from our profession of being Christ's disciples, our being inserted into His body the church, being governed by His laws, partaking of His grace, with all the privileges of the Gospel, relying upon His promises, and hoping for eternal salvation from Him. By virtue of which relation we may be said, in a mystical or moral manner, to be united to Him, deriving strength and sustenance from Him, as the members from the head, the branches from the tree, the other parts of the building from the foundation; by which similitudes this mysterious union is usually expressed in Scripture: in effect, briefly, to "be in" or to "abide in Christ" implieth no more, but our being truly in faith and practice Christians; so that the meaning of St. John's words seemeth plainly and simply to be this: Whoever pretends to be a Christian, that is, to believe the doctrine and embrace the discipline of Christ, "ought to walk," that is, is obliged to order the whole course of his life and actions, "as Christ walked," that is, as Christ lived and conversed in the world: or, it is the duty of every one professing Christianity to conform his life to the pattern of Christ's life, to follow His example, to imitate His practice. *Dr. Isaac Barrow.*

No one can fail to see that the life of Christ was designed as a pattern for His followers, who considers how admirably it is calculated for that purpose. We meet not here with legendary tales of romantick austerities, ecstasies, and abstractions, tending only to amaze and embarrass the consciences of men with unprofitable and unnecessary scruples; but we behold a life, which, though holy and without spot or blemish from beginning to end, was conducted after the manner of men, and so as to be imitable by them; being passed in the midst of civil society, and in the exercise of all those lovely graces, by which that is preserved and improved, sweetened and sanctified. And we should find it the best compendium of morality, the most perfect and unerring rule whereby to direct ourselves in all cases, if we would only ask our own hearts, before we enter upon an action, how the blessed Jesus would behave in our circumstances. A conscience, but moderately informed from the Gospel, would seldom perhaps give a wrong determination. *Bp. Horne.*

7. *Brethren, I write no new commandment unto you,*] This charge, that I lay upon you, of loving one another, though it be now newly and freshly urged by me, yet in regard of the first original of it is very ancient, even as old as the eternal law of God itself. *Bp. Hall.*

The command of love might be called an "old commandment," as being a branch of the law of nature, and a known precept of the Jewish religion: although in other respects it might be called "a new commandment," because urged from a new motive, and enforced by a new example. *Burkitt.*

8. *Again, a new commandment I write unto you,* &c.] Again, it is in some respects a new commandment that I write unto you; even in the same sense that our Saviour so called it; in that it is daily renewed unto you, and vehemently reinforced upon you by God, even that ye should strive and labour unto that, which was really and perfectly performed by Christ, and justly and duly required of you; because it is not now with you as it was wont: the darkness of your ignorance and unbelief is passed, and the light of truth now shineth clearly in your eyes. *Bp. Hall.*

The 7th and 8th verses contain a very useful piece of instruction, expressed in a manner somewhat obscure and enigmatical on purpose to excite that attention, which they will soon reward by a discovery of their meaning. Probably they were designed to be more especially understood of the great precept, inculcated immediately after them, of universal good will: an original duty of mankind, but strangely forgotten throughout the earth, till our Saviour taught it more clearly, and enforced it more strongly, than had ever been done before. Yet they are equally applicable to the whole of Christianity: and it might very well be the Apostle's meaning to extend them so far, and set forth in them a truth, wonderfully fitted to give both a just and an engaging notion of the Gospel; that its general purpose is to make men happy, by restoring amongst them the belief and practice of the primitive universal religion of rational beings; that its peculiar doctrines were all introduced by the change of human circumstances, and are the same in substance with those, of which the Jews and Patriarchs received imperfect notices and typical representations in ancient time: that being thus, in respect of God's early promulgation of it, "an old commandment," it was yet, with respect to the age in which our Saviour republished it, "a new" one; as "darkness" had covered the world, which by His means was driven away; and the "light" of truth displayed again, with a brightness and reviving warmth, till then unknown. For Christianity added much evidence and distinctness to many important and many comfortable articles of faith; and then building on them the corresponding obligations of duty, completed on the old foundations a superstructure, only so far new as the state of mankind required it should be. This is doubtless an advantageous view of the Christian dispensation; representing it as doing for us exactly what we needed to have done: and this is likewise a just view of it. *Abp. Secker.*

9—11. *He that saith he is in the light,* &c.] Wherefore it is an effect of the most malicious prejudice and stupid ignorance of plain truth, for any man to profess himself a true disciple of Christ, while he harbours revengeful thoughts and uncharitable principles towards other men. On the contrary, a kind behaviour and tender disposition towards all our brethren is one of the best instances of Christian perfection, and secures us from all the scandal and mischievous effects of a censorious and persecuting temper. *Pyle.*

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hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none † occasion of stumbling in him.

† Gr. *scandal.*

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

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15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time:

12—14. *I write unto you, little children,* &c.] The sense of these three verses may be thus expressed: The cautions I here give you ought to be equally regarded by all degrees of Christian professors. The new converts and younger Christians are to consider themselves as newly put into a state of salvation, the pardon of sin, and the favour of God, through Jesus Christ; and to endeavour to confirm themselves in it by the careful practice of true Christian virtue. Such as are come to more maturity in their profession, and are in the strength and vigour of their age, have a great advantage, and ought to employ the utmost of that vigour in resisting the strongest temptations of the devil, and perfecting their conquest over him and all his wicked instruments. And the aged Christians cannot but have so clear a knowledge of God, and the revelation of His will by Jesus Christ, during the long season from their first conversion, that it would be utterly inexcusable for them to be wanting in these essential duties, or be drawn from them by the false teachers. *Pyle.*

13. — *him that is from the beginning.*] That eternal Son of God, which was before all worlds. *Bp. Hall.* Christ, that is from the beginning of the world, though He was born as man here on earth, not many years since. *Dr. Wells.*

15. *Love not the world,* &c.] Endeavour to wean your affections from all immoderate desires of the pleasures, riches, dignities, and preferments of the world. Shew no sinful compliance to attain them; love them not in any higher degree, than to be ready to part with any of them, for the sake of Christ and His religion. For all such immoderate affections of temporal things are utterly inconsistent with the love of God and true religion. *Pyle.*

—— *If any man love the world,*] If any man's heart be set upon the world. *Bp. Hall.*

The felicity of a future state is provided for those only who have made themselves fit for it, through the help of God's grace, by an innocent behaviour and religious frame of soul; neither of which is consistent with being attached and given up to the things here below. A heart and affections tied down to them will grow like them; become earthy and base, insensible of pious and virtuous movements, unmeet for "the inheritance of the saints in light," Col. i. 12. "If any man love the world" inordinately, "the love of the Father is not in him." They are different spirits, thwarting each other continually: and we have only to choose of which we will be; for of both we cannot. *Abp. Secker.*

16. *For all that is in the world,* &c.] For all those things, wherewith the hearts of worldly men are taken up, which are reduced to those three heads, carnal lusts and concupiscences, covetous desires, proud and ambitious thoughts and affectations, are such as are utterly abhorring from God, and are the mere baits of the world. *Bp. Hall.*

The Apostle means, that immoderate fondness for the pleasures of sense, unreasonable delight in beholding the increase of our wealth, haughty complacency in preeminence and power, are not dispositions proceeding from God, nor consistent with a spirit of true religion. We cannot indeed preserve ourselves from being solicited, perhaps from being moved and disquieted, by some or other of the temptations that surround us; but from yielding to them, through Divine assistance, we may. *Abp. Secker.*

By the "lust of the flesh," is meant sensuality and intemperance, unruly appetites, and irregular pleasures. By "the lust of the eyes," is meant the love of vain magnificence and superfluous wealth, an eager pursuit and an excessive fondness of it. The desire of riches is called "the lust of the eyes," because in superfluous and misapplied wealth there is nothing to be found, besides feeding the eyes with an unprofitable object. "When goods increase," says Solomon, "what good is there to the owners thereof, saving the beholding of them with their eyes?" Speaking of covetousness he says, "The eye is never satisfied with riches." And hence covetousness, or coveting what belongs to others, is sometimes called "an evil eye." By "the pride of life" is meant power; power obtained by unlawful means, or exercised in an imperious and oppressive manner. Thus the vices, which the Apostle comprises under the love of the wicked world, are these: sensuality and intemperance, covetousness and rapaciousness, ambition and overbearing insolence. That they, who are addicted to these vices, love the world too much, and that their love of it cannot be consistent with the love of God, are truths plain and undeniable. They themselves either renounce all pretensions to religion; or, if they call themselves Christians, are self-condemned, and know that they have no right to that name; or else are ignorant in the highest degree of the nature and spirit of Christianity. *Dr. Jortin.*

17. — *he that doeth the will of God abideth for ever.*] Inasmuch as he shall be rewarded with an happy immortality in the life to come. *Dr. Wells.*

18. *Little children, it is the last time:* &c.] Ye are fallen into the last stage of the world; neither shall there be any new state of things betwixt this and the final judgment: and, as ye have heard that, in the last times of the church, antichrist shall come, so know now, that accordingly many antichrists, who are direct opposers of the Saviour of the world, the Son of God, are already come; whereby it is made evident that this is that last time which was foretold of. *Bp. Hall.*

The word "antichrist" is no where found but in St. John's 1st and 2d Epistles. It may have two meanings: for, if the preposition "anti" denotes *in place of,* the name will signify one who puts himself in the place of Christ; consequently "antichrist" is a *false Christ.* But if the preposition denotes *opposition,* "antichrist" is one who opposeth Christ. The persons, to whom this Epistle was written, had heard of the coming of "antichrist," in both senses of the name. For the first sort were foretold by our Lord, Matt. xxiv. 5; and the second, Matt. xxiv. 11. From what St. John hath written, ver. 22 of this chapter, and chap. iv. 3, and 2 Epist. ver. 7, by "antichrist" he appears to mean those false

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and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

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23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

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prophets or teachers, who were foretold by our Lord to arise about the time of the destruction of Jerusalem, and who were now gone abroad. Some of these denied the humanity of Jesus Christ, others denied the divinity: and as both sorts opposed Christ, by denying the redemption of the world through His death, it is to be supposed that of them St. John speaks chiefly in these Epistles. When the Apostle mentions these false teachers collectively, he calls them "antichrist" in the singular number, as St. Paul called the false teachers, of whom he prophesied, collectively "that man of sin," 2 Thess. ii. 3. But when St. John speaks of these teachers as individuals, he calls them "many antichrists" in the plural number. *Dr. Macknight.*

The late appearance of antichrist was a doctrine so universally received in the primitive church, that it was like a proverbial saying amongst them; and thence St. John takes occasion to moralize on the doctrine, and warn his followers against that spirit, which in aftertimes was to animate "the man of sin." "Little children," says he, "it is the last time; and as ye have heard that antichrist shall come, even now there are many antichrists: whereby ye know that it is the last time." As much as to say, We are fallen into the very dregs of time, as appears from that antichristian spirit, which now so much pollutes the churches; for you know it is a common saying, that antichrist is to come in those wretched days. The Apostle goes on to employ the same allusion through the rest of the Epistle: see ver. 22; chap. iv. 3; 2 Epist. ver. 7. Where we see the appellation "antichrist" is employed to signify an enemy of God and godliness in general, by the same figure of speech that Elias was designed in those times to signify a Prophet; and Rachel, a daughter of Israel; and that in these times Judas is used for a traitor, and Nero for a tyrant. But as these converted terms necessarily suppose that they originally belonged to persons of the like characters, who had them in proper; so does the name "antichrist," transferred by St. John to certain of his impious contemporaries, as necessarily suppose, that there was one who should arise in the latter times, to whom the title eminently belonged, as marked out in the prophecies by the proper name of antichrist. *Bp. Warburton.*

19. *They went out from us,*] "From us," Christians of Judea, Acts xv. 1; and "from us" the Apostles, Acts xv. 24: "but they were not of us," but were "false brethren," Gal. ii. 4; and "false apostles," 2 Cor. xi. 13. "For if they had been of us," agreeing with us the Apostles and true churches of Christ, in the doctrine and truth of the Gospel, "they would no doubt have continued with us," preaching that doctrine which we teach. The persons, censured in the chapters referred to above, for preaching doctrines opposite to, and destructive of, Christianity, were doubtless some of the many antichrists, which St. John speaks of here: and they also divided and separated themselves from the church, and became hereticks under the names of Cerinthians, Nazarenes, and Ebionites. Cerinthus spread his heresy in Asia, the province of St. John, saith Theodoret, and was contemporary with the Apostle; whence the church desired him to write against Cerinthus and the Ebionites. *Dr. Whitby.*

20. *But ye have an unction from the Holy One,* &c.] But however specious their pretences may now be, I hope you are so fully instructed in the great truths, so sensible of the noble privileges of your religion, and so confirmed in it by the gifts and endowments of the Holy Ghost, as not to be much in danger of being perverted by them. *Pyle.*

21. — *and that no lie*] That is, none of those false doctrines, which are taught by the antichrists or hereticks, is any branch "of the truth" of the Gospel. On account of such your knowledge it is, that I stand not to prove the falsity of their doctrines; but only, by mentioning them to you as false doctrines, exhort you to persevere in the true faith. *Dr. Wells.*

22. *Who is a liar but he that denieth* &c.] There is no such liar, no such dangerous false teacher, as he who denies, &c. *Dr. Hammond.*

—— *He is antichrist, that denieth the Father and the Son.*] The Son directly, the Father by consequence; because He hath testified of Christ by miracles, and a voice from heaven, which testimony of the Father is not true, if Jesus be not the Christ. *Dr. Hammond.*

To deny the Father here, is not to deny Him to be the true God, as the heathens did: but 1st, to deny the truth of His testimony, see chap. v. 10; John iii. 33: 2dly, to deny the doctrine of the Father, or that doctrine which proceedeth from Him; "for He, whom God hath sent, speaketh the words of God," John iii. 34. Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the Father: see John i. 18; Matt. xi. 27. By Him alone can we come acceptably to the Father, so as to have life; for He is "the way, and the truth, and the life," John xiv. 6. And by Him alone are we taught how to "worship the Father in spirit and in truth," John iv. 23, 24. Hence Christ so often tells the Jews, they therefore wanted the true knowledge of the Father, because they knew not Him, John viii. 19; xiv. 7; xvi. 3. *Dr. Whitby.*

23. *Whosoever denieth the Son,*] Whosoever denies Jesus to be truly the Son of God, begotten of the Father before all worlds or created beings, as do the Cerinthians and Ebionites, the same hath not a right and saving knowledge of the Father, but doth by consequence deny the Father, by denying Jesus to be His true Son. *Dr. Wells.*

—— [*but*] *he that acknowledgeth the Son* &c.] These words are generally printed in our version in italicks: but they are found in so many good manuscripts, that they may be well believed to have made part of the original. *Dr. Doddridge.*

24. — *from the beginning.*] Of the Gospel preached to you by the Apostles of Christ. *Dr. Wells.*

—— *ye also shall continue in the Son, and in the Father.*] That is, in the love and favour of the Son, and of the Father, and in communion with both. The Son appears to be placed here before the Father, partly to intimate that they are equal in essence and dignity, as in the apostolical benediction, "the grace of our Lord Jesus Christ," is mentioned before "the love of God" the Father; and partly because no man cometh to, or continueth in, the Father, but by the Son, who is "the way, and the truth, and the life." See John xiv. 23, "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." *Burkitt.*

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26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in ‖ him.

‖ Or, *it.*

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ‖ ye know that every one that doeth righteousness is born of him.

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‖ Or, *know ye.*

CHAP. III.

1 *He declareth the singular love of God towards us, in making us his sons:* 3 *who therefore ought obediently to keep his commandments,* 11 *as also brotherly to love one another.*

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: there-

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26. — *concerning them that seduce you.*] That endeavour to seduce you. *Dr. Wells.*

27. *But the anointing*] Namely, the gifts and graces of the Holy Spirit. *Dr. Wells.*

—— *ye need not that any man teach you:*] Any new doctrine, any new fundamental principles of faith. *Burkitt.*

Abundance of fanaticism, and enthusiasm, and other mischiefs have been brought into the church of Christ, by the misinterpreting and misapplying of those texts, which speak of the gifts of the Spirit, which some men so understand, as to make no distinction between the times then and the times now. They read for instance a prophecy in Joel, that when "the last days should come, God would pour His Spirit upon all flesh, and their young men should see visions, and their old men dream dreams," Joel ii. 28; Acts ii. 17. And again, that in those days, as the Prophet Jeremiah says, "every man shall no more teach his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me from the least of them unto the greatest of them, saith the Lord," Jer. xxxi. 34. And accordingly they find the matter of fact true, for St. John speaks to all the Christians to whom he writes in these terms, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but the same anointing teacheth you all things, and is truth." Hence they conclude, that in these days, which are the last days, the Spirit of God is poured upon all flesh, and that every one hath a right to expect immediate impulses and revelations, as to what he is to believe and to practise: that by this assistance of the Spirit, every brother may understand the mysteries of the holy Scriptures, without the troublesome way of studying human learning; nay, and may take upon himself the pastoral office, and become a guide and teacher of others, without any warrant from human authority, merely upon the impulse of the Spirit of God. These consequences have been drawn from these and such texts of Scripture: and so far have they been promoted and improved by several amongst us, that reason, and prudence, and all acquired learning, are rather accounted by them hindrances to the work of God's church, than any ways contributing to it. Nay, they are arrived to a pitch above the Scriptures themselves, which they look upon as a dead letter in comparison of the light within them, the witness, the anointing which they have received from above; which is the only measure with them of truth and falshood, and of good and evil. The colour, which these enthusiastick people derive for this their notion, from the letter of some passages in the Old and New Testament, would quite vanish, if they would but take care to distinguish between the effects of the Spirit, which belonged to the converting of the world, and those which were to be His constant permanent operations among such as were already Christians. There is no one will deny but the Apostles, and those in their times, had these inspirations, these revelations they speak of: and the texts, that they produce, are some of them plain promises and predictions of them, and some of them plain proofs that those promises were made good. They did see visions, and were endued with extraordinary talents of wisdom and knowledge, without human methods, and might expect particular impulses of the Holy Ghost upon occasions, where they wanted either light or direction: and all this was indeed little enough for the discharge of that great work they had upon their hands, namely, the bringing of the world over from Judaism and heathenism to Christianity. But that being once done, and the Gospel of Christ, and all things pertaining to it, being plainly left in writing by the Apostles or apostolical men, as there would be from henceforward no need of those assistances of the Spirit, so it would be a vain thing to expect them. We are not to desire those immediate revelations, nor to expect that God should vouchsafe them, if we prayed for them. God hath declared all His will, that is necessary for us to know, by our Saviour and His Apostles: and the rules which they have given us, together with our own natural light and reason, and the other outward means and helps of instruction, which are every day at hand among us, are sufficient, abundantly sufficient, to guide and direct us, both as to belief and practice, through all the cases and emergencies that can ordinarily happen to us. And in extraordinary cases God will take care, some way or other, that we shall not be at a loss. And therefore to pretend to the Spirit in these days, either for preaching, or praying, or prophesying, or denouncing God's judgments, or for any other thing, in such a way as implies immediate inspiration; or to set up a light within us, contrary to the light of reason, or different from the light of Scripture without us; is the extreme of folly, enthusiasm, and madness. *Abp. Sharp.*

29. *If ye know that he is righteous,*] As in Himself, so on account of His being the Author of righteousness to us, "ye know" by necessary consequence, "that every one that doth righteousness" is enabled so to do only by the assistance of Christ's Spirit vouchsafed unto him as a principle of a new and holy life, whence every such person is said in the language of the Gospel to be "born of Him." *Dr. Wells.*

Because in the following chapter the Apostle describes the great honours and privileges of believers as the sons of God, some commentators are of opinion that that chapter should have begun with this 29th verse. *Dr. Macknight.*

Chap. III. The Apostle speaks of the love, which God hath shewn to us in adopting us for His children, and of the glory which He has reserved for us. He says, that the hope of this glory obliges us to purify ourselves; and that the end of Christ's coming was, to withdraw men from sin, and to render them righteous and holy. He treats particularly about the love of our neighbour; he shews how necessary that virtue is, and its nature and effects; and he adds, that the surest way to obtain peace of conscience, and to be filled with confidence before God, is to love one another sincerely. *Ostervald.*

Ver. 1. *Behold, what manner of love the Father hath bestowed upon us,*] Namely, upon us Christians. *Dr. Wells.* As if he had said, I have been exhorting you to secure to yourselves the privileges of your Christianity by the careful practice of its commands: a thing you cannot fail to do, would you seriously consider how noble and valuable a blessing it is to be made the children of God, members of His church, and imitators of His Divine excellencies. No wonder therefore the generality of mankind should have so despicable a notion of us Christians, while they have so little apprehension of the nature and will of that God, whose servants we are. *Pyle.*

—— *that we should be called the sons of God:*] That we, the sons of disobedient and condemned Adam, by natural generation,

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fore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

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5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil;

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should be translated into the glorious liberty of the sons of God by adoption: that we, who were aliens, strangers, and enemies, should be assumed "unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," Eph. iii. 15, and be made partakers of "the riches of the glory of His inheritance in the saints," Eph. i. 18. For as, in the legal adoption, the father hath as full and absolute power over his adopted son, as over his own issue, so, in the spiritual, the adopted sons have a clear and undoubted right of inheritance. He then, who hath "predestinated us unto the adoption of children by Jesus Christ to Himself," Eph. i. 5, hath thereby another kind of paternal relation, and so we receive "the Spirit of adoption, whereby we cry, Abba, Father," Rom. viii. 15. *Bp. Pearson.*

2. — *we shall be like him;*] In holiness as well as in happiness; as well in purity as immortality. *Burkitt.* To be "like God" implies in few words every thing desirable, that ever so many words can express. *Abp. Secker.*

—— *for we shall see him as he is.*] We shall have a clear and perfect knowledge of God, wherein consists our intellectual happiness; and shall be admitted into His immediate presence, where is all other happiness and glory, of which we are capable. *Dr. Wells.* It appears from these words of the Apostle, that the state of good men in the other world will carry with it a resemblance, not in degree, but in kind, to the absolutely perfect Being in those perfections, of which man is capable: and that these will be produced in us by "seeing God as He is;" that is, by a vastly more distinct and more full sight of Him, than the present condition of human nature will admit of. *Bp. Comybeare.*

3. *And every man that hath this hope*] Of seeing Christ, and of being like Him, "purifieth himself." The felicity, which the Gospel teacheth us to expect in the world to come, is not that of a Mahometan paradise, in which animal pleasures are the chief enjoyments. The happiness of the children of God in the kingdom of their Father will consist in being like Christ, not only in respect of His immortality, but in respect of His transcendent virtues, especially His boundless benevolence. And the joy, which will flow from the possession and exercise of virtues similar to Christ's, is so great, that no one, who hopes to become like Christ in virtue and happiness, will indulge himself in the unrestrained enjoyment of sensual pleasures; but will purify himself from the immoderate desire of those pleasures, in imitation of the purity of Christ. *Dr. Macknight.*

—— *purifieth himself,*] Namely, from the lusts of the flesh, and from every sin. The Apostle, as Beza observes, does not say, 'hath purified himself,' but "purifieth himself;" to shew that it is a good man's constant study to purify himself, because in this life no one can attain to perfect purity. By this text therefore, as well as by chap. i. 8, those fanaticks are condemned, who imagine they are able to live without sin. *Dr. Macknight.*

Would God a better conformity to the example of His purity, than actually obtains, were to be found in the lives of nominal Christians! the numbers would be greater, which might entertain a reasonable hope that they shall be made like to Him when He appeareth. But thanks be to God, repentance, in this as in other cases, genuine, sincere repentance, shall stand the sinner in the stead of innocence: the sinner is allowed to wash the stains, even of these pollutions, in the Redeemer's blood. *Bp. Horsley.*

4. *Whosoever committeth sin*] That is, who lives in the commission of it, lives in an opposition to the law of God. *Dr. Whitby.*

5. — *to take away our sins;*] Not only by suffering to remove the guilt of our past sins, but also to purify us from the power and dominion of it, that henceforth we might not serve sin, Rom. vi. 6; that being "freed from sin" we might "live unto righteousness." *Dr. Whitby.*

—— *and in him is no sin.*] So that our likeness to Him must consist in ceasing from it. *Dr. Whitby.*

6. — *sinneth not:*] Doth not go on in a course and habit of sinning. He makes it his constant care and endeavour to avoid all sin. *Burkitt.* It is necessary to understand the expression with some such limitation, in order, both to make one Scripture consistent with another, (compare James iii. 2,) and even to reconcile this assertion to other passages in the Epistle before us; see chap. i. 8—10. *Dr. Doddridge.*

—— *hath not seen him, neither known him.*] Has no true knowledge of the intent of Christ's coming into the world, or of His doctrine here. *Dr. Wells.* "Whosoever sinneth" thus, hath no interest at all in Christ, neither hath truly believed in Him. *Bp. Hall.*

7. — *let no man deceive you:*] With pretensions that faith without righteousness will make you righteous before God. *Dr. Whitby.* The caution implies, that some pretenders to inspiration had endeavoured to deceive the brethren, by teaching what St. John here condemns: and being a solemn address of the Apostle it shews the importance of the matter which it introduces. *Dr. Macknight.*

—— *he that doeth righteousness is righteous,*] The Scriptures speak of doing righteousness in two senses: 1st, in a legal sense, which consists in an exact obedience and fulfilling of the law; and thus there is "none righteous, no not one:" 2dly, in an evangelical sense, which means walking uprightly according to the rules of the Gospel, conscientiously avoiding all known sin, and performing every commanded duty, observing a constant course of holy actions, and making it our daily care to please God in all that we do. And it is the duty of every Christian, who would not be deceived as to his spiritual condition, to try himself by this infallible mark: "He that doeth righteousness is righteous:—whosoever doeth not righteousness is not of God," ver. 10. *Burkitt.*

8. *He that committeth sin is of the devil;* &c.] He that gives himself over to the commission of sin, and makes it his willing practice, that man is not of God, but of the devil: for it is, and hath been, the trade of that wicked spirit, even from the beginning, ever since his fall, to sin against God, and to draw others into sin and condemnation with him. *Bp. Hall.*

Herein is the plain trial of our condition. If we are destitute of "the fruits of the Spirit," it is bad: if we find them in our hearts and lives, we have proof enough of its being good, and need never disquiet ourselves for want of any other. Being able to tell the very moment when we became pious and virtuous, is not material, provided we are so now; and happiest of all are they, who remember not themselves ever to have been otherwise. All feelings are imaginary and deceitful, unless they be accompanied with that one, which the Apostle experienced and mentions; "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversa-

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for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the ‖ message that ye heard from the beginning, that we should love one another.

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12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

‖ Or, *commandment.*

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the bre-

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tion in the world," 2 Cor. i. 12. Our Saviour's rule of "knowing every tree by its fruit," Luke vi. 44, is the only sure way to judge of ourselves, as well as of others. And though we may perhaps be sometimes at a loss how to judge, or inclined, and even strongly, to fear the worst; yet if this arise not from presumptuous sins or habitual negligence, but merely from excessive humility or weakness of spirits, a modest diffidence will never hinder our future happiness, nor will a bold positiveness ever forward it. Good men may be cast down, and bad men elevated, without any reason. The former may see much in themselves to dislike; and yet God may see enough of what He approves to accept them: they may experience little joy in serving Him, and yet "walk" more completely "worthy of the Lord unto all pleasing," Col i. 10, for doing it without the encouragement of a present reward. The latter, on the other hand, may build upon groundless fancies of their own, mistaking them for Divine communications; may be absolutely confident, wonderfully transported, yet find themselves at last fatally deceived. It is not therefore by their fears, or their hopes, or their raptures, that men are to judge of their spiritual condition. "Hereby," saith St. John, "do we know that we know God, if we keep His commandments," chap. ii. 3. "Little children, let no man deceive you: he that doeth righteousness is righteous: he that committeth sin is of the devil." *Abp. Secker.*

As therefore we are well assured, that repentance will reinstate us, and that obedience will continue us, in the Divine favour, according to the gracious terms of the Gospel, so let us likewise remember, that he, who wilfully and habitually committeth sin, whatever evidence of his new birth or justification, his adoption or acceptance, he may fancy himself possessed of, is actually no other than the servant of sin, and the slave of the devil. In short, virtue and vice, holiness and wickedness, Christ and Belial, can never, never unite together. If therefore we design ourselves to be the candidates for heaven, we must endeavour to acquire such qualifications as will render us fit for that holy place: because unless we really acquire them during the present state, the alternative is dreadful indeed: for "he who committeth sin is of the devil." How shocking even to repeat; yet much more shocking to feel! to feel not only for a time, but for ever! Whereas on the contrary, "he who doeth righteousness is righteous, even as God is righteous:" righteous he is, because he will have, not only his manifold failings and imperfections all forgiven, through the mercies of the Gospel covenant, but even his deliberate sins and offences cancelled and blotted out on his sincere repentance: and what is still more than ever could have been thought of, much less petitioned for, he will find himself permitted to appear before God as "holy, unblameable, and unreproveable in His sight," Col. i. 22. *Dean Tucker.*

—— *For this purpose the Son of God was manifested, that he might destroy the works of the devil.*] Namely, that He might undo all that the devil had done, by recovering mankind out of that sinful estate to which the devil had brought them, and enabling them to resist the devil and all his temptations, so as to force him to fly from them. This is what we are to understand by the original promise that He should "bruise the serpent's head;" his head, where all his policy and power lay; and so disable him from accomplishing the mischief, which he designed and attempted against mankind. *Bp. Beveridge.*

9, 10. *Whosoever is born of God doth not commit sin;* &c.] As if he had said, In fine, while a man preserves his Christian principle, and answers the character of a true member of God's church, he can never be guilty of deliberate and habitual vice. Make it therefore a sure test to whom a man belongs, in whose service he is listed, and from whom he may expect his wages, whether of God or the devil, by the good or wicked practices of his life, by his behaviour towards God and towards his brethren. *Pyle.*

The phrase "born of God" is not to be so taken here, as to denote the single transient act of regeneration; but rather a continued course, a permanent state, so that a regenerate man and a child of God are of the same meaning, and signify him that lives a pious and godly life, and continues to do so. For the phrase, "a child" or "son" of any kind of father, signifies a resemblance or similitude of inclinations and actions: as a child of the devil, Acts xiii. 10; sons of Belial, Judges xix. 22; children of Abraham, Gal. iii. 7. And so generally in this Epistle, he that is "born of God" signifies a man truly pious, an obedient servant of God: and such is the subject of this proposition here, when of such an one it is said, that "he cannot sin:" not affirming, that he cannot cease to be what he is, cannot fall off from the performance of his duty, of the possibility of which the many warnings and exhortations that are given to pious men are evidences, see chap. ii. 1; 1 Cor. x. 12; Heb. iii. 12; 2 Pet. iii. 17; but that remaining thus, a pious follower, imitator, and so "child of God," he cannot yield deliberately to any kind of sin. *Dr. Hammond.*

12. — *And wherefore slew he him?*] See the note from Bp. Conybeare on Gen. iv. 4.

13. *Marvel not, my brethren, if the world hate you.*] By what was said of Cain's hatred to Abel, and the occasion of it, you may learn not to think it new or strange, if wicked men hate you, notwithstanding, or even upon account of, your piety and virtue. *Dean Stanhope.*

14, 15. *We know that we have passed* &c.] Meanwhile as charity in us is an evidence of our being true disciples of Christ, and entitled to the future happiness promised by the Gospel; so is such malice in them as sure a mark of their being still in a state of condemnation: every malicious man being in the eye of God, who judges by the disposition of the heart and not by outward acts only, a murderer. *Dean Stanhope, Pyle.*

According to the Apostle in this place, the surest mark, by which we can know our actual state, is to consider, whether we possess that characteristick disposition towards our brethren which the Christian religion enjoins. The high encomium, passed in this and the following verse on love to mankind, is not to be so understood, as if no virtue but benevolence were necessary to complete the Christian character. The virtues have all such a connexion with each other, that they cannot subsist separately. And therefore, if one really loveth his brethren, he will not only be charitable to the poor, but he will be just in his dealings, true to his promises, faithful in all the trusts committed to him. In short, he will carefully abstain from injuring his neighbour in any respect, and will perform every duty he oweth to him, from a sincere principle of piety towards God, whereby his whole conduct will be rendered uniformly virtuous. *Dr. Macknight.*

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thren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall † assure our hearts before him.

† Gr. *persuade.*

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

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21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

1 *He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholick faith: 7 and by many reasons exhorteth to brotherly love.*

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15. *Whosoever hateth his brother is a murderer:*] If we do a person no harm, yet if we wish him harm, St. John hath here determined the case, "Whosoever hateth his brother is a murderer." For indeed, hatred not only leads to murder, and too often, when indulged, produces it unexpectedly, but it is always, though perhaps for the most part in a lower degree, the very spirit of murder in the heart; and it is by our hearts that God will judge us. *Abp. Secker.*

16. — *and we ought to lay down our lives for the brethren.*] The meaning of this and the following verse is, that the evidences of God's love are so engaging, as even to render the sacrificing of our lives for a greater and general good a becoming instance of charity for them, who are zealous to imitate it in the just perfection. But if any, who ought not to refuse their very lives, shall yet be so sordid as not to impart their superfluities for the support of their brethren, whose hard case it is to want the necessaries of life: all the pretences, which such hard-hearted wretches make to the love of God, are manifestly false and hypocritical. *Dean Stanhope.*

The honour and advancement of the Gospel, by the influence of the example of those, who suffer for their constant adherence to the truth of it, is generally supposed to be that "laying down of our lives for the brethren," to which St. John here pronounces us obliged. *Dean Stanhope.*

18. — *let us not love in word, neither in tongue;*] That is, not in them only, James ii. 16; "but in deed and in truth," in true affection of heart, 1 Pet. i. 22; and in sincerity of action, Rom. xii. 9: by love serving one another, Gal. v. 13; not pitying only, but relieving them according to their wants and our ability. *Dr. Whitby.*

19—21. *And hereby we know that we are of the truth,* &c.] This will shew us to be Christians indeed; and while the impartial testimony and inward sense of our own consciences assures us of the sincere performance of our duty, we may safely conclude that God, the Searcher of hearts and Standard of all truth, will approve of and reward us. And on the contrary, whoever by the clear conviction of his own mind knows and feels himself to be a hypocritical transgressor of his moral duty, must be assured that God, who knows him better than he does himself, cannot fail to be his more severe judge and revenger. *Pyle.*

20. — *if our heart condemn us, God is greater than our heart, and knoweth all things.*] If a man be conscious to himself of his own wickedness, yea, the very secret wickedness and hypocrisy of his heart, sure God Himself, who set up in every man this "candle" of conscience, as Solomon calls it, Prov. xx. 27, cannot be ignorant of it: He being the fountain of all knowledge, and all knowledge in the creature derivative from Him, and so knowing all things that are knowable by any creature, and infinitely more. *Bp. Bull.*

22. *And whatsoever we ask, we receive of him,*] That is, shall receive: for the present tense is often used for the future, to shew the certainty of the thing spoken of. This general declaration must be limited by the conditions, which in other passages of Scripture are made necessary to our petitions being granted by God: such as, that we ask things agreeable to His will, chap. v. 14, 15; and that we ask them in faith, James i. 6; that is, in the full persuasion of the Divine wisdom and goodness, and with sincerity and resignation. Such prayers they who keep the commandments of God may hope will be heard, because they keep His commandments by habitually doing the things which are pleasing to Him. *Dr. Macknight.*

23. — *That we should believe* &c.] That is, true faith and true charity are the sum of that duty which God requires of us. *Dean Stanhope.*

This and the following verse may be thus paraphrased: In short, true faith in the doctrine of Christ, and true charity to mankind, especially to our Christian brethren, is the sum total of our duty. And you, that have already duly performed it, have a sufficient pledge and earnest of your acceptance with God, as true disciples of Christ, by the gifts and graces of His Holy Spirit conferred upon you. *Pyle.*

The way of the Spirit is not to be traced; the working of God is not to be perceived. The Divine Author and His operation are hidden from us, but His work is manifest. And though we cannot see God at any time, or feel the motion of the Spirit in our hearts, yet is there certain evidence whether we are wrought on by Him or not. St. John gives us an infallible rule, that we may know that God, by His Spirit, dwelleth in us, if we keep His commandments. *Dr. Glocester Ridley.*

Chap. IV. St. John warns Christians not to believe every doctrine, but to try them whether they proceed from God or not; and to assist them in the discovery he gives them these two rules: first, that those who did not confess that Jesus Christ was come in the flesh, and was the Messiah, ought to be rejected as people animated with the spirit of the world and of errour, and not with the Spirit of truth. The second rule is, that religion consists in charity, which the Apostle proves, by representing the greatness of the love which God has shewn in giving us His Son: whence he concludes, that those, who are not animated by a spirit of charity, do not love God, nor belong to Him, and consequently ought not to be heard. *Ostervald.*

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BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. After Anno DOMINI 90.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God

The particular subject of the two last chapters is the great doctrine of the incarnation, or, in St. John's own words, of Christ's coming in the flesh: the doctrine of the atonement being included in that of the incarnation, rightly understood, and as it is stated by St. John. The doctrine of the incarnation in its whole amount is this: that one of the three Persons of the Godhead was united to a man; that is, to a human body and a human soul, in the person of Jesus, in order to expiate the guilt of the whole human race, original and actual, by the merit, death, and sufferings, of the Man so united to the Godhead. This atonement was the end of the incarnation: and the two articles reciprocate: for an incarnation is implied and presupposed in the Scripture doctrine of atonement, as the necessary means in the end. For if satisfaction was to be made to the Divine justice for the sins of men, by vicarious obedience and vicarious sufferings, in such a way (and in no other way could it be consistent with Divine wisdom) as might attach the pardoned offender to God's service, upon a principle of love and gratitude, it was essential to this plan that God Himself should take a principal part in all that His justice required to be done and suffered to make room for His mercy: and the Divine nature itself being incapable of suffering, it was necessary to the scheme of pardon that the Godhead should condescend to unite to itself the nature capable.

It is therefore with great truth and reason, that St. John sets forth this as the cardinal doctrine of Christianity; insomuch that he speaks of the belief of this article as the accomplishment of our Christian warfare; the attainment at least of that faith, which with certainty overcometh the world; inspiring the Christian with fortitude to surmount the temptations of the world, in whatever shape they may assail him. On the other hand, the denial of this great truth, so animating to the believer's hopes, he represents as the beginning of that apostasy which is to come to its height in the latter ages, as one of the characters of antichrist. "Ye have heard," he says, "that antichrist shall come: even now there are many antichrists. Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, denying the Father and the Son." And again, "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit, that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world." "The Christ" is a name properly alluding to the inauguration of the Redeemer to His triple office of Prophet, Priest, and King, by the unction from above: but in the phraseology of the hereticks of the apostolick age, it was used as a name of that Divine Being, with whom we maintain, but they denied, an union of the man Jesus. To deny therefore that Jesus is the Christ, was, in their sense of the word "Christ," to deny that He is the Son of God, or God Himself incarnate. He that denieth this, says the Apostle, "is a liar and is antichrist." Two remarkable sects of these lying antichrists arose in the Apostles' days: the sect of the Cerinthian hereticks, who denied the divinity of our Saviour; and the sect of the Docetæ, who denied His manhood, maintaining that the body of Jesus, and every thing He appeared to do and suffer in it, was mere illusion. Thus both equally denied the incarnation: both therefore equally were liars and antichrists: and to give equal and direct contradiction to the lies of both, St. John delivers the truth in these terms, that 'Jesus is the Christ come in the flesh.' *Bp. Horsley.*

Ver. 1. — *believe not every spirit,*] That is, every teacher who pretends to be inspired, and every doctrine that lays claim to the authority of Divine revelation; "but try the spirits," that is, examine their doctrines by the rule of the word of God, and try from whom they come, whether from the Spirit of God, or from Satan. *Burkitt.*

2. *Hereby know ye the Spirit of God:* &c.] Hereby, for the present occasion, ye shall take a trial of the spirits, whether they be of God or not: every one, who confesseth Jesus Christ to have been God from all eternity, and in the fulness of time to have taken our nature upon Him, and to be come in the flesh, to accomplish the perfect work of man's redemption, is of God, and speaks from God. So by the contraries, ver. 3. *Bp. Hall.*

3. — *and this is that spirit of antichrist,* &c.] From this, as well as from chap. ii. 18, it appears that antichrist is used as a general name for all false teachers in every age, who disseminate doctrines contrary to those taught by the Apostles: especially if those doctrines have a tendency to derogate from Christ's character and actions as the Saviour of the world. *Dr. Macknight.* See the notes on chap. ii. 18.

4. *Ye are of God, little children,* &c.] But as for you, my dearly beloved children in Christ, ye have overcome the assaults of these pestilent false teachers; because that Spirit of God, which is in you, and hath taken upon Him your safeguard, is greater and more powerful than that wicked spirit, which animates and sets them on work to do this mischief to God and His church. *Bp. Hall.*

6. *We are of God:*] Our doctrine is the true pure doctrine of Christ. *Dr. Hammond.*

—— *Hereby know we the spirit of truth,* &c.] St. John means, that by the doctrine and writings of the Apostles and Evangelists the truth or falsehood of any doctrine may and must be judged. *Burkitt.*

7. *Beloved, let us love one another:*] Another mark is here given, whereby to judge aright whether we be actuated by the Spirit of God. *Dr. Wells.*

8. —*for God is love.*] He is, as it were, made up of love and goodness to mankind. *Dr. Hammond.*

9. *In this was manifested the love of God* &c.] Our belief in Christ, as the eternal Son of God, is necessary to raise us unto a thankful acknowledgment of the infinite love of God, appearing in the sending of His only-begotten Son into the world to die for sinners. This love of God is frequently extolled and admired by the Apostles. See, besides this passage, John iii. 16; Rom. v. 8; viii. 32. If we look upon all this as nothing else, but that God should cause a man to be born after another manner than other men, and when he was so born after a peculiar manner, yet a

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toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. After Anno DOMINI 90.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is † our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. † Gr. *love with us.*

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

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mortal man, should deliver him to die for the sins of the world; I see no such great expression of His love in this way of redemption, more than would have appeared if He had redeemed us any other way. It is true indeed, that the reparation of lapsed man is no act of absolute necessity in respect of God, but that He hath as freely designed our redemption as our creation: considering the misery from which we are redeemed, and the happiness to which we are invited, we cannot but acknowledge the singular love of God, even in the act of redemption itself: but yet the Apostles have raised that consideration higher, and placed the choicest mark of the love of God in choosing such means, and performing in that manner our reparation, by sending His Only-begotten into the world; by not sparing His own Son, by giving and delivering Him up to be scourged and crucified for us: and the estimation of this act of God's love must necessarily increase proportionably to the dignity of the Son so sent into the world: because the more worthy the person of Christ before He suffered, the greater His condescension unto such a suffering condition; and the nearer His relation to the Father, the greater His love to us, for whose sakes He sent Him to suffer. Wherefore to derogate any way from the person and nature of our Saviour before He suffered, is so far to undervalue the love of God, and consequently to come short of that acknowledgment and thanksgiving, which is due unto Him for it. If then the sending of Christ into the world were the highest act of the love of God which could be expressed; if we be obliged unto a return of thankfulness some way correspondent to such infinite love; if such a return can never be made without a true sense of that infinity, and a sense of that infinity of love cannot consist without an apprehension of an infinite dignity of nature in the person sent: then it is absolutely necessary to believe, that Christ is so the Only-begotten Son of the Father, as to be of the same substance with Him, of glory equal, of majesty coeternal. *Bp. Pearson.*

10. *Herein is love,* &c.] For of that love this is one great enhancement, that it began on His part, was voluntary and free, without any obligation or desert on our part to incline it. *Dean Stanhope.*

12. *No man hath seen God at any time.* &c.] As if he had said, The reason of the foregoing inference is plain: because God is not in the compass of our good offices; and therefore the only method left us of expressing our love to Him, whom we cannot converse visibly with, nor bring any benefit to, is to love those with whom we do converse, and who may be the better for us. This is in effect to do as He did. *Dean Stanhope.*

13. — *because he hath given us of his Spirit.*] Which, operating in us by His gracious influences, sets as it were the mark of God upon us, and thereby assures us that He owns us as His, and is become our God. *Dr. Doddridge.*

14. *And we have seen and do testify* &c.] Such is the evidence which we Apostles give of having that Spirit; who to our utmost hazard preach Christ and His doctrine, of the truth whereof we have undoubted certainty. *Dean Stanhope.*

15. *Whosoever shall confess that Jesus is the Son of God,* &c.] He that is thus content to adhere to Christ, is the sort of man, that God is spiritually present with and united to. *Dean Stanhope.*

16, 17. *And we have known and believed* &c.] By firmly adhering to this fundamental truth of His religion, and by the practice of that love and charity so especially enjoined in it, and which is the principal instance of our conformity to His excellencies, and of our return of gratitude to Him; in short, by loving our brethren, as God loved us, and being ready to suffer for their sakes, as Christ suffered for us all, we prove ourselves His true disciples, in full and perfect communion with Him, and may assuredly expect the glorious reward He has promised at the great day of final judgment. *Pyle.*

18. *There is no fear in love;*] That is, no slavish or distrustful fear, whereby we question the favour of God; but only a filial and reverential fear, whereby we stand in awe of offending Him as a Father. *Burkitt.* "Fear" in this place seems opposed to boldness in the foregoing verse. *Pyle.*

For want of cultivating the love of God, the thoughts of Him are dreadful to the generality of men. Too many are tempted to wish in their hearts, if they durst, that He were not, or had no regard to human conduct: and if any of them can but persuade themselves for a while on the strength of some poor cavil, to hope what they wish, they triumph in the imagined discovery, that sets them so much at ease. From the same default, humbler and righter minds consider Him very often in no better light, than as a rigid lawgiver arbitrarily exacting a number of almost impracticable duties, and enforcing them with the dread of insupportable punishments; whence they are ready to sink under the terrors of religion, even while they are conscientiously fulfilling its precepts. Looking on God as the object of love would rectify these mistaken conceptions entirely. We should all see and feel, that a Being of infinite goodness, directed by infinite wisdom, is the highest blessing; and the want of such an one would be the greatest calamity that is possible: we should be satisfied that the strictest of His laws, and the severest of their sanctions, are means which He knows to be needful for our good; that His mercy will forgive on repentance our past transgressions of them; that His grace will strengthen us to keep them better; and that He will never reject a soul affectionately devoted to Him. In proportion then as we are so, all terrifying apprehensions will vanish from us. "There is no fear in love," saith the Apostle; "but perfect love casteth out fear: because fear hath torment." *Abp. Secker.*

19. *We love him, because he first loved us.*] The love of God is, as our Saviour teaches us, the first and great commandment, and yet a commandment liable to be misrepresented and misunderstood: for love is an affection or passion; and it is not usual

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20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

CHAP. V.

1 *He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.*

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WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

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for men to have very accurate notions of the passions, and to know exactly what they are, and in what they consist, as any person may soon find upon making the trial. The most familiar and intelligible way of explaining any passion to common capacities is to shew them the effects which attend it, and the actions which it produces. This method is used in the holy Scriptures: and that we may not mistake the nature and extent of the duty of loving God, a rule is proposed to us by which we may know whether we practise it; and we are assured that a careful endeavour to learn the will of God, and to act according to it, is a sufficient proof of our love.

The love of God differs so much from the love of sensible objects, and from our other passions, that it can hardly be called a passion in the same sense in which they are so called. It differs in this, that it is at first raised, and afterwards kept up, by reason. It is therefore a religious habit and a virtue, which no other passion is, unless it hath God and morality and religion for its objects. In this also it differs from them, that being both produced and preserved by reason, it is a sober and moderate affection, accompanied with no blind impetuosity, no restless uneasiness, no violent commotion of mind, like other passions; and, as it riseth not to the same height with them, so neither does it sink as low at other times, but shews itself in an uniform and sedate love of righteousness, of every thing that God approves.

Some persons, not duly considering this, sincerely desire to please God, and carefully endeavour to lead a good life; and yet sometimes are afraid that they have no love for God, because they experience not in themselves that warmth of affection, to which others pretend, and which is expressed and required in some books of devotion. They may learn from the Scriptures, that where there is obedience there is always love; and that whosoever delights in holiness, and justice, and goodness, and mercy, and truth, may reasonably conclude that his heart is right towards God.

Others, looking upon the love of God as upon a mere passion, a disposition of mind producing devotion and ending there, have excited in themselves a high zeal and affection for God, and a firm persuasion that they were His favourites: and, having done this, have thought themselves arrived to Christian perfection; whilst at the same time they have perhaps been under the dominion of evil habits, and addicted to wrath, malice, covetousness, uncharitableness, censoriousness, injustice, pride, ambition, sensuality. This strange mixture of hypocrisy, vice, and enthusiasm, hath been common in all ages, and ever will be so. There are always those, whose religion and devotion is, to use the words of St. Paul, "sounding brass," or clamour and confidence; whilst true goodness is modest and unaffected, and teaches men to make less noise, to live more honestly. To preserve us from such delusions, Christ hath told us, that we should either keep His commandments, or not pretend to love Him; and that it signifies nothing to say to Him, "Lord, Lord," and not to do what He requires.

Other love towards God than this the Scriptures know not: they never recommend that spiritual fever, those warm transports, and that bold familiarity, which some zealots affect; nor that cold, refined, mysterious, and disinterested devotion, which another sort of fanaticks require: for, first, the love of God is sober reason, and not blind passion; reverence, and not presumption: secondly, it is gratitude; and "we love Him, because He first loved us." *Dr. Jortin.*

20. — *he that loveth not his brother whom he hath seen*, &c.] If we love not them, whose persons and wants strike and affect our senses, we can hardly be supposed to be carried with much affection to Him with whom we cannot converse but at a distance, who is neither the object of our senses, nor within the compass of our charity. *Pyle.*

21. *And this commandment have we from him*, &c.] Observe the firm basis on which is for ever fixed the morality of the Gospel. How clear in its principles! how powerful in its motives! "We love God because He first loved us," "and sent His Son to be the propitiation for our sins. If God so loved us, we ought also to love one another." For he who "loveth Him that begat, loveth him also that is begotten of Him." The head of the most unlearned cannot but comprehend the meaning of these few words; and the heart of the most learned must feel the force of them. Such is the ground of that charity, which performeth every duty of social life, and fulfilleth the law. To inculcate and produce in us this heavenly disposition, is the end of the Gospel, and of all its doctrines. It is deduced in Scripture even from those that may seem to be of the most mysterious and speculative nature: the unity of the Divine Persons; the divinity and the satisfaction of Christ: doctrines, which cannot therefore be denied or degraded, without removing or proportionably lessening the most endearing and affecting incitements to the Christian life. Indeed the happy temper of a Christian is the natural and kindly effect of the great evangelical truths, when treasured up in the mind, and made the subjects of frequent meditation. The ideas of a reconciled God; a Saviour and Intercessor on high; a gracious Spirit, informing our ignorance, purifying our hearts, relieving our necessities, alleviating our cares, and comforting our sorrows: such ideas as these enable us to bridle the appetites of the body, and to calm the emotions of the mind; to bear with patience and cheerfulness the calamities of life: they sweeten the temper, and harmonize the affections, resolving them all into one, diversified according to the different situation of its proper object; of which grief laments the absence, and fear apprehends the loss; desire pursues it; hope has it in view; anger rises against obstruction, and joy triumphs in possession. Thus religion fixes the heart on its treasure, in faith without wavering, and resignation without reserve: it draws the affections upwards towards heaven, as the sun does the exhalations of the earth, to return in fruitful showers, and bless the world. *Bp. Horne.*

Chap. V. St. John continues to shew that the true children of God are known by the soundness of their faith, by their obedience to His commandments, and by charity. He teaches that the truth of the Gospel was confirmed from heaven by the testimony of the Father, the Son, and the Holy Ghost; and upon earth by the Spirit, by water, and by blood. Whence he concludes, that the doctrine of the Gospel, and the promises of eternal life, which are made us in Jesus Christ, ought to be received with a full assurance of faith. The Apostle then says, that those who had such faith were sure of obtaining from God all they should ask according to His will, even the health and life of their brethren; unless those, for whom they prayed, had committed certain sins which God thought fit to punish with temporal death. He finishes this Epistle, by exhorting the faithful to keep themselves pure, to continue steadfast in the faith, and to avoid idolatry, and every thing that tended to draw them into it. *Ostervald.*

Ver. 2. *By this we know that we love the children of God*, &c.]

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3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

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7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

As if he had said, And these two marks are reciprocal: namely, As we know that we love God, by our loving the children of God, so "by this we know that we love the children of God, when we love God and keep His commandments." *Dr. Wells.* The intention of the Apostle was to shew, how we may know when we love the children of God in a right manner. Now this was necessary to be shewn, since men may love the children of God because they are their relations, or because they are engaged in the same pursuits with themselves, or because they are mutually united by some common bond of friendship. But love proceeding from these considerations is not the love of the children of God which He requires. By what mark then can we know, that our love to the children of God is of the right sort? "By this," saith the Apostle, "we may know that we love the children of God" in a right manner, "when we love God, and" from that excellent principle "keep His commandments," especially His commandment to love His children, because they bear His image. True Christian love therefore is that which proceeds from love to God, from a regard to His will, and which leadeth us to obey all His commandments. *Dr. Macknight.*

3. — *and his commandments are not grievous.*] To one who truly loves Him. Because his will is conformed to the will of God, and so he only doth what he would do, and so he is then doing what he chooseth and delighteth in: and it cannot be grievous to be employed as we would, and as we do delight to be. *Dr. Whitby.*

What He commandeth us to do, He helpeth us to do; and thence it is that His commandments are not grievous. *Bp. Sanderson.*

4. *For whatsoever is born of God overcometh the world:*] Every true child of God gets above the affections and temptations of this world, in the strength of that faith, which gives him full assurance of, and sets his heart upon, another and better world. The world is one of those enemies, against which every Christian engages solemnly and formally, at the instant of taking that profession upon himself in baptism. And our entering into this covenant, the new relations we contract there, the new life we then begin and engage to lead, and the communications of God's Holy Spirit received in that sacrament, to strengthen and enable us to persevere in the faithful discharge of those engagements, do in effect make up our second and spiritual birth. So that the persons "born of God" are baptized and faithful Christians; and this passage does not only imply the necessity such lie under of fighting and conquering, by saying that "whatsoever is born of God overcometh the world;" but it acquaints us, what weapon is put into their hands for that purpose, by adding, "And this is the victory that overcometh the world, even our faith." *Dean Stanhope.*

Presumption in our strength is destructive to our virtue; confidence of our own merit is injurious to our Maker: but a deep sense of human unworthiness and of Divine grace will inspire us with that lowliness of heart which God will accept, and that vigilance of conduct which He will bless: "This," therefore, "is the victory that overcometh the world, even our faith." *Abp. Secker.*

5. — *that Jesus is the Son of God?*] Not only the Messiah, but also, as such, the only-begotten or true Son of God; and hereby duly qualified to become the Author of eternal salvation to all that love and obey Him, and abundantly to reward all their sufferings here for His sake. *Dr. Wells.*

By "our faith," in the 4th verse, is intended the belief of the Christian religion, as it is delivered down to us in the Gospel, and summarily contained at the 5th verse, in this one article, that "Jesus is the Son of God." Hereby are implied a firm assent to the truth of His doctrines, a steadfast reliance upon the merit of His sufferings, and an assured expectation of His glorious promises: doctrines, which a person Divine could not have taught, had they not been true; sufferings, which, because undergone by a person Divine, cannot but be of infinite worth and efficacy; promises, which a person Divine can and will make good to the uttermost. And therefore to men, whose minds are possessed with this belief, the difficulty of overcoming the world is more than balanced by that absolute certainty of a future reward, and by the excellence of that reward. *Dean Stanhope.*

6. *This is he that came by water and blood,* &c.] Nor are the effects and influences of this great truth more excellent and noble, than is the ground and foundation of it strong and certain. The testimonies given Him at His baptism, when God by a voice from heaven declared Him to be His beloved Son, the Saviour of mankind: the miracles at His crucifixion, when at the shedding of His innocent blood we saw both water and blood come out of His side; the sun was darkened, the earth trembled, and the vail of the temple was rent: the signs and wonders done by Him, and by others in His name: these three, respectively denoted by "the water," "the blood," and "the Spirit," are all testimonies of the authority of His Person and mission, most unexceptionable, as being evidences of that Holy Spirit that cannot deceive us. *Pyle.*

7. *For there are three that bear record in heaven,* &c.] Unto this main truth concerning Christ the Redeemer of the world there are six sufficient and undeniable witnesses: whereof three are in heaven, and three upon earth: those in heaven are the three sacred Persons in Trinity, the Father, Son, and Holy Ghost; and these three are, in essence, one and the same God. *Bp. Hall.*

The Father bore witness both at Christ's baptism and at His transfiguration, when with an audible voice He declared, "This is My beloved Son, in whom I am well pleased." The Word bore record of Himself, affirming frequently, plainly, and directly, that He was the Son of God, and making it manifest by His doctrine and miracles, that He came from the Father. The Spirit bore witness to this, partly by descending on Christ at His baptism, and partly by descending on His Apostles at the feast of Pentecost. *Burkitt.*

—— *these three are one.*] Three Persons; one Being, one Jehovah, one God. *Bp. Beveridge.* Three, as evidently appears by the different offices, which they have graciously vouchsafed to undertake in the work of our redemption; one, in substance, and duration, and glory, and majesty, and power, and might, and dominion. *Bp. Horne.* The Apostle says, "These three are one;" one, in the unity of a consentient testimony; for that unity is all that is requisite to the purpose of the Apostle's present argument. It is remarkable however, that he describes the unity of the testimony of the three celestial and the three terrestrial witnesses, in different terms; I conceive for this reason: of the latter, more could not be said with truth, than that they "agree in one;" for they are not one in nature and substance: but the Three in heaven being in substance and in nature one, he asserts the agreement of their testimony in terms which predicate their substantial unity, in which the consent of testimony is necessarily included; lest, if he applied no higher phrase to them than to the terrestrial witnesses, he might seem tacitly to qualify and lower his own doctrine. *Bp. Horsley.*

It is well known that there has been much controversy among

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8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son. After Anno DOMINI 90.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we

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the learned on the subject of the genuineness of this verse. Those, who have contended that the verse is spurious, have grounded their opinion on the facts of its not being found in any Greek manuscripts of unquestionably high antiquity, or in any ancient version of the New Testament, except the Latin; and of its not having been quoted by the most ancient Greek Fathers, even in those parts of their writings where we should most expect it. Those, on the other hand, who have maintained the genuineness of the verse, have argued that it is certainly found in all the most ancient copies of the Latin version; that it is distinctly quoted by St. Cyprian, who wrote in the third century, before the council of Nice; as also by Tertullian, and by other Latin Fathers of later date; and that the sense of the whole passage seems imperfect without it. Amongst the persons who have believed this verse to be genuine, are to be reckoned many very eminent critical scholars and divines; while it must be admitted that others no less eminent, and no less zealous supporters of the doctrine which the verse maintains, have after mature examination decided against its genuineness. *Edit.*

Whether the text be authentick or not, it contains nothing but what is abundantly asserted elsewhere: and that both with regard to the Trinity in general, and this their Divine testimony in particular. For that there are three Divine Persons, who "bear record" to the mission of Christ, is evident from the following Scriptures: "The testimony of two men is true. I am one that bear witness of Myself: and the Father that sent Me beareth witness of Me," John viii. 17, 18. "It is the Spirit that beareth witness," chap. v. 6. And Christ hath also mentioned, upon another occasion, a plurality of witnesses in heaven: "We speak that We do know, and testify that We have seen, and ye receive not Our witness," John iii. 11: which can be no other than the witness of the Trinity; because it is added, "no man hath ascended up to heaven, but He that came down from heaven;" therefore no man could join with Christ in revealing the things of heaven to us. *Jones of Nayland.* That equal honour should be paid to the Father, the Son, and the Holy Spirit, is evidently implied by the baptismal form running in the name of all the three: and whether St. John hath said it or not, if there be any meaning in words, "These three are one;" They are the one object of our faith and our love, of our prayers and our praises. While this form continues to be used in the church, the doctrine of the Trinity cannot perish from it: and he, who denies glory and worship to be due to the Father, the Son, and the Holy Spirit, does in effect renounce his baptism, and ought to be initiated by a new form into a new religion. *Bp. Horne.*

8. *And there are three that bear witness in earth,* &c.] Those three, that bear witness unto Him on earth, and seal up the truth of His promises unto us, are the water in baptism, by which we are cleansed from the filth of our sins; the blood of Christ, exhibited in the holy eucharist, by the shedding whereof our sins are expiated; and the efficacy of His Spirit, which sealeth up to our hearts that testimony of water and blood, in that it applies unto us the power of that ablution and that expiation: and these three agree in and make good one and the same truth, concerning Christ the only Redeemer of mankind. *Bp. Hall.*

9. *If we receive the witness of men,* &c.] If the testimony of two or three men be thought sufficient to give credit to any matter in all courts of judicature, surely the testimony of that God, ver. 8, who cannot lie or deceive us, must be of greater force and strength to produce faith in us. *Dr. Whitby.*

10. — *hath the witness in himself:*] As having in himself that Spirit of God, which gives this testimony to Christ. *Dr. Whitby.* Hath God dwelling in him by faith, and therefore hath that Divine witness within himself. *Bp. Hall.* He findeth himself continually confirmed in his belief by the gifts and graces of that very Spirit, who in so ample a manner at first gave the testimony. *Pyle.*

11, 12. *And this is the record,* &c.] So then the sum of our Christianity is this: That God has promised and provided eternal happiness for good men; and that the indispensable condition of enjoying it is a sincere belief in Christ incarnate, and in His religion, by all to whom it and its evidences are fairly proposed. *Pyle.*

12. *He that hath the Son hath life;* &c.] If we reflect upon the holiness of God, and His hatred of sin and iniquity, and begin to fear that He can never be reconciled to sinners; let us take courage, the work is difficult, but the Son of God has undertaken it; and how great soever the distance between God and us is, yet through the Son we have access to Him. If we still fear for ourselves, that all may be again lost through our own weakness and inability to do good; even here help is at hand, the Spirit of God is our support, He is the pledge and earnest of our redemption. These being the necessary means of salvation, it was necessary to reveal to the world the doctrines concerning the Son and the Holy Spirit: and the belief of these doctrines is necessary to every Christian, as far as the right use of the means depends on the right faith and belief of the doctrines. "He that hath the Son," says St. John, "hath life; and he that hath not the Son of God hath not life:" and again, "Whosoever denieth the Son, the same hath not the Father." For since we can only come to the Father through the Son, to deny the Son is to cut off all communication between us and the Father. The same may be said of the blessed Spirit, through whom we are in Christ: "If any man," says St. Paul, "have not the Spirit of Christ, he is none of His." Our blessed Lord has Himself told us, that "this is life eternal, that we may know the only true God, and Jesus Christ whom He has sent." *Bp. Sherlock.*

14. *And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*] "In Him," that is, in the Son of God. In another part of the Epistle the same sentiment is repeated, but it is spoken of God: "We have confidence toward God, and whatever we ask, we receive of Him," chap. iii. 21, 22. Can a man read these two passages, and doubt for a moment, whether his Saviour be the God that heareth prayer? *Bp. Horne.*

Those things, which are really, absolutely, universally good in themselves, Christ hath purchased for us with His own blood, and hath promised to give them to us upon our asking them in His name. The things of this life may, or may not, be good for us: and whether they be or not, we cannot tell, God only knows that: and therefore we must ask such things of Him, only with this proviso or condition, that He knows them to be good; or, as our church expresseth it, "as may be most expedient for us." But so far as any thing is so, we may confidently ask it, and be-

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have ‖ in him, that, if we ask any thing according to his will, he heareth us:

‖ Or, *concerning him.*

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

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17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God,

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lieve that He will grant it to us. This is that which St. John here means, "This is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us:" for He hath plainly declared it to be His will, in that He hath promised to give us all things that are really good for us, so far as He Himself knows them to be so. "For He will give grace and glory, and no good thing will He withhold from them that walk uprightly," Ps. lxxxiv. 11. *Bp. Beveridge.*

16. *If any man see his brother sin a sin* &c.] If any man see his brother fall into and continue in such a sin as may be capable of forgiveness, let him earnestly sue unto God for pardon of that offender; and God, who is great and infinite in mercy, shall graciously incline His ear to his prayers, and give remission and life to such an one. There is indeed a sin unto death, for which there is no forgiveness with God, because there is no capacity of repentance for it in the committer of it; I mean the sin against the Holy Ghost; when a man, having received the knowledge of the Gospel by the illumination of the Holy Spirit, and professed the belief thereof, shall in a devilish malice wilfully blaspheme and persecute that known truth. *Bp. Hall.*

Or, the passage alludes to those temporal punishments for sin, which were more evidently inflicted in those times: and the sense of the passage may be given according to the following paraphrase, which is founded on a comparison of the text with Gal. vi. 1; 1 Cor. xi. 30; Jam. v. 14, 15. I must advise you in one particular more, relating to such offenders amongst you, as are struck with any extraordinary sickness, as a Divine punishment for any notorious sins. Now, where the offence is not of the most wilful and obstinate kind, where by the circumstance you gather, that the punishment inflicted was not sent for his destruction, but only to awaken the person to a sense of his miscarriage, and you find him inclined to repentance; in such a case let the Christian ministers attend upon him, interceding with God for him by earnest prayer, which upon his repentance shall avail for the pardon of his sin, and for restoring him to health again. But if you know the person so afflicted to be struck from heaven, for a malicious, habitual, and incurable degree of scandalous vice and immorality, or for wilful apostasy from the Christian religion; in that case you have no obligation to throw away your prayers upon him, but may justly leave such a man to the justice of God, as one that has defeated all methods of repentance and salvation. *Pyle.*

What makes sin exceeding sinful and most provoking, is a determined insolence, and an obstinate impenitency, a guilt without remorse, and without relenting, without shame and without fear. This is what appears most odious and offensive in the sight of God, as also in the sight of man; and to this incorrigible temper and abandoned behaviour, indignation and wrath are denounced by Him, who will by no means acquit those that are guilty in this way. "There is a sin unto death," saith St. John, "and there is a sin not unto death." The sin unto death, of which the Apostle speaks, was in some manner peculiar to those times. It was an apostasy from Christianity; and these apostates were persons, who had seen the miraculous proofs of its truth, and had perhaps themselves been partakers of some extraordinary gifts. When such persons renounced Christ, and fell away from the church, it was plain that nothing more could be done to amend and reclaim them. And even now it is possible, that sinners may offend so long and so heinously, as at last to provoke God, either to take them out of the world by a secret judgment, and so it is a sin unto temporal death; or to give them up to their own hard hearts, and so it becomes a sin unto spiritual death. But let an observation be added, which may be necessary to quiet melancholy and desponding minds; and it is this: If any one be afraid that he is in such a condition, this very fear shews that in all probability he is not in such a condition: because it is usual for such sinners to have no consideration, no shame, no remorse, and no fear at all. *Dr. Jortin.*

—— *There is a sin unto death:*] There seems to be no ground in Scripture for considering any degree or species of sin as at this time necessarily unpardonable, or beyond the efficacy of sincere repentance. When St. John here says, that "there is a sin unto death," he probably means the sin against the Holy Ghost, which appears to have been confined to the time of the Apostles, and which is the only sin to which forgiveness is denied in the New Testament. 'The doors,' says Clement of Alexandria, 'are open to every one, who in truth and with his whole heart returns to God; and the Father most willingly receives a son, who truly repents.' This is the general tenour of Scripture, in which all men are invited to repentance without any discrimination or exception. *Bp. Tomline.*

18. — *keepeth himself,*] He suffers not any sin to have dominion over him, but takes care to preserve himself, through the assistance of Divine grace, from the deadly assaults of Satan. *Burkitt.*

20. — *This is the true God, and eternal life.*] This same Jesus Christ, you are to know and believe most assuredly, is no other than the true God and eternal life, both as having eternal life in Himself, and also as being the author of eternal life to all those who truly believe in Him. *Dr. Wells.* It is said in this place of the same Person, that "He is the true God and eternal life." Now eternal life is thrice in this very chapter attributed to Jesus Christ, as the author and dispenser of it: see verses 11—13. As Christ therefore is meant by "eternal life," of Him also it must be meant that He is "the true God." *Dr. Whitby, Burkitt.*

Christ is not only termed in holy Scripture the God, but for a farther certainty "the true God:" and the same Apostle, who said "the Word was God," lest any cavil should arise by any omission of an article, though so frequently neglected by all, even the most accurate authors, hath also assured us that He is the true God. For "we know" saith he, "that the Son of God is come, and hath given us an understanding that we may know Him that is true: and we are in Him that is true, even in His Son Christ Jesus. This is the true God and eternal life." As therefore we read in the Acts, chap. x. 36, of "the word which God sent unto the children of Israel, preaching peace by Jesus Christ; He is Lord of all:" where it is acknowledged that "the Lord of all" is by the pronoun "He" joined unto Jesus Christ, the immediate, not unto "God," the remote antecedent: so likewise here "the true God" is to be referred unto Christ, who stands next unto it, not unto the Father, spoken of indeed in the text, but at a distance. Wherefore since Jesus Christ is the immediate antecedent to which the relative may properly be referred; since the Son of God is He of whom the Apostle chiefly speaketh; since this is rendered as a reason, why "we are in Him that is true," by being "in His Son," to wit, because that Son "is the true God;" since in the language of St. John the constant title of our Saviour is "eternal life;" since all these reasons may be drawn out of the text itself, why the title of the true God should be attributed to the Son, and no one reason can be raised from thence why it should be referred to the Father: I can conclude no less, than that our Saviour is "the true God,"

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and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. After Anno DOMINI 90.

21 Little children, keep yourselves from idols. Amen.

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so styled in the Scriptures by way of eminency, with an article prefixed, as the first Christian writers, which immediately followed the Apostles, did both speak and write. *Bp. Pearson.*

This is an argument of the deity of Christ, which almost all those, who have written in its defence, have urged: and which, I think, none who have opposed it have so much as appeared to answer. *Dr. Doddridge.*

21. *Little children, keep yourselves from idols.*] The Apostle having asserted that "this," namely Christ, "is the true God," immediately subjoins, "Little children, keep yourselves from idols." The meaning of which is, That if Christ were not the true God, He must be an idol, because divine worship was paid to Him: and this is an explanation of his calling Christ "the true God," namely, that whoever else pretends to it is an idol, and therefore we must worship none else. There is another part of this passage, which does plainly evidence the divinity of Christ, and that is, that "the Son of God hath given us an understanding, that we may know Him that is true," ver. 20. To give man understanding is an incommunicable attribute of God; and that is, past all subterfuge, attributed here to the Son. *Leslie.*

The following Chapters from The First Epistle General of John are appointed for Proper Lessons, or Epistles, on Sundays and Holydays.

CHAP. I.	ver. 1—10,	St. John the Evangelist,	Epistle.
—— III.	— 1— 8,	6th Sunday after Epiphany,	Ditto.
—— III.	— 13—24,	2nd Sunday after Trinity,	Ditto.
—— IV.	— 1—14,	Whit-Tuesday,	Evening.
—— IV.	— 7—21,	1st Sunday after Trinity,	Epistle.
—— V.		Trinity Sunday,	Evening.
—— V.	ver. 4—12,	1st Sunday after Easter,	Epistle.

THE SECOND EPISTLE

OF

J O H N.

INTRODUCTION.

IN the inscription of this Epistle St. John, without mentioning his name, calls himself "the elder," which title he probably adopted as being a term of honourable distinction in the primitive church. It is addressed in words, which are capable of several meanings, but which our translators have rendered, "To the elect lady." This is the common acceptation of them, and from it there appears no reason for departing: the Epistle therefore may be considered as written to some lady of eminence, styled "elect," on account of her profession of the Gospel. See ver. 13, and the note there. The place of her residence is not known.

This Epistle consists of only thirteen verses: and Dr. Lardner observes, that of these thirteen 'eight may be found in the first Epistle, either in sense or expression.' The design of it was to caution the lady, to whom it was addressed, against those false teachers, who asserted that Christ was not real man, but only a man in appearance; and that He did not actually suffer what He seemed to suffer. This doctrine the Apostle condemns in very severe terms, as being destructive of the atonement of Christ; and he recommends that no encouragement or countenance should be given to those who maintain it: he inculcates also the necessity of obedience to the commandments of God, and of mutual love and benevolence among Christians. *Bp. Tomline.*

After Anno DOMINI 90.

1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief,* 8 *lest they lose the reward of their former profession:* 10 *and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. After Anno DOMINI 90.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have ‖ wrought, but that we receive a full reward.

‖ Or, *gained:* Some copies read, *which ye have gained, but that ye receive,* &c.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of

Ver. 1. *The elder*] "Elder" being a name of honour among the Jews, given to the chief of their tribes, the same agrees very well with the office of the Apostles, set over the twelve tribes of the house of Israel in spiritual concerns. *Drs. Whitby* and *Wells.*

—— *whom I love in the truth;* &c.] Whom I and all good Christians cannot but most sincerely esteem and love, for their constancy and perseverance in those Gospel doctrines, that will prove of eternal and happy advantage to us. *Pyle.*

3. — *in truth and love.*] That is, the true and beloved Son of the Father. *Dr. Whitby.* Or the words are to be connected with those at the beginning of the verse; and they thus contain a wish that the persons in question may continue constant in the acknowledgment of the truth of the Gospel, and in the exercise of all works of charity to one another. *Dr. Hammond.*

4. — *in truth,*] In the doctrine of the Gospel, as the Father hath commanded, saying, "This is My beloved Son, in whom I am well pleased; hear ye Him," Matt. xvii. 5. *Dr. Whitby.*

8. — *that we lose not* &c.] Hence it follows, first, that it is not only lawful, but the duty of a Christian, to serve God with respect to the recompense of reward: secondly, that they who once walked "in the truth, as they had received a commandment," ver. 4, and had Christian charity, ver. 5, even that love which enabled them to walk according to God's commandments, ver. 6, might "lose those things which they had wrought." *Dr. Whitby.*

After Anno DOMINI 90. Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak † face to face, that our joy may be full. After Anno DOMINI 90. † Gr. *mouth to mouth.*

13 The children of thy elect sister greet thee. Amen.

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13. — *thy elect sister*] Or Christian sister. *Dr. Wells.* See the note on 1 Thess. i. 4.

THE THIRD EPISTLE

OF

J O H N.

INTRODUCTION.

THIS Epistle is addressed to Gaius, or Caius; but it is not known who this person was. The commendation of his hospitality seems to imply that he was in a private station, and that he was possessed of some substance.

The design of this short Epistle was to commend Gaius for having shewn kindness to some Christians, as they passed through the place where he resided; to censure Diotrephes, who had arrogantly assumed some authority to himself; and to praise the good conduct of Demetrius. It is not known who Diotrephes and Demetrius were.

This and the foregoing Epistle are supposed to have been written from Ephesus; and it is probable that the persons, to whom they were addressed, lived at no great distance from that city, as St. John expresses a hope of seeing them shortly. These two Epistles are improperly called "Catholick," as they are written to private persons. *Bp. Tomline.*

After Anno DOMINI 90.

He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers: 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.

THE elder unto the well beloved Gaius, whom I love ‖ in the truth.

‖ Or, *truly.*

‖ Or, *pray.*

2 Beloved, I ‖ wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

After Anno DOMINI 90.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak † face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

† Gr. *mouth to mouth.*

Ver. 9. — *Diotrephes,*] It is uncertain who he was. Grotius thinks he was a Gentile convert, who would not admit the Jews. It seems rather more probable that he was a Jew, who opposed the admission of the Gentiles, and set himself up at the head of a party in opposition to the Apostles. *Dr. Doddridge.*

10. — *I will remember his deeds*] Private offences against ourselves must be forgiven and forgotten: but when the offence is an impediment to the faith, and very prejudicial to the church, it is to be opposed and openly reproved. *Dr. Whitby.*

11. — *hath not seen God.*] Hath no true knowledge of God. *Dr. Wells.*

12. — *and of the truth itself:*] Namely, the Gospel itself: his temper and conduct being conformable to its precepts. *Dr. Macknight.*

THE GENERAL EPISTLE

OF

J U D E.

INTRODUCTION.

JUDAS or Jude, called also Lebbeus and Thaddeus, was the son of Alpheus or Cleophas, the brother of James the Less, the cousin german of our Saviour, and one of the twelve Apostles. His call to be a disciple of Jesus is not recorded: and, except in the catalogue of the Apostles, he is mentioned only once in the Gospels; see John xiv. 22. He is not spoken of in the Acts of the Apostles; nor is any circumstance, on which we can depend, recorded of him in any ancient author. His Epistle is addressed "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," ver. 1; that is, to all Christians without any distinction. From a passage in verses 17 and 18, it is evident that the Epistle was written some time after St. Peter's Epistles, and St. Paul's Epistles to Timothy, in which the prophecies alluded to in those verses are contained.

St. Jude, after saluting the Christian converts, and praying for Divine blessings upon them, exhorts them earnestly to contend for the genuine faith, as delivered originally to the saints, in opposition to the erroneous doctrines taught by false teachers: he reminds the Christians of the severity of God's judgments inflicted on the apostate angels and unrighteous men of former times; from these examples he warns them against adopting the seducing principles of those who were endeavouring to pervert them from the truth; and denounces woe against all persons of impious and profligate character; he reminds them of the predictions of the Apostles concerning mockers in the last days, and exhorts them to preserve themselves in the true faith and love of God, and to use their best exertions for the preservation and recovery of others. He concludes with an animated doxology, suited to the general design of the Epistle. *Bp. Tomline.*

Anno DOMINI about 66.

He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied. Anno DOMINI about 66.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained

Ver. 3. — *earnestly contend*] The original word refers to the severe struggles of the champions in the Grecian games. The same allusion upon the same subject is employed by St. Paul to the Philippians: "Stand fast in one spirit, with one mind striving together," (according to the original, 'wrestling together') "for the faith of the Gospel, and in nothing terrified by your adversaries," Phil. i. 27, 28. *Bp. Horne.*

—— *once delivered*] 'Delivered once for all:' so as to need no further confirmation besides the evidence given of it by Christ and His Apostles, and so as to admit of no alterations or additions. *Pyle.*

This faith is that system of truths revealed in the Holy Scriptures concerning the dispensations of the God whom we adore, and into whose name we were baptized, the Father, the Son, and the Holy Spirit, three Persons, one God. These truths are proposed to us as the ground of our hope, our comfort, and our joy; as the principles on which the conduct of life is to be framed, accepted, and rewarded. We receive the revelation, which contains the truths, upon that plenary and satisfactory evidence vouchsafed us of its authenticity; and we receive the truths, which it contains, on the authority of the revealer. The different articles of our belief, dispersed in the Scriptures, were very early collected into summaries, styled creeds, recited at baptism, and constituting thenceforward the badge and test of a man's profession. By a formulary of this kind the catechumen himself was instructed; "the faith once delivered" was transmitted down to posterity; the members of the spiritual society were kept together; the doctrines, by them believed and taught, were made known to the world, and distinguished from a multitude of heterogeneous and erroneous opinions, by them disclaimed; a connexion with the maintainers of which would justly have brought discredit on themselves and their cause. For these reasons the use of creeds appears to have been at first introduced, and since continued. *Bp. Horne.*

4. — *before of old ordained to this condemnation,*] Of whom it was 'before written,' or prophesied, that this should be their condemnation, according to the import of the original word, and to the parallel passage of St. Peter, 2 Pet. ii. 3. Of these

Anno DOMINI about 66. to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their
‖ Or, *principality.* ‖ first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going
† Gr. *other.* after † strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against
[a] Zech. 3. 2. him a railing accusation, but said, [a] The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

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11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers,

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men Enoch prophesied, ver. 14, that they should be condemned for their wickedness. God ordaineth none to punishment but sinners and ungodly men, as the persons here are styled. *Dr. Whitby.*

—— *turning the grace of our God into lasciviousness,*] So perverting the doctrine of the Gospel, as to teach that it even countenances and encourages lasciviousness. *Dr. Wells.*

6. — *which kept not their first estate, but left their own habitation,*] Which, not contented with that estate, wherein they were first created, but rebelling against God and proudly affecting a higher glory, were thereupon cast down from their heavenly habitations. *Bp. Hall.*

By this declaration the Apostle intimates, that the angels attempted to raise themselves to a higher station than that which God had allotted to them; consequently that the sin, for which they are to be punished, was pride and rebellion. *Dr. Macknight.*

7. — *suffering the vengeance of eternal fire.*] Having their cities so consumed by fire as to be incapable of being rebuilt, and thus exhibiting in their punishment a proper emblem of that "eternal fire," which is to be the punishment of the wicked at the last day. *Dr. Wells.*

8. *Likewise also these filthy dreamers* &c.] These impure and wicked miscreants, who are carried away with their own giddy fancies and idle dreams, defile themselves with abominable lusts, despise authority, and speak scornfully and disgracefully of all those that are in dignity and eminence above them. *Bp. Hall.*

9. *Yet Michael the archangel,* &c.] See the note from Dr. Hales on Deut. xxxiv. 10.

10. *But these speak evil of those things which they know not:* &c.] These men are brutish and grossly ignorant in their understanding, not knowing how to value the worth of any thing that is good; and yet have their mouths open, to disgrace and rail on that which they know not; and those things, which they cannot but naturally know, as brute beasts, which are led and carried by their senses, those they abuse in a sensual and sinful want of moderation, and make them occasions of their sin and destruction. *Bp. Hall.*

11. *Woe unto them!* &c.] Certainly the curse of God hangs over the heads of these men; for they have, in respect of envy and murder, followed the courses of Cain; and, in respect of corrupting the truth for filthy lucre's sake, they have greedily run on in the wicked steps of Balaam; and, in respect of opposing themselves to authority, they have imitated the rebellion and mutiny of Korah, and shall perish in that damnable presumption. *Bp. Hall.* Concerning the offences of the persons here alluded to, see Gen. iv. 8, 9; Numb. xxiv. 25; xvi. 1, 9, 35: and the notes on those passages.

12, 13. *These are spots in your feasts of charity,* &c.] It is impossible to describe them by any comparisons that are black enough to reach them. When they are invited to gratify their appetites, it is indifferent to them, whether it be to an idol feast, or a feast of charity among the true worshippers of God. They bring nothing but scandal and danger to all they communicate with. The lewdness and slanders of their conversation are as blasting as a tempest; and a virtuous word or action is no more to be expected from them, than fruit is from a tree, that is perfectly withered and stubbed up. They vent their shameful and malicious calumnies as plentifully as the sea throws out its foam in stormy weather: and while they set up for teachers and doctors, guides and lights to other men, they are no better than those irregular meteors, that deceive and mislead the mariner in a dark night. And accordingly eternal darkness and the utmost degree of misery will be their final portion. *Pyle.*

14. *And Enoch also, the seventh from Adam, prophesied of these,* &c.] Though Moses hath said nothing concerning Enoch's prophesying, yet by telling us that he was a person of such piety, as to be translated to heaven in the body without dying, he hath prepared us to believe St. Jude's account of him; namely, that God employed him, as He did Noah, in reforming the wicked of the age in which he lived, and that He inspired him to deliver the prophecy, of which St. Jude speaks. Enoch is called "the seventh from Adam," to distinguish him from Enoch, the son of Cain, Gen. iv. 17. *Dr. Macknight.*

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walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

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22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

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19. *These be they who separate themselves*, &c.] That is, who make schisms and divisions in the church of God; severing themselves from the communion of other Christians, both in opinion and conversation; men, secretly given up to their own sensuality, having, howsoever they pretend, no share at all in the Spirit of God. *Bp. Hall.*

22. *And of some have compassion*, &c.] Of some, who through simplicity have been seduced, have compassion: "making a difference" betwixt those spirits which are stubborn and turbulent, and those which are meek and gentle. *Bp. Hall.*

23. *And others save with fear*, &c.] And others, that are stiff and perverse, save if ye may with vehemently urging upon them the terrours of judgment; as it were violently pulling them out of the fire of God's wrath, wherein they lie. *Bp. Hall.*

This is doubtless the meaning of the Apostle's rule, that, in admonishing the faulty, we express more sorrow than anger where circumstances will allow it; that we use tender expostulations by choice; and harsh expressions, but, above all, terrifying and threatening ones, only when nothing else will prevent ruin. *Abp. Secker.*

—— *hating even the garment* &c.] An allusion to the strictness of the Jewish law against touching unclean things. *Pyle.* This, which is a direction to those, who snatch others out of the fire, implies that, in doing them that compassionate office, they are to avoid all familiarity with them, even as they would avoid touching a garment spotted by the flesh of one who had died of the plague, lest they be infected by their vicious conversation. *Dr. Macknight.*

The following Verses from St. Jude are appointed as a Proper Lesson and an Epistle on Holydays.

VER. -	1— 8,	St. Simon and St. Jude, - - - -	Epistle.
—— -	6—16,	St. Michael and all Angels, - - -	Evening.

THE REVELATION

OF

ST. JOHN THE DIVINE.

INTRODUCTION.

THE testimonies in favour of the book of the Revelation being a genuine work of St. John the Evangelist, are very full and satisfactory. Andrew, Bishop of Cesarea in Cappadocia, in the fifth century, assures us that Papias acknowledged the Revelation to be inspired. But the earliest author now extant, who mentions this book, is Justin Martyr, who lived about sixty years after it was written, and he ascribes it to St. John. So does Ireneus, whose evidence is alone sufficient upon this point; for he was the disciple of Polycarp, who was the disciple of St. John himself; and he expressly tells us, that he had the explanation of a certain passage in this book from those who had conversed with St. John the author. These two Fathers are followed by Clement of Alexandria, Tertullian, Origen, and many other ecclesiastical writers, all of whom concur in considering the Apostle John as the author of the Revelation.

Some few persons, however, doubted the genuineness of this book in the third and fourth centuries; but since that time it has been very generally acknowledged to be canonical; and indeed, as Mr. Lowman observes, 'hardly any one book has received more early, more authentick, and more satisfactory attestations.' The omission of this book in some of the early catalogues of the Scriptures was probably not owing to any suspicion concerning its authenticity or genuineness, but because its obscurity and mysteriousness were thought to render it less fit to be read publickly and generally. It is called the Revelation of St. John the Divine; and this appellation was first given to St. John by Eusebius, not to distinguish him from any other person of the same name, but as an honourable title, intimating that to him was more fully revealed the system of Divine counsels than to any other Prophet of the Christian dispensation.

The book is also frequently called the Apocalypse, a word which has the same meaning as "the Revelation," being derived from a Greek word signifying 'to reveal.'

In the Introduction to St. John's Gospel it was shewn, that he was banished to Patmos in the latter part of the reign of Domitian, and that he returned to Ephesus immediately after the death of that emperour, which happened in the year 96: and, as the Apostle states that these visions appeared to him while he was in that island, we may consider this book as written in the year 95 or 96. In farther support of this date, the following passage may be quoted from Beausobre and L'Enfant's preface to the Revelation. After adducing Ireneus, Origen, Eusebius, and several other ancient Fathers, all of whom placed the banishment of St. John to Patmos, in the latter part of the reign of Domitian, they proceed to make the following judicious observations: 'To this so constant a tradition, we must add other reasons, which prove farther that the Apocalypse was not written till after Claudius and Nero. It appears from the book itself, that churches had already been established for a considerable time in Asia Minor, since St. John reproaches them, in the name of Jesus Christ, with faults which do not take place immediately; he blames the church at Ephesus for having left its first love; that at Sardis, for having a name that it lived, and was dead; that at Laodicea, for having fallen into lukewarmness and indifference. Now the church of Ephesus, for example, was not founded by St. Paul till the latter part of the reign of Claudius; and when he wrote to the Ephesians from Rome, in the year 61 or 62, so far from reproaching them with any defect of love, on the contrary, he commends their love and their faith. It appears from the Revelation, that the Nicolaitans formed a sect when this book was written, since they are expressly named; instead of which, they were only foretold and described in general terms by St. Peter in his second Epistle, which might be written in the year 67; and by St. Jude, about the time of the destruction of Jerusalem under Vespasian. It is evident, from divers passages of the Revelation, that there had been an open persecution in the provinces. St. John himself had been banished to Patmos for the testimony of Jesus Christ. He praises the church of Ephesus, or its Bishop, for constancy under affliction, which seems to imply persecution. This is still more clear in the words addressed to the church of Smyrna; "I know thy works, and tribulation;" for the word used in the original almost always signifies persecution in the writings of the New Testament, as it is explained in the following verse. In the 13th verse of this second chapter, mention is made of a martyr named Antipas, who was put to death at Pergamos. Although ancient ecclesiastical history furnishes us with no account of this Antipas, it is however certain, according to all the rules of language, that what is here said is to be understood literally, and not mystically, as some interpreters have done, contrary to all probability: a martyr was put to death at Pergamos, "where thou dwellest, even where Satan's seat is." It being thus impossible to refer the persecution, mentioned in the first chapter of the Revelation, to the time of Claudius, who did not persecute the Christians, or to that of Nero, whose persecution did not extend to the provinces, we must necessarily refer it to Domitian, according to ecclesiastical tradition.'

This internal evidence appears a strong argument in favour of the date which has been assigned to the Revelation.

In the first chapter, St. John asserts the Divine authority of the predictions which he is about to deliver; addresses himself to the churches of the Proconsular Asia; and describes the first vision, in which he is commanded to write the things then revealed to him. The 2d and 3d chapters contain seven Epistles to the seven churches in Asia; namely, those of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, which relate chiefly to their then respective circumstances and situation. At the fourth chapter the prophetick visions begin, and reach to the end of the book. They contain a prediction of all the most remarkable revolutions and events in the Christian church, from the time of the Apostle to the final consummation of all things. *Bp. Tomline.*

This prophecy of the Revelation was designed as a standing monument to the church, to know what destinies attend it; and that, when men should suffer for the name of Christ, they might here find some consolation, both for themselves and for the church: for them-

selves, by the prospect and certainty of a reward; for the church, by the testimony that Christ never forsakes it, but will conquer at last. *Daubuz.*

This book was intended to represent, in one uninterrupted train of symbols, a view of the constitution and fates of the Christian church, through its several periods of propagation, corruption, and amendment, from its beginning to its consummation in glory. In the first of these three periods it is represented in its primeval state of purity, rejecting all communion with the unholy rites of paganism, and big with the design of converting the world to itself, the enemies that opposed it being the Roman heathen emperours. In the second period, now free from external troubles, and with the civil powers on its side, it labours with internal maladies; debasing the simplicity of its worship with the invocation of saints and images, and persecuting the pious few who dare to protest against such innovations, whilst in the mean time the Roman empire itself experiences the anger of offended Heaven, first from the irruptions of the barbarous nations in the West, and then from the conquests of the Saxons and of the Turks in the East. In the third or last period, which is yet future, it is foretold, that the adversaries of the church of Christ shall be completely subdued; "all the ends of the world shall remember and turn unto the Lord," Ps. xxii. 27; the saints shall rise and reign with Christ: "then cometh the end," 1 Cor. xv. 24, even the general resurrection and judgment of mankind; with which catastrophe this majestick scenery is closed. *Bp. Hallifax.*

The folly of interpreters has been, to foretell times and things, by this prophecy of the Revelation, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was, when He gave them this and the prophecies of the Old Testament, not to gratify men's curiosity by enabling them to foreknow things; but to the end that, after they were fulfilled, they might be interpreted by the event, and His own providence, not the wisdom or skill of the interpreters, be then manifested thereby to the world. For the event of things predicted many ages before will then be a convincing argument that the world is governed by Providence. For, as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which many nations have since corrupted, so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but for effecting a recovery and reestablishment of the long lost truth, and setting up a kingdom where righteousness dwells. The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true religion and establish it. There is already so much of this prophecy fulfilled, that, as many as will take pains in this study, may see sufficient instances of God's providence; but then the signal revolutions, predicted by all the holy Prophets, will at once both turn men's eyes upon considering the predictions, and plainly interpret them. Till that period, we must content ourselves with interpreting what has been already fulfilled. *Sir I. Newton.*

The opinions of many the most eminent and learned commentators have differed very widely in explaining the Apocalypse. In regard to the antichristian power, in particular, while some have considered it as referring exclusively to Popery, others have concluded that Mahometanism and infidelity, together with Popery, are designed by it. The extraordinary events which have occurred in the last thirty years, and the prevalence of irreligion, have been thought by some to confirm the general notion, that infidelity is one branch of the antichristian power. In consideration, however, of the number of wild and perhaps mischievous theories concerning the times and persons to which this opinion has usually led, it has been thought adviseable to restrict the notes for this work to the long established opinion, that Papal Rome is intended by the antichristian power. *Edit.*

Anno DOMINI 96.

CHAP. I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: Anno DOMINI 96.

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and

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Chap. I. ver. 1. *The Revelation* &c.] The book opens (ver. 1—3) with the title or inscription of the book itself; the scope and design of it to foretell things which should shortly begin to be fulfilled, and succeed in their due season and order, till all were accomplished; and the blessing pronounced on him who shall read and explain it, and on those who shall hear and attend to it. *Bp. Newton.*

— *The Revelation of Jesus Christ,*] We have many revelations from our Lord Jesus Christ: this, delivered to His servant John, is one of them. By long usage and acceptance in the Christian church, this is called, by way of eminence, The Revelation. *Dean Woodhouse.*

—— *which God gave unto him,*] The scheme of the Christian revelation is mediatorial throughout. God "giveth" unto the Son, (John iii. 35; v. 19, 27; viii. 28, &c.) dispensing knowledge and favour through Him. *Dean Woodhouse.*

—— *things which must shortly come to pass;*] Meaning that the beginning of the events to be revealed was not to be sought in any distant period, but concerned the very times in which the prophecies were delivered; and that they were to follow in succession until their final consummation. *Daubuz, Dean Woodhouse.*

2. *Who bare record of the word of God,*] Who was the faithful and beloved disciple of Christ, while He was here on earth; and who hath hitherto borne testimony to the miracles which he saw Him work, and to the holy doctrines which he personally heard Him preach. *Pyle.*

3. *Blessed is he that readeth,* &c.] Happy will it be for every one who seriously studies, and duly attends to, the matters here treated of: for they are of infinite concern to him, whatever be the age of the church in which he lives, as carrying in them the best cautions, the most seasonable warnings, the most true consolations, and the most useful knowledge, that can possibly be wanted in any times and circumstances. *Pyle.*

The distinction is remarkable of "him that readeth" and of "them that hear:" for since, at the time when this was written, there were no books but manuscript, they were in fewer hands; and it was a much readier way to publish a prophecy by publick reading than by transcribing copies. Also it was the custom of those ages to read all the apostolical writings in Christian congregations. *Bp. Newton.* The same kind of blessing is pronounced in Matt. xiii. 16; Luke xi. 28; 2 Pet. i. 19, on those who cultivate spiritual knowledge, who attend with faith to "the light of prophecy shining in a dark place until the day dawn." *Dean Woodhouse.*

—— *and keep those things* &c.] The Holy Ghost has thought fit to intermix with these prophecies exhortations to Christians to

Anno DOMINI 96. keep those things which are written therein: for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him [a] which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the [b] first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, [c] and washed us from our sins in his own blood,

6 And hath [d] made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 [e] Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is,

[a] Exod. 3. 14.

[b] 1 Cor. 15. 20. Col. 1. 18.

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[c] Hebr. 9. 14. [d] 1 Pet. 2. 5.

[e] Matt. 24. 30.

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beware of idolatry and carnal pollutions, and sets forth the rewards due to them that shall take heed. *Daubuz.*

—— *for the time is at hand.*] The time when the accomplishment of them shall begin. See notes on ver. 1. *Pyle.*

4. *John to the seven churches which are in Asia:*] This book, being written in an epistolary form, begins, like other apostolick epistles, with a salutation, followed by a glorification, ver. 6. It is addressed to the seven churches, which are afterwards mentioned by name, in chapters ii, iii, (see the notes there,) situated in the proconsular province properly called Asia, (see note at Acts ii. 9,) which, at the time when the Apocalypse was written, is reported by historians to have contained five hundred great cities. Of these, Ephesus, Smyrna, and Pergamos, (being three out of the seven,) long contested for the preeminence. The number of churches, to which the Epistle is addressed, is seven. The same number we shall find frequently employed in this sacred book, for we read of seven spirits of God, seven angels, seven thunders, &c. These particular seven churches being now sunk in Mahometan superstition, all the Christian churches inherit the advice given, the threatenings denounced, and the blessings promised by their Divine Lord. *Dean Woodhouse.*

—— *from him which is,* &c.] From the eternal God, whose name Jehovah signifies, He that is, and was, and shall be. *Dr. Hammond.* This description of God the Father occurs at chap. iv. 8; from which place the Apostle seems to take it here. It has the same meaning with the great "I am" of Exodus iii. 14. *Dean Woodhouse.*

—— *and from the seven Spirits which are before his throne;*] To understand this expression we must refer to chap. iv. 5, where, in the glorious representation of the Deity, are exhibited "seven lamps of fire burning before the throne, which are the seven spirits of God." But at chap. iii. 1, God the Son describes Himself as "having the seven spirits of God;" and when He appears under the emblem of the Lamb, chap. v. 6, He is described as "having seven eyes which are the seven spirits of God, sent forth into all the earth." But what can we account this universal, holy Spirit of God, proceeding from the Father and the Son, to be, but that which, in the plainer language of the sacred Scriptures, is called the Holy Ghost. The comment of the venerable Bede on this passage appears just and forcible. 'The one Holy Spirit is here described as sevenfold, by which is intimated in prophetick language fulness and perfection.' *Dean Woodhouse.*

5. *And from Jesus Christ,*] He seems to be here mentioned last of the three Persons in the Godhead, because His character and description are longer dwelt upon, ver. 5—7. *Dr. Hammond, Dean Woodhouse.*

—— *who is the faithful witness,* &c.] That is, who died to seal with His blood the truth of His doctrine, and after that rose again the first from the dead, to give an earnest and certain assurance of the resurrection which He hath promised us; and by His death and resurrection hath for Himself obtained glory and immortality, rule and power, and a seat at the right hand of God. *Daubuz.*

—— *him that loved us,*] That so loved us, as to die for our salvation. *Pyle.*

6. — *hath made us kings and priests*] Hath sanctified us to the service of God, consecrating us, as His church, a kingdom of priests, to honour God, and to give us the privilege of a near approach unto Him, with assurance of acceptance and favour. *Lowman.*

A kingdom is prepared for the servants of Christ, Matt. xxv. 34, and they are to reign with Him, Luke xii. 32. Again, at Exod. xix. 5, 6, God promises to Israel that by obedience they shall become "a kingdom of priests, a peculiar treasure unto Him." *Dean Woodhouse.*

—— *unto God and his Father;*] 'Unto God, even His Father.'

7. *Behold, he cometh* &c.] In this verse, the Prophet, enraptured with his subject, passes from the glorification of Christ, which he had delivered in the form of a prayer, to the description of the awful event, when, (as foretold in Scripture, see Dan. vii. 13; Matt. xxiv. 30,) He shall come in the clouds of heaven, in the glory of the Father, to preside at the general judgment. *Dean Woodhouse.*

—— *they also which pierced him:*] Meaning not only the Jews who demanded His crucifixion of Pilate, but likewise all those who wound Him by their transgressions, "who crucify to themselves the Son of God afresh, and put Him to an open shame," Heb. vi. 6. *Dean Woodhouse.*

—— *all kindreds of the earth shall wail*] All obstinate idolaters and opposers of Christ, who shall persist in their enmity, at His second coming shall be the subject of His judgment and vengeance, and shall therefore have cause to lament. *Daubuz.*

8. *I am Alpha and Omega,*] Christ is the first and the last, the original Creator and the final Judge of the world; and to His illustrious advent and final triumph over His enemies, as being the grand catastrophe of the Apocalypse, the Prophet, who had already seen it exhibited in vision, exultingly adverts before he begins his narration. *Dean Woodhouse.*

—— *Alpha and Omega,*] These are the names of the first and last letters in the Greek alphabet, and are therefore used to express "the first and the last," generally.

That it is God the Son who here speaks, admits of no doubt, see ver. 17, 18, where He says "I am the first and the last, I am He that liveth and was dead;" also chap. xxii. 13—16, where He repeats this description of Himself, and, in order that none might doubt who it is that thus describes His eternity, continuing to speak in the same person says, "I Jesus have sent Mine angel." All these expressions are the common description which Scripture gives of the eternity of God, whose being is commensurate with duration past, present, and to come. Here therefore we have a most clear and undoubted proof of the Divinity of our Saviour. *Abp. Tillotson.*

He which is expressly styled Alpha and Omega, the first and the last, without any restriction or limitation, was, after and before any assignable time, truly and essentially God. For by this title God describes His own being, and distinguishes it from all other. See Is. xli. 4; xlviii. 12; xliv. 6. But Christ is in various passages of the Revelation styled expressly the first and the last. See ver. 11, 17; chap. ii. 8; xxii. 13, &c. And in all these places the title is attributed to Him absolutely and universally, without any limitation, in the same latitude and eminence of expression, in which it can be attributed to the supreme God. Whence it follows, that Christ is declared to be the Supreme, Almighty, and Eternal God. *Bp. Pearson.*

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and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

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14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; [f] I am the first and the last:

[f] Is. 41. 4. & 44. 6.

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, A-

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9. *I John, who also am your brother,*] I John, who am a brother to every Christian believer, a fellow sufferer with all who do now, or shall hereafter, endure persecution for the sake of Christ's religion, was banished into the isle of Patmos, for being an Apostle and preacher of the same faith. *Pyle.*

—— *the isle that is called Patmos,*] Patmos is an island south of Samos, in the Archipelago; it is now called Palmosa. In this island, as in some others in different parts of the world, the Roman emperours used to confine offenders. The inhabitants of the principal town pretend to shew a house where St. John wrote the revelations, and, not far from it, a cave where they were made to him. *Dr. Wells.*

—— *for the word of God, and for the testimony* &c.] The sense of this expression becomes clear by comparing it with chap. vi. 9, where the martyrs are represented as having suffered "for the word of God and for the testimony which they held." St. John was, like them, a persecuted sufferer and confessor, being banished for his adherence to the faith. *Dean Woodhouse.*

10. *I was in the Spirit*] I was in an ecstasy or trance. *Daubuz.* It is in vain to inquire the exact manner in which these sacred visions were communicated. Thus far is plain from Ezek. ii. 2; iii. 24; 2 Cor. xii. 2, and other passages of Scripture, that the Prophet commonly perceived the impulse of the Spirit acting upon him in an extraordinary manner. *Dean Woodhouse.*

—— *on the Lord's day,*] The Christian sabbath, on which the church used to assemble for religious worship. *Lowman.* See note at Acts xx. 7.

On "the Lord's day," we may well suppose, the Apostle's heart and affections were sublimed by the meditations and devotions of the day, and rendered more fit to receive Divine inspiration. *Bp. Newton.*

—— *a great voice, as of a trumpet,*] Loud as the sound of a trumpet, fearful and alarming. The trumpet was the voice of God at the awful delivery of the law on mount Sinai, Exod. xix. 16, and so will be again at the end of the world, 1 Thess. iv. 16; 1 Cor. xv. 52. *Dean Woodhouse.*

11. — *and, What thou seest, write* &c.] Attend to the revelations which thou seest, as coming from Me; write them down to preserve them for the use and benefit of the church, and send them in particular to the seven churches of Asia, which are concerned in the present use of them. *Lowman.* Respecting these seven churches here enumerated, see the notes on chapters ii. and iii.

12. — *I turned to see the voice*] I turned to see who it was that uttered this voice. *Daubuz.*

—— *seven golden candlesticks;*] These are explained afterwards at ver. 20, to represent the seven churches, or the universal church of Christ. Spiritual knowledge is frequently represented in Scripture under the emblem of a light or lamp. See Matt. v. 14, 15; Zech. iv. 2; and the station, from which this light is communicated, is that which bears the light, or the candlestick, denoting the church. *Dean Woodhouse.*

13. — *one like unto the Son of man,*] Our Saviour is so called at Daniel x. 16, and this is the appellation which our Lord generally adopted of Himself. *Dean Woodhouse.*

—— *clothed with a garment* &c.] His clothing here described much resembles that of the Jewish high priest; and He is represented much in the same manner, as are the Divine appearances in Daniel's visions. *Bp. Newton.* He is habited like the high priest, Levit. vi. 10, xvi. 4, to signify that Christ is our merciful High Priest, who has compassion on our infirmities, and intercedes and prays for us. The upper garment of the high priest was long, and he was girt with a girdle, Exod. xxxix. 5. *Dr. Hammond.*

14. *His head and his hairs* &c.] The description is similar to that of other glorified bodies, mentioned in holy writ. Thus our Lord at His transfiguration, of which St. John was a witness, Matt. xvii. 2; and in the visions of Daniel, chap. vii. 9; x. 5, 6. In those passages we have all the original ideas which are represented in this vision of St. John, but with that varied expression which implies that St. John's copy was not taken from these passages, but from the same original. *Dean Woodhouse.*

16. — *seven stars:*] Which are "the angels of the seven churches," ver. 20.

—— *out of his mouth went a sharp two edged sword:*] This is the weapon by which our Lord and His followers are to conquer at the last; and therefore it is again described at chap. xix. 15, 21. In a passage of Isaiah, confessedly prophetical of our Lord, it is said, "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked," Is. xi. 4. Agreeably to which, "the sword of the Spirit" is called by St. Paul "the word of God," Eph. vi. 17, and is the weapon with which, according to the same Apostle, even "with the Spirit of His mouth," the Lord will destroy the man of sin, 2 Thess. ii. 8. These passages throw considerable light on the expression before us, and shew the nature of the weapons, by which our Lord and His church are to gain their victories, not the instruments of human warfare, but the preaching of the word in evangelical purity and power. *Dean Woodhouse.*

18. *I am he that liveth,*] Even that Christ which lived here on earth, and was put to death, and rose again to life, and now liveth never to die again, and hath all power over the invisible state of death, and over death itself. *Dr. Hammond.* The High

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men; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAP. II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 *Ephesus,* 8 *Smyrna,* 12 *Pergamos,* 18 *Thyatira: and what is commended, or found wanting in them.*

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

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2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Priest and Saviour of the church, who died to redeem it unto God, and consecrate it a peculiar people, and who now ever lives to protect and bless it, and who hath all authority and power in this life, and in the separate state of departed souls, after this life, to save it for evermore. *Lowman.*

—— *the keys*] The power of opening and shutting, of making alive and destroying. *Abp. Newcome.*

—— *of hell*] The receptacle of the dead, the place of departed souls.

20. — *the angels of the seven churches:*] The pastors, ministers, or chief guides of these churches, (as representative of their flocks,) who are wont to be called, in the Jewish language, the angels of the churches. *Pyle.*

The word, translated "angel," is generally used in the Old and New Testament, as well as in profane authors, to signify a messenger, ambassadour, or representative, one who bears a deputed office or commission. Thus, at Mal. ii. 7, the priest of the Lord is styled the angel or messenger of the Lord; and in the ancient Jewish church, the forms of which were followed in the first Christian churches, the ruler or chief minister of the synagogue was called the "angel" of the synagogue. In conformity with this, the bishops or presidents of the primitive church were called angels or messengers, as holding an intermediate or delegated office between Christ the Head of all the churches, and that particular church to which they were deputed. They are here represented under the emblem of stars, by which, in the symbolical language of Scripture, are frequently signified eminent leaders in God's service. *Dean Woodhouse.*

Chap. II. The 2d and 3d chapters contain the epistles to the seven churches of Asia. These seven are particularly addressed, because they were under St. John's immediate inspection; he constituted bishops over them; he was, as it were, their metropolitan, and resided much at Ephesus, which is therefore named the first of the seven. Though these epistles have rather a literal than a mystical meaning, yet they contain excellent moral precepts and exhortations, commendations and reproofs, promises and threatenings, which may be of use and instruction to the Christian church in all ages. The form and order of the parts are the same almost in all the Epistles: first, a command to write; then, some character and attributes of Him who speaks, taken from the vision in the first chapter, and appropriated to the matter of each Epistle; then, commendations or reproofs, with suitable promises or threatenings; and then, in all, the same conclusion, "He that hath an ear, &c." chap. ii. 7, &c. What therefore the Spirit saith unto one church, He saith in some measure to all the churches. *Bp. Newton.*

Ver. 1. — *the church of Ephesus*] The first Epistle is addressed to the church of Ephesus, as it was the metropolis of Proconsular Asia, besides being St. John's principal residence. It was, according to Strabo, one of the best and most glorious of cities, and the emporium of this part of Asia. It was called by Pliny one of the eyes of Asia, Smyrna being the other; but now, as travellers who have visited it relate, it is venerable for nothing but the ruins of palaces, temples, and amphitheatres. It is called by the Turks, by a name which signifies the temple of the moon, from the magnificent structure formerly dedicated to Diana. The church of St. Paul is wholly destroyed. The little which remains of that of St. Mark is a complete ruin. The only church remaining is that dedicated to St. John, which is now converted into a Turkish mosque. The whole town is nothing but a habitation of herdsmen and farmers, living in low and humble mud cottages, sheltered from the inclemency of the weather by mighty masses of ruinous walls, the pride and ostentation of former days, and the emblem, in these, of the frailty of the world, and the transient vanity of human glory. All the inhabitants of this once famous city amount not now to more than forty or fifty families of Turks, without one Christian family amongst them. So strikingly has the denunciation been fulfilled, that "their candlestick should be removed out of its place," ver. 5. *Bp. Newton.*

—— *he that holdeth the seven stars* &c.] He who is the heavenly Ruler, Protector and Guide of all them that bear rule in the church; the Saviour, whose Divine presence is ever with His faithful servants, to support and reward them. *Pyle.*

—— *walketh in the midst* &c.] This expression seems taken from the office of the priests in dressing the lamps in the temple: according to which, it here denotes a care to observe and know the true state of the churches, and to assist their improvement in religion, that they might shine as lights in the world. *Lowman.*

2. *I know thy works,* &c.] I observe and approve thy labour and great industry in the Gospel, and thy constant perseverance in the faith, and thy resistance to the vicious men that creep in amongst you; and ye have put false teachers to the test, examining their doctrine and commission, and have found them to be "liars." *Dr. Hammond.*

3. *And hast borne,*] Hast undergone pressures and afflictions. *Dr. Hammond.*

4. — *because thou hast left thy first love.*] Because thou hast somewhat remitted the pure Christian love which at first was in thee, and displayed itself by courageous confession of faith. *Dr. Hammond.* In moderating their zeal against false apostles, and suffering them to increase, they had forsaken the love which they at first bore to Jesus. It appears that these corruptions had crept into the Ephesian church since St. Paul's time; for, in his Epistle to them, he commends them throughout, as Ignatius has observed. *Daubuz.*

5. — *will remove thy candlestick* &c.] This threat upon this and other Eastern churches was fulfilled partly by the persecutions under Decius, Gallus, and Valerian, and more eminently afterwards by the Saracens and Turks, these once famous cities having long become desolate villages. *Pyle.* See note on ver. 1.

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6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

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10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

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6. — *this thou hast,*] This one thing is to be said in thy commendation. *Dr. Hammond.*

—— *hatest the deeds of the Nicolaitanes,*] It is observed by Mosheim, that our knowledge of the sects and heresies of the first century is very incomplete: and doubts have arisen whether many of the Fathers do not confound the Nicolaitanes, here mentioned, with another sect, afterwards founded by one Nicolaus. From the general testimony of the ancients, however, it appears that these Nicolaitanes were impious in their doctrines, and impure in their lives. They are thought to have held the opinion, afterwards adopted by the Gnosticks, which denied the humanity of our Lord and His real sufferings in the flesh; and in their practices they are described as peculiarly profligate and impure. The ancients assert, that, in those passages of St. Jude, and of 2 Peter, which represent heretical leaders like the Sodomites "turning the grace of God into lasciviousness," the Nicolaitanes are meant. It is of their practice that our Saviour speaks in this passage with detestation. "Thou hatest the deeds of the Nicolaitanes." *Dr. Woodhouse.*

7. *He that hath an ear,* &c.] A form of bespeaking attention, frequently used by our Lord, especially when He addressed His hearers in figurative language. *Dean Woodhouse.*

At the conclusion of every one of these seven Epistles, which are full of very earnest and pressing exhortations to repentance and amendment of life, and most lively and affectionate descriptions of the true nature of Christ's religion, these words are distinctly repeated no less than seven several times. *Dr. S. Clarke.*

—— *what the Spirit saith*] The Spirit of wisdom and prophecy. *Lowman.* Which Jesus now sent to foretell the future dangers of the church, and to encourage it by the prospect of reward. *Daubuz.*

—— *To him that overcometh* &c.] To him that shall so fight as to overcome the enemies of truth and righteousness, shall be given to enjoy a state of full perfection and happiness in eternal life, such as the first parents would have enjoyed in paradise, if they had continued in obedience. *Lowman.*

The life of a Christian is frequently in Scripture compared to a warfare, 1 Tim. vi. 12; 2 Tim. iv. 7. If, notwithstanding the force of all temptations, he perseveres in his faith and obedience, he is said to overcome; if he is prevailed upon by them to forsake his duty and to commit sin, he is overcome by them. *Dr. S. Clarke.*

—— *will I give to eat of the tree* &c.] That is, I will give him immortality and eternal life. There is an allusion to Gen. ii. 8. Since it is there related that our first parents, by reason of being overcome and conquered by sin, were driven out of paradise, and thenceforth excluded from the way of the tree of life, lest they should eat thereof and live for ever; so here our Saviour promises, on the contrary, that he, that overcomes and conquers sin, shall be restored to the hopes from which our first parents fell, and be again admitted to eat of the tree of life. As by sin against the first of the commandments of God, the hopes of immortality and eternal life were forfeited, so, by obedience to the Gospel of Christ, which is the last revelation of His will, immortality and eternal life shall be regained. *Dr. S. Clarke.*

8. — *the church in Smyrna*] Smyrna was the nearest of the seven cities to Ephesus, being about forty-five miles northward of it; and on that account probably it is addressed in the second place. It is now celebrated, not for the splendour and pomp of the buildings, but for the number, wealth, and commerce of the inhabitants. The Turks have here fifteen mosques, and the Jews several synagogues. Among these enemies of the Christian name, the Christian religion also flourishes in some degree; and Christians abound in it of all nations, sects, and languages. They are far more numerous here, and in a better condition, than in any other of the seven churches; as if the promise were still made good to Smyrna, "Fear none of those things, &c." ver. 10. *Bp. Newton.*

"The angel" of the church of Smyrna, here addressed, was probably Polycarp, the disciple of St. John, by him made bishop of Smyrna. Some years after this time, he himself died a glorious martyr at Smyrna, being then eighty-six years old. His character here is the shortest and most irreprehensible of all the seven bishops or "angels." *Dr. Wall, Daubuz.*

—— *the first and the last, which was dead,* &c.] The title, under which the Supreme Head addresses this church, is the same which He had assumed in His first appearance to St. John. Its character agrees with the purport of this address, which is to encourage the Smyrneans confidently to meet the fiery trials of martyrdom, in the sure expectation of triumphing over death, as their Lord had done before them. *Dean Woodhouse.*

9. — *and poverty, (but thou art rich)*] Meaning, the poverty which thou thinkest of thyself, because thou hast but few Christians in thy church; but "thou art rich," because God will favour thee with more glory than many others. *Daubuz.*

—— *them which say they are Jews,* &c.] Professed Jews, men of violent character, who blasphemed the name of Israelite, by calling themselves such, while they were in fact the emissaries of Satan, employed to corrupt, or to excite that persecution which is foretold in the ensuing verse. *Dean Woodhouse.*

10. — *ye shall have tribulation ten days:*] This period may either be literally ten days, or, typically ten years; "a day" often representing a year, according to the known language of prophecy, Ezek. iv. 6. See notes at Dan. vii. 25; viii. 13, &c. We have so little knowledge of the history of the church in the times here spoken of, that there is great difficulty in ascertaining the persecution here alluded to, and the time of its duration. We have an account of a persecution suffered by the church of Smyrna in the year 169, when, among others, Polycarp, its venerable Bishop, suffered martyrdom: but there is no proof that this continued ten years, or ten days; and, as it took place more than seventy years from the time of this prophecy, it seems too distant to be that here foretold by our Lord, who addressed the Smyrneans then living. Besides, this persecution extended to the other churches of Asia, who would therefore have had a similar warning. It seems most probable, on the whole, that the persecution foretold in these words was fulfilled in that generation; and that the Jews, who are described as acting against that church, under the influence of Satan, were the authors of the persecution. This prophecy, thus fulfilled, would serve a temporary purpose; it would convince the seven churches, that the revelation which foretold it was from God; and that therefore the remaining predictions of the same Prophet would also receive their accomplishment: and it would occasion them to revere, and preserve, and faithfully deliver down to posterity, the book in which they were contained. *Dean Woodhouse.*

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11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of [a] Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

[a] Numb. 25. 1.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

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16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it.*

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that

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11. — *the second death.*] A state of misery, which is as bad or worse than death, may properly enough be called by that name; and for this reason the punishment of wicked men after the day of judgment is frequently and fitly, in this book of Revelation, called "the second death." *Abp. Tillotson.*

12. — *the church in Pergamos*] This place, formerly the metropolis of Mysia, and the seat of the Attalian kings, lies about sixty-four miles north of Smyrna. The city is now almost entirely occupied by Turks; there are not in it more than twelve or fifteen Christian families, who live in the most abject and sordid servitude. Its principal churches are turned into mosques, and profaned with the blasphemies of the false prophet. There is the less reason to wonder at its present wretched condition, when we consider that it was the very "seat of Satan," ver. 13. It was denounced unto the inhabitants to "repent, or else Christ would come unto them quickly, and fight against them," ver. 16, as the event has shewn that He has done. *Bp. Newton.*

—— *the sharp sword*] See note at chap. i. 16.

13. — *and where thou dwellest, even where Satan's seat is:*] That is, I consider the temptations of the place where thou livest, where the powers of darkness and corruption have a numerous and powerful party. *Lowman.*

—— *in those days wherein Antipas* &c.] Respecting this martyr, no account whatever has been preserved to these times. *Dean Woodhouse.*

14. — *I have a few things against thee, because* &c.] I have some crimes against you which call for a severe reproof; that numbers of you are guilty of prevarication and sinful compliances with the corruptions of the times; acknowledging the falsities and depravities of heathen doctrine and worship, they still fall in with them in practice, for fear of certain temporal inconveniences, to the great scandal of more conscientious Christians, and to the ensnaring of weak ones into the like offences. Which is to act the part of the wicked Balaam, who, though he did not attempt to draw the Israelites into idolatry by plain words, did it by stratagem. *Pyle.*

—— *to eat things sacrificed unto idols,*] By this phrase, any idolatrous worship is often described in Scripture; a part being put for the whole. So "eating upon the mountains," Ezek. xviii. 6, 15. *Pyle.*

17. — *will I give to eat of the hidden manna,*] "The hidden manna" may refer to the words of Christ, John vi. 51, "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever:" a much greater instance of God's favour and grace, than feeding the Israelites with manna from heaven. *Lowman.*

"The hidden manna" was this bread of life in its spiritual signification, of which the manna free from corruption, laid up in the tabernacle, was only a type; namely, the benefits derived to the faithful followers of Christ by the offering of His body, forgiveness of sins, and everlasting salvation. *Dean Woodhouse.*

—— *will give him a white stone, — a new name*] Among the ancients, in criminal processes, a white stone was a mark of acquittal; and the white stone here presented to the conquering Christian, may be supposed to signify the approving sentence of God. On the stone there was to be "a new name written." By the custom of nations from the earliest ages, a person raised to dignity was commonly invested with a new name or title, expressive of his merits. Various instances of this occur in Scripture, Gen. xli. 45; 2 Sam. xii. 25; Dan. i. 7: of this nature is the new name or title here mentioned as given by the Lord of heaven to His glorified servants. *Dean Woodhouse.*

A new name imports a new quality or state. Thus Abram, Sarai, Simon, &c. were called by new names when they were placed in new circumstances. The new situation here referred to is that of immortality in heaven. *Daubuz.*

18. — *the church in Thyatira*] Thyatira is situated about fifty miles to the southeast of Pergamos. To it belonged "Lydia, a seller of purple," Acts xvi. 14, who was baptized with all her house. At present, there is only one ancient edifice standing in the city. The rest, even the churches, are so destroyed, that no vestiges of them are to be found. The principal inhabitants are Turks, who have here eight mosques, while there is not one Christian church. So terribly have the Divine judgments been poured upon this church, for "committing fornication, &c." *Bp. Newton.*

19. — *the last to be more than the first.*] That is, thy faith, constancy, and affection to be improving, and at last to appear more eminent than at first. *Lowman.*

20. — *because thou sufferest that woman Jezebel,* &c.] This might be literally a woman of great rank and influence at Thyatira, who seduced the Christians to intermix idolatry and heathen impurities with their religion. Such seducers were in the church in St. Paul's time, 2 Cor. vi. 14; and the history of Queen Jezebel, that patroness of idolatry, as delivered in the book of Kings, shews that such a woman would be fitly represented under that name. But it may also be applied in a symbolical sense; for thus by a woman is often signified a city, a nation, a church. This passage is so understood by the venerable Bede, who explains the

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woman [b] Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

[b] 1 Kings 16. 31.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that [c] I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

[c] Jer. 11. 20. & 17. 10.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

[a] Ps. 2. 9.

27 [d] And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

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28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. III.

2 *The angel of the church of Sardis is reproved,* 3 *exhorted to repent, and threatened if he do not repent.* 8 *The angel of the church of Philadelphia* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea rebuked, for being neither hot nor cold,* 19 *and admonished to be more zealous.* 20 *Christ standeth at the door and knocketh.*

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. [a] If therefore thou shalt not watch,

[a] 1 Thess. 5. 2. 2 Pet. 3. 10.

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term Jezebel to mean a synagogue of false apostles pretending to be Christian: and it may signify a sect of seducers, like that described at ver. 14, 15. of this chapter. *Dean Woodhouse.*

22. — *I will cast her into a bed,* &c.] I will bring down her pride, and severely chastise her and all her idolatrous adherents. *Pyle.* I will bring her into sickness, will change her adulterous bed into a bed of sickness. *Schleusner.*

23. —— *I will kill her children*] I will cut off her followers, the children of her fornication, with violent death. *Bp. Hall.*

—— *will kill — with death;*] A Hebrew mode of expression, denoting the certainty of the thing denounced. *Dean Woodhouse.*

—— *and all the churches shall know* &c.] The punishment of these false teachers and their followers shall be so great and remarkable, that the churches shall discern a Divine power in it, and learn to respect and honour the administration of My government; who, as I know the secrets of men's hearts, and most concealed principles of action, so I exercise judgment in giving to every man according to his works. *Lowman.*

24. — *as many as have not this doctrine,*] As have kept themselves from these evil doctrines. *Lowman.*

—— *which have not known the depths of Satan,*] Which have not acknowledged, or given way to, or assisted, these secret designs of the devil. *Daubuz.*

—— *I will put upon you none other burden.*] This is a commendation passed upon the sound part of the church, that no new exhortation or charge was to be given them, but only the advice to persevere as they had hitherto done. *Daubuz.*

25. — *hold fast till I come.*] This command to keep in the same faith till Christ's coming, plainly proves that these churches are symbolical; that is, that the exhortations made to them are to serve for the whole catholick church, throughout its unsettled and persecuted state. *Daubuz.*

26. — *to him will I give power* &c.] To those who overcome these temptations, and keep the faith and holy commandment of My Gospel, so as to persevere unto the end in truth and righteousness, I will make good the promise made to the church in prophecy, that it shall prevail against the superstitions of the heathen world, whether maintained by the heathen nations themselves, or introduced by others into the Christian church. *Lowman.*

27. *And he shall rule them* &c.] The church shall have a power, by My protection, like that which I received from My Father, Ps. ii. 8, 9; however obstinate any may be, in opposition to truth and purity, My power shall break their obstinacy, and give success to a faithful defence of My Gospel, against all the idolatrous and immoral principles of heathen nations. *Lowman.*

28. *And I will give him the morning star.*] That is, I will give unto him dignity and preeminence, as the morning star excels the other stars in brightness. *Schleusner.*

Chap. III. ver. 1. — *the church in Sardis*] Sardis, once the renowned capital of Crœsus and the rich Lydian kings, is now no longer worthy of the name of a city, being nothing more than an ignoble village, with low and wretched cottages; yet the great extent and grandeur of the ruins abundantly shew how large and beautiful a city it was formerly. The Turks have only one mosque here, perverted to that use from being a Christian church. Very few Christians are to be found here, and these sustain a miserable servitude, being without a church or priest. Such is the deplorable state of this once most glorious city; but "her works were not found perfect;" that is, they were found blamable "before God:" she was dead even while she lived, and she is punished accordingly. *Bp. Newton.*

—— *that thou hast a name that thou livest,* &c.] Though thou carriest a mighty name in the world, yet thou livest not in the purity of Christianity, but art really dead to all the true virtue and power of it. *Pyle.* By a metaphor frequent in Scripture, a person living in the defilements of the world, in whom the spiritual life in Christ hath little or no vigour, is said to be dead while he liveth. *Dean Woodhouse.*

2. — *strengthen the things — that are ready to die:*] Confirm those good principles and dispositions, which are grown so weak as to be nearly extinguished. *Lowman.*

3. *Remember therefore how thou hast received* &c.] The fault of Sardis was not heresy, or corruption of doctrine; it was negligence and supineness: she knew the will of her Lord, but did it

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I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not
[b] Chap. 20. 12. Phil. 4. 3. blot out his name out of the [b] book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Anno DOMINI 96.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a

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not. She is therefore called upon to remember the doctrines she had received, and to bring them into practice. *Dean Woodhouse.*

—— *as a thief,*] That is, suddenly and unexpectedly. *Abp. Newcome.* I will seize thee by unexpected judgments. *Bp. Hall.*

4. *Thou hast a few names — which have not* &c.] Thou hast a few who have preserved themselves from the common corruption, who have kept their purity, and acted in a manner suitable to their Christian profession; these I will account worthy of great honour and happiness, and I will confer upon them distinguishing marks of favour. *Lowman.*

—— *shall walk with me in white:*] White or shining garments were marks of favour and honour. Under the law, the garments of the priests were white; and so were also those worn in the courts of princes. A white garment is also an emblem of purity, and therefore interpreted at chap. xix. 8. of "the righteousness of saints." Hence we see the propriety of this emblem to express the peculiar favour to those who remained constant in the purity of Christian faith and worship. *Lowman.*

5. — *the book of life,*] This expression is taken from the custom of registering in a book the names of the freemen of a city; which names were kept in, or struck out, according as they deserved by their behaviour in observing or breaking the laws. *Pyle.*

The King of heaven, of the new Jerusalem, engages to preserve in His register and enrolment, in the book of life, the names of those who, like the good Sardians, in a corrupted and supine society shall preserve their allegiance and a faithful discharge of Christian duties. He will own them as His fellow-citizens before men and angels. *Dean Woodhouse.*

7. — *the church in Philadelphia*] Philadelphia was so called from its founder, Attalus Philadelphus, being distant from Sardis about twenty-seven miles to the southeast. It still retains the form of a city with some little trade. God has been pleased to preserve some few in it to make profession of the Christian faith, since it contains about two hundred houses of Christians, and four churches. Next to Smyrna, this city has the greatest number of Christians; and Christ has promised a more particular protection to it, ver. 10, &c. *Bp. Newton.*

—— *he that is holy,*] This epithet belongs appropriately to the Deity; He alone is holy, the Holy One, Exod. xxviii. 36; Is. vi. 3. Thus it belongs to the only begotten Son, as partaking the nature of the Father, Ps. xvi. 10; Luke iv. 34; Acts iii. 14. *Dean Woodhouse.*

—— *he that is true,*] That is faithful and steady in fulfilling His promises to His servants, and executing His threats upon His enemies. *Pyle.*

—— *he that hath the key of David,* &c.] He who hath received all power and authority in the spiritual kingdom, as the promised Son of David, so that none can exclude from the privileges of that kingdom, those whom He shall receive into it, and none can confer them on those to whom He shall by His word, and judgment agreeable to it, deny them. *Lowman.* To bear the keys, signifies, both in scriptural and in Pagan antiquity, to bear power and office. See chap. i. 18; Matt. xvi. 19. *Dean Woodhouse.*

Here is an allusion to the words of Isaiah, chap. xxii. 22, where the Prophet promises to Eliakim, under this symbol of the key of the house of David, the government of the whole nation. *Daubuz.*

"He that hath the key of David," He that hath all power given unto Him over His church, of which the kingdom of David was a type. *Bp. Hall.*

8. — *I have set before thee an open door,*] St. Paul uses this metaphor, to signify the free exercise and propagation of the Gospel, Acts xiv. 27; 1 Cor. xvi. 9; 2 Cor. ii. 12. *Daubuz.* I have given thee a great opportunity of propagating My Gospel, and of improving thyself in holiness: nor shall it be taken from thee, for thou hast been faithful to My religion, though in a weak state of worldly power, greatness, and riches, and hast not given up My authority, or the obligation of My doctrines, to any of the prevailing corruptions. *Lowman.*

9. *Behold, I will make them* &c.] Respecting the false Jews here mentioned, see chap. ii. 9. A complete triumph over these pretended saints is promised to this humble church; and it probably took place in those early times, of which so little history remains. *Dean Woodhouse.*

10. — *I also will keep thee*] This promise also, in favour of the church of Philadelphia, was probably fulfilled in some subsequent persecution, of which we have no special account. *Dean Woodhouse.* Perhaps "this hour of temptation" which was to come upon all the world, related to the persecution under Trajan, which was greater and more extensive than the preceding persecutions under Nero and Domitian. *Lowman.*

11. *Behold, I come* &c.] Let no persecuted Christian think it long before this great work is done. I will assuredly and unexpectedly appear the Deliverer of My church, the King of a glorious and perfect kingdom, in the proper season appointed by Divine wisdom. Let every one therefore hold fast his integrity, and not lose his reward at the glorious time of recompense. *Pyle.*

12. *Him that overcometh will I make a pillar* &c.] As the pillars of a sumptuous temple are both the strength and ornament of it, so shall all, who steadily suffer in My name, and overcome the lusts and temptations of this world, be esteemed worthy to be members of My future church, triumphant and glorious, wherein they shall remain in uninterrupted felicity, as they have been the

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pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church ‖ Or, *in Laodicea.* ‖ of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

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16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy naked-

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honour and ornaments of it in the present state of trial. And, as it has been the custom to engrave upon the pillars of lofty buildings the names and achievements of illustrious persons, so shall these My true servants be characterized with the noblest and happiest of all titles, such as, the servants of the living and true God, members of His heavenly kingdom. *Pyle.*

—— *I will write upon him* &c.] The meaning of this allusion to inscriptions usual on pillars, which sometimes expressed the privileges granted to cities, sometimes the names of benefactors, in memory of privileges granted, is, to shew the great privileges and happiness of the faithful members of the church, in the constant favour of God. Thus the happiness of the church is expressed in ancient prophecy, Ezek. xlviii. 35. *Lowman.*

—— *the city of my God, which is new Jerusalem,*] The numerous prophecies, which foretell the great and everlasting glory to Jerusalem, have not been fulfilled in the literal Jerusalem; nor can be so fulfilled, without contradicting other predictions, especially those of our Lord, which have denounced its ruin. They remain therefore to be fulfilled in a spiritual sense; in that sense which St. Paul points out to us, when, in opposition to Jerusalem that now is, and is in bondage with her children, he presents to our view "Jerusalem which is above, which is free, which is the mother of us all." This is the city which Abraham looked to, "a building not made with hands, whose builder and maker is God," Gal. iv. 24—27; Heb. xi. 10—16; xii. 22—24; xiii. 14; even the heavenly Jerusalem, whose splendour will be displayed in the concluding chapters of this book. *Dean Woodhouse.* See the notes on chap. xxi.

—— *my new name.*] That of "King of kings and Lord of lords," which He puts on, on entering into the New Jerusalem. *Daubuz.*

14. — *the church of the Laodiceans*] Laodicea lay south of Philadelphia, in the way to return to Ephesus. And thus it appears, as is seen by inspecting the maps, that the seven churches lie in a circular form, so that the natural progress was from Ephesus to Smyrna, and then successively to Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and so round to Ephesus again, which is the order that St. John has observed in addressing them, and which probably was the circuit which he took in his visitation. That there was a flourishing church at Laodicea in the primitive times of Christianity, is evident from St. Paul's Epistle to the Colossians, in which frequent mention is made of the Laodiceans. But the doom of Laodicea seems to have been more severe and terrible than that of almost any other of the seven churches. For it is now utterly destroyed and forsaken of men, and is become an habitation only for wolves and snakes. Its ruins shew it to have been a very great city, situate on six or seven hills, and encompassing a large space of ground. *Bp. Newton.*

——, *saith the Amen,*] The word Amen imports truth and certainty. "The Amen," He whose promises will be most strictly fulfilled. See 2 Cor. i. 20. The words which follow, "the faithful and true witness," have the same meaning with this, and explain it. It implies that the profession and promises of God are true, stedfast, and certain. *Daubuz, Dean Woodhouse.*

—— *the beginning of the creation of God;*] He, by whom God made all things, "the firstborn of every creature," Col. i. 15, 16. *Pyle.*

15. —— *thou art neither cold nor hot:*] That is, thou art in a strange indifference and unconcern about the true ends and purposes of religion upon thy heart and practice. *Pyle.*

Many are the professed Christians in all countries, as well as in Laodicea, who, contented to be named after their Redeemer, are indifferent to their actions and their consequences. Supposing themselves rich in His merits, and wanting nothing, they fall into a sort of lifeless Christianity, which must needs be disgusting to that zealous Master, who suffered so much for them, laying so fair a foundation for their active exertions. Here He calls upon such persons to examine their situation; they are poor, instead of rich, naked instead of clothed, and blind, that is, wilfully ignorant. *Dean Woodhouse.*

Religion is the great ornament and glory of human nature, that which principally distinguishes men from the inferiour orders of creatures, and upon which alone are grounded all hopes of life and happiness hereafter, when this transitory world shall have passed away. In a matter of such importance, it is truly wonderful that any one, who calls himself a reasonable creature, should be careless or indifferent; careless whether He has any religion or none, indifferent whether the religion which he professes be true or false; careless, when he has embraced the true religion, whether he make any improvement in his practice answerable to it or not. These words of reproof sent to the church of Laodicea are written also for our admonition. *Dr. S. Clarke.*

—— *I would thou wert cold or hot.*] This expression does not imply that Christ approves of coldness in religious matters absolutely, but that lukewarmness therein is a worse disposition than absolute coldness. *Daubuz.* No profession of religion at all is, on some accounts, preferable to an insincere profession of it: men are more likely to be brought to a sense of religion, when as yet they have none, than when they satisfy themselves with a form of religion without the power; which seems to be the temper which Christ condemns in this church. *Lowman.*

Coldness, though not better in itself than lukewarmness, might sooner have led the church of Laodicea to repentance. *Dr. H. More.*

16. — *I will spue thee* &c.] I will cast thee off with the utmost indignation and aversion. *Pyle.*

17. *Because thou sayest, I am rich,* &c.] Because thou imaginest thyself to be in so good a state as to want nothing, and knowest not that thou art indeed in want of all things truly good; that thou art poor in the fruits of righteousness, ignorant of the true perfection of religion, destitute of the righteousness that is of God by faith to forgive and cover thy sins, and of the image of God to adorn thy soul. *Lowman.*

18. — *to buy of me gold tried in the fire,*] "Buy," that is, obtain in preference to worldly riches, "gold tried in the fire," that is, such virtue as will stand the fiery trial, or such as men possess after severe trials, assisted by the Divine grace. *Dean Woodhouse.*

Every part of our Lord's advice in this verse bears reference to the false presumptions mentioned in the last verse, and the real wants, as he was poor, and naked, and blind. *Daubuz.*

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ness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Prov. 3. 11. Hebr. 12. 5.

19 [c] As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

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2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

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20. *Behold, I stand* &c.] This verse may thus be paraphrased: Thou seest that I am willing to make the first advances towards a sinner, to bring him to repentance. If therefore thou or any man hearken unto Me, and follow My counsel, I will be ready to receive his worship and obedience, and I will return his kindness by receiving him to share of My glory, and enjoy it in the same manner as I do. *Daubuz.*

—— *and will sup*] The kingdom of Christ is described as a feast to all people, Is. xxv. 6; Matt. viii. 11. He is the bread of life, and none, who come to Him, shall hunger or thirst, John vi. 35; Rev. vii. 16. It may be said, If Christ prepares the supper, why is He represented as standing at the door, and knocking for entrance? But this is agreeable to the office He bears in the allegory or parable, Luke xii. 36—38. He is the bridegroom, and His servants sit in His house to a late hour, waiting His arrival; when returning from the wedding, according to Eastern custom, "He cometh and knocketh," and they open to Him, and He maketh them to sit down to meat. See also John xiv. 23, which likewise tends to illustrate this passage. *Dean Woodhouse.*

21. — *to sit with me in my throne,*] This is the last reward promised to those who overcome; and it is the richest and most glorious. Yet it is in perfect harmony with similar promises in Scripture. Our Lord's seat is upon the throne of God, at the right hand of the Father, Hebr. viii. 1; Matt. xxvi. 64; and He hath prepared a place for His true followers, "that where He is, there they may be also," John xiv. 3. They are heirs of God, joint-heirs with Christ, and with Him they are to reign, Hebr. i.; Rom. viii. 17, &c. These splendid rewards are to be obtained only through Christ, by those who follow Him faithfully in His career of spiritual warfare, and of victory, "as He hath also overcome." *Dean Woodhouse.*

22. *He that hath an ear,* &c.] It hath appeared what is the present state and condition of these once glorious and flourishing churches: and there cannot be a stronger proof of the truth of prophecy, nor a more effectual warning to other Christians. The present appearance of these churches, as Wheler the eastern traveller says, should make us, who yet enjoy the Divine mercies, to tremble; and, seeing the axe has thus been laid to the root of the tree, should make us repent and turn to God, lest we likewise perish. We may truly say, that "all these things happened to them for ensamples, and they are written for our admonition," 1 Cor. x. 11, 12. *Bp. Newton.*

Chap. IV. After the first terrestrial vision, others, still more amazing, were vouchsafed to the enraptured Apostle by successive openings in heaven, affording new and more extended prospects of futurity: 1st, A door was opened in heaven, which gave him a view of the spiritual church and worship, Rev. iv. 1. 2dly, The spiritual sanctuary was opened, Rev. xi. 19. 3dly, Again, Rev. xv. 5. And 4thly, Heaven itself was fully opened, chap. xix. 11. Hence, the remainder of the book naturally resolves itself into four celestial visions. The first and grand vision begins at chap. iv, and ends at chap. xi. 18; the second begins at chap. xi. 19, and ends at chap. xiv. 20; the third begins at chap. xv, and ends at chap. xix. 10; and the fourth begins at chap. xix. 11, and ends at chap. xxii. 5. *Dr. Hales.*

Ver. 1. — *a door was opened in heaven:*] The same kind of opening in the heavens is described by other Prophets, who were favoured with such visions. See Ezek. i. 1; x. 1. *Dean Woodhouse.*

2. — *a throne*] This representation has a close resemblance to what it pleases the Holy Spirit to display, at other times, of the Majesty of Jehovah, Is. vi.; Ezek. i. 26. His ineffable Majesty can only be represented by sensible and earthly images. *Dean Woodhouse.*

3. *And he that sat was to look upon* &c.] The Person who appeared to sit on the throne made a very majestick and glorious appearance, with a lustre, that may be expressed to common conceptions by the precious stones which the greatest princes of this world were wont to use as their ornaments, when they appeared with their highest grandeur and magnificence. *Lowman.*

—— *jasper*] It has been much doubted what precious stone is here intended by the "jasper." Many suppose the diamond to be meant; principally because it is stated at chap. xxi. 11, to be "clear as crystal." *Schleusner.*

—— *sardine stone:*] This precious stone is of a red flame colour, and derives its name from the island of Sardinia, where it is found. *Schleusner.*

—— *a rainbow round about the throne,*] The rainbow being a token of His mercy and faithfulness to Christians, as it was originally to all mankind after the flood, Gen. ix. 9—17. *Pyle.*

4. — *I saw four and twenty elders*] These, answering to the twenty-four heads of the courses of the Jewish priests, were to signify the ministers and pastors of the New Testament. They appeared clad in white to denote the sacredness of their function, and the purity of life to which they were so strictly obliged. And their heads had "crowns of gold," to shew their superiority over the Jewish priests; because Christ has made them a royal priesthood. See 1 Pet. ii. 9. "Kings and priests unto God." *Pyle.*

5. — *lightnings and thunderings*] With such terrifick pomp the majesty of God appeared at mount Sinai; and thus it is frequently represented in the book of Psalms. *Dean Woodhouse.*

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6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and † they rest not day and night, saying, [a] Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

† Gr. *they have no rest.*
[a] Is. 6. 3.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

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11 [b] Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

[b] Chap. 5. 12.

CHAP. V.

1 *The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open.* 12 *Therefore the elders praise him, 9 and confess that he redeemed them with his blood.*

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

—— *seven lamps of fire*] Answering to the seven lights of the candlestick in the tabernacle. *Pyle.*

—— *which are the seven Spirits*] See note at chap. i. 4. Under this symbol was represented the Holy Spirit of God. *Dean Woodhouse.*

6. — *was a sea of glass*] Answering to the great molten sea, or laver, in Solomon's temple. *Pyle.*

—— *in the midst of the throne, and round about* &c.] The description seems to represent, that they were placed in a circle round the throne, their bodies being concealed within, and their heads appearing in the circle. *Jos. Mede.*

—— *were four beasts* &c.] Rather, 'were four living creatures.' A beast is inferiour in intelligence to man, but these living creatures are far superiour. By comparing the description of these living creatures, here given, with the description given at Is. vi.; Ezek. i. 10; it sufficiently appears, that the same are intended in all the passages; and, as Ezekiel has expressly declared that he knew them to be cherubim, it is evident that cherubim are here designated; meaning angelick beings of the highest order, who are nearest to the throne of God, and who cannot be distinctly conceived by human apprehensions. *Lowman, Dean Woodhouse.*

—— *full of eyes*] Denoting their knowledge, wisdom, prudence, and foresight. *Vitringa.* See note at Ezek. i. 18.

8. — *and they rest not day and night,*] That is, they praise God without ceasing, or at all stated and fit times. Heavenly things are spoken of after a human manner. *Abp. Newcome.*

—— *saying, Holy, holy,* &c.] The cherubim, whose office it was incessantly to sing praise, begin the adoration; then "the four and twenty elders" begin their hymn, ver. 10, 11. It is in unison with that of the cherubim, and is a creation hymn, simple and sublime. We have here presented before us a splendid exhibition of the Deity, attended by His ministering spirits. But the scene is not here complete. In chap. v. the Lamb, the Son of God, in His gracious character of a Redeemer, takes His station "in the midst of the throne;" and an innumerable company of angels are seen to encompass the surrounding body of the elders, and the living creatures, and are added to the chorus: which receives a further increase, when (chap. xiv. 1; xv. 2) the innumerable company of the redeemed on earth are presented to their Redeemer, and sing the new song before the throne. The whole representation is wonderfully sublime, and must tend to exalt religious feeling. One of the finest parts of our church service, the beginning of the Te Deum, seems to have been formed principally upon it. *Dean Woodhouse.*

The six wings of these living creatures denote their zeal and readiness to propagate the Gospel, while the number of their eyes denote their wisdom and foresight. And they are indefatigable in giving honour to the Blessed Trinity of Persons in the unity of the one omnipotent and eternal Godhead. These angels and blessed spirits, who are here represented as paying their constant attendance about the throne of the Majesty on high, and acknowledging with most awful and profound reverence the three Holies, which are one eternal and Almighty Lord God, furnish a fit example for the church militant here to follow; because, in so doing, they not only copy after, but, as it were, anticipate the constant employment of the church triumphant in heaven. *Dean Stanhope.*

10. — *cast their crowns*] In token of homage. *Dr. Hales.* They cast their crowns, the emblems of their borrowed and derived glories, before the throne, the seat of infinite and eternal Majesty. *Bp. Pearson.*

Chap. V. ver. 1. — *a book* &c.] Respecting the books of the ancients, which were skins of parchment rolled up, see notes at Is. viii. 1.

—— *written within and* &c.] This circumstance shews the abundance of the matter; it was the same in the roll of the book spread before Ezekiel, Ezek. ii. 10. See the note there. *Bp. Newton.*

—— *sealed with seven seals.*] It was sealed, to shew that the decrees of God are inscrutable; and sealed "with seven seals," with reference to so many signal periods of prophecy. We are to conceive of this book, as consisting of seven rolls, so that the opening of one seal only laid open the contents of one roll. *Bp. Newton.*

The prophecies delivered to Daniel concerning Christ's kingdom, which were then dark, and only to be unfolded by additional prophecy, (such as is contained in this revelation,) are said to be "sealed," Dan. viii. 26, 27; ix. 24; xii. 4, 9; or, which has the same meaning, to be closed, shut up, for many days. And in chap. x. 4 of this book, the Prophet is commanded not to write certain predictions which were uttered, but to seal them up; which evidently means that they were not to be disclosed at that time. *Dean Woodhouse.*

2. — *a strong angel*] An angel of chief power. *Lowman.*

—— *to open the book,* &c.] To know and reveal these great futurities of the church of God. *Pyle.*

3. *And no man in heaven,* &c.] Rather, 'No one in heaven, &c.' The word "man" is not in the original. *Dean Woodhouse.* No 'creature' in the world. *Dr. Hammond.* No being throughout the whole creation, either of angels or saints in heaven, or of men alive, or of any departed souls. *Lowman.*

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4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, [a] the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

[a] Gen. 49. 9.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of ‖ odours, which are the prayers of saints.

‖ Or, *incense.*

9 And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

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10 [b] And hast made us unto our God kings and priests: and we shall reign on the earth.

[b] 1 Pet. 2. 9.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and ho-

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4. — *I wept much,*] Knowing what instruction and consolation the church would receive from the contents of the book. *Abp. Newcome.*

5. — *the Lion of the tribe of Juda,*] The victorious prince of the house of David in the warlike tribe of Judah, compared to a lion, Gen. xlix. 8—10; whom Isaiah calls "the stem of Jesse," Is. xi. 1, 10. *Pyle.* Under the symbol of a lion, it pleased the Holy Spirit, by the mouth of the dying Patriarch, Gen. xlix. 9, to foretell the victorious superiority of the tribe of Judah, which was seen to take place partially and typically in the person of David and his successors, but was to receive a more sublime and final completion in Christ. For David is declared to be a type of Christ; and on this account, as well as on account of His preexistence and heavenly origin, Christ became "the root," as He styles Himself, Rev. xxii. 16, at the same time that He was the offspring of David; that root, of which all men must be branches, otherwise they cannot bear fruit, John xv. 1, 8. Isaiah calls Him the root of Jesse; intimating that David the son of Jesse was only a branch, of which the original stem was in Christ. *Dean Woodhouse.*

6. — *stood a Lamb*] Our Lord Jesus Christ, for whom alone so supreme a station could be designed, is frequently represented under this symbol of innocence, led to suffer at the altar for the sins of mankind, as prefigured in the daily service of the temple. He appears in the character of a suffering victim; the character which endears Him, above all others, to sinful and mortal man, and which, thoroughly considered, is found perfectly to agree with that more splendid description of Him, in which He is styled "the Lion of the tribe of Judah." For it was in this low and suffering form that He fought and obtained the victory. The prophecies of the Old Testament describing the Messiah, sometimes as a despised sufferer, sometimes as an irresistible and triumphant conqueror, appeared dark and irreconcileable, until the event shewed the truth and consistency of both predictions; when "the Lord of glory" effected the salvation of the world, under the character of an innocent unresisting victim. *Dean Woodhouse.*

—— *having seven horns and seven eyes,*] "Seven" is a number expressive of universality, fulness, and perfection. See note at chap. i. 4. The "horns" is a symbol of power among eastern nations. See notes at 1 Sam. ii. 1. Thus by the "seven horns" attributed to the "Lamb," is signified that universal and irresistible power which our Lord obtained, when, suffering death under this very form of an innocent victim, He thereby vanquished the formidable enemy of man. See Matt. xxviii. 18. As the seven horns of the Lamb signify our Lord's omnipotence, so do the seven eyes His omnipresence. See Zech. iii. 9; iv. 10. *Dean Woodhouse.*

8. — *golden vials full of odours,*] By "vials" seems to be meant a sort of patera, bason, or other open vessel, on which were deposited, before the altar, the offerings of meal or incense. "Full of odours," or full of incense. *Dean Woodhouse.*

At the dedication of the tabernacle, the twelve elders or princes of Israel offered, each of them, a golden spoon full of incense, Numb. vii. 10, 14. *Daubuz.*

—— *which are the prayers of saints.*] Prayer is fitly represented under the symbol of incense, according to the comparison of the Psalmist, Ps. cxli. 2, and according to the custom of holy worship with the Jews, who accompanied the offering of incense with their prayers. See Luke i. 10. *Dean Woodhouse.*

It is hereby denoted that the prayers of God's true worshippers are acceptable spiritual sacrifices. *Abp. Newcome.*

9. — *a new song,*] A new song, as the sufferings and subsequent exaltation of Christ furnished a subject of song unknown to former ages.

—— *Thou art worthy* &c.] Lord and Saviour of God's people, who besides Thee can be esteemed worthy to enter into the secrets of the Almighty Father, and disclose His future counsels? since to Thy meritorious blood alone it is owing, that we are made members of that kingdom, in which all sincere Christians, Jews and Gentiles, will one day triumph in truth, peace, and righteousness, and partake of honours far exceeding those of any priests or princes on earth. *Pyle.*

10. — *kings and priests:*] See note at chap. i. 6.

11. — *ten thousand times* &c.] "An innumerable company of angels," Heb. xii. 22; in chap. i. 6. all the angels of God are commanded to worship Him. *Dean Woodhouse.*

12. — *Worthy is the Lamb* &c.] All power and wisdom, &c. are most worthily attributed to Christ: all this dignity to Himself, and these advantages to believers are a just reward of the sufferings by which He has dearly bought them. *Dr. Hammond.*

13. — *every creature which is* &c.] This is a Hebrew mode of expressing the whole creation, the same with that at Phil. ii. 9—11; the world, taken from its beginning to its end, including the living and the dead, that are to rise again. *Pyle.*

Thus was represented the pure and primitive worship of the Christian church to be performed towards God and Jesus Christ, through all its periods of time on earth. And it is called "new," ver. 9, as belonging peculiarly to Christians, for they only worship God through Christ, the only Mediator. *Pyle.*

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nour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

1 *The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.*

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

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4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ‖ A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

‖ The word *chœnix* signifieth a measure containing one wine quart, and the twelfth part of a quart.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse:

Chap. VI. St. John had seen, in the former part of his vision, a representation of the majesty, glory, power, and supreme authority of God; and the sealed book, in which was contained the order of Divine Providence towards the church and the world, delivered to Christ, the Lamb of God, to open and reveal it, for the encouragement of the church to patience and faithfulness, together with the adoration of the church on this solemn occasion. Now this revelation of Christ begins with a prophetick representation of the future state of the church and world, so far as the wisdom and goodness of God thought fit to make it known, for the consolation of His faithful people. This chapter contains the first period of prophecy, and a description of the state of the church under the heathen Roman empire, from the time of the date of the prophecy. Each of the prophetical descriptions is in part some figurative or hieroglyphical picture, or some representation in the style and figurative expressions of ancient prophecy, describing some particular dispensation of Providence, proper and peculiar to the several successive states of the church and empire, during the space of time contained in this period. *Lowman.*

Ver. 2. — *behold a white horse: and he that sat on him* &c.] The opening of the first seal exhibits a white horse, and his rider, an archer, with a crown; which are emblematical of Christ, His victory, triumph, and royalty. The heathen idols and their worshippers are represented as subdued by the shafts of the Gospel, and bowing in submission their necks to the mighty Conqueror. "He went forth conquering and to conquer;" He had not yet completed His conquest, but had laid the foundation of it, to be gradually brought to a full completion. *Jos. Mede, Dr. Hales.*

Jesus Christ had received a kingdom from the Father, which was to rule all nations; concerning which it had been foretold, that, notwithstanding all opposition, it should be preserved and prevail, so that, finally, all enemies to it should be subdued, and the kingdoms of the world should become the kingdoms of God, and of His Christ. The expressions here used receive further light from the style of the Psalmist, at Ps. xlv. 3, representing Christ in the character of a Conqueror. *Lowman.*

—— *and a crown was given unto him:*] This is the crown of life, described at chap. ii. 10. Our Lord's kingdom was not of this world. The crown is the reward of the faithful martyrs who fought and conquered in the cause of Christ. "Be thou faithful unto death, and I will give thee a crown of life," chap. ii. 10. *Dean Woodhouse.*

4. — *another horse that was red:* &c.] This second seal or period is noted for war and slaughter. It commenced with the Roman emperour Trajan, and continued during his reign, and that of his successors, till the emperour Commodus, a space of about ninety-five years. In the reigns of Trajan and Adrian particularly, there were horrid wars and slaughters, especially between the rebellious Jews and Romans, in Egypt and Cyprus, and other parts of the world, as appears from the historians of those times. In the reign of Adrian was their great rebellion under their false messiah, Barchocab, and their final dispersion, after near 600,000 men had been slain by the sword, with a great loss and slaughter too of the Romans. Here was another illustrious triumph of Christ over His enemies; and the Jews and Romans, both the persecutors of the Christians, were remarkably made the dreadful executioners of Divine vengeance on one another. The great sword and the red horse are expressive emblems of this slaughtering and bloody period. *Jos. Mede, Bp. Newton.*

5. — *a black horse; — had a pair of balances* &c.] This third seal or period is characterized by the strict execution of justice and judgment, and by the procuring of stores of corn, wine, and oil. It commenced with Septimius Severus, and continued during the reign of his family, about forty-two years. Septimius was an enactor of just and equal laws, and was very severe and implacable towards offenders. His successor, Alexander Severus, also bore the same character of being a most severe judge. These two emperors were likewise no less celebrated for the procuring of corn, and oil, and other provisions, and supplying the Roman people with them, after they had experienced the want of them The colour of "the black horse" befits the severity of their nature, and the balances are a well known emblem of justice, as well as an indication of scarcity. *Jos. Mede, Bp. Newton.*

6. — *A measure of wheat for a penny,*] The measure here mentioned, called a chœnix, is thought by Grotius and some others to have been a man's daily allowance of food; "a penny," or the Roman denarius, was the price of daily wages, as appears from Matt. xx. 2. These regulations about the necessaries of life imply some want and scarcity of them. The intent of the prophecy is, that corn should be provided for the people, but that it should be distributed in exact measure and proportion. *Bp. Newton.*

The articles of food here mentioned, wheat, barley, oil, and wine, formed with the Eastern nations of antiquity the main support of life. *Dean Woodhouse.*

8. — *and behold a pale horse: and his name that sat on him was Death,*] The fourth seal or period is distinguished by a concurrence of evils, war, famine, pestilence, and wild beasts. These are the same "four sore judgments" with which Ezekiel threatened Jerusalem, Ezek. xiv. 21. These four were to destroy "the fourth part" of the earth; the image of death riding on a pale horse, and hell or the grave following with him, ready to swallow up the dead bodies, is highly poetical. This period commences

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and his name that sat on him was Death, and Hell followed with him. And power was given ‖ unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

‖ Or, *to him.*

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

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13 And the stars of heaven fell unto the earth, even as a fig tree casteth her ‖ untimely figs, when she is shaken of a mighty wind.

‖ Or, *green figs.*

14 [a] And the heaven departed as a scrowl when it is rolled together; and every mountain and island were moved out of their places.

[a] Is. 34. 4.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 [b] And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

[b] Luke 23. 30.

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with the emperour Maximin, and continues to the time of Diocletian, about fifty years. The history of Maximin and his several successors is full of wars and murders, invasions of foreign armies, rebellions of subjects, and deaths of princes. Here was sufficient employment for "the sword;" and such wars and devastations must necessarily produce a famine; and "the famine" is another distinguishing calamity of this period. An usual consequence of famine is "the pestilence," which is the third distinguishing calamity of this period. This pestilence, it is recorded by an historian of the time, arising from Ethiopia, while Gallus and Volusian were emperours, pervaded all the Roman provinces, and, for fifteen years, incredibly exhausted them. Another historian says, speaking of the devastations of the Scythians, in the reign of Gallus above mentioned, that the pestilence, not less pernicious than the war, destroyed whatever was left of human kind, and made such havock as had never been done in former times. When countries are depopulated by these causes, "the wild beasts" multiply and come into towns to destroy men; which is the fourth distinguishing calamity of this period. This would appear a probable consequence of the former calamities, if history had recorded nothing of it; but it happens that one special instance is recorded of 500 wolves entering a city which was deserted by its inhabitants. The colour of the pale horse is very suitable to the mortality of this period. *Jos. Mede, Bp. Newton.*

—— *over the fourth part of the earth,*] Meaning over the greater part of the Roman empire, which was thought by some to be about a fourth part of the world then known. *Jos. Mede.*

9. — *I saw under the altar the souls* &c.] The fifth seal or period is remarkable for a dreadful persecution of the Christians, who are represented lying "under the altar," (for the scene is still in the tabernacle of the temple,) as sacrifices newly slain and offered to God. They cry aloud (ver. 10) for the Lord to "judge and avenge" their cause; that is, the cruelties exercised upon them were of so barbarous and atrocious a nature, as to deserve and provoke the vengeance of the Lord. The persecution alluded to is the last general persecution which was begun by Diocletian, and continued by others, and lasted longer and extended farther, and was sharper and more bloody than any which preceded. *Bp. Newton.*

No persecution of the Christians was so great as that which had its name from the emperour Diocletian, A. D. 284. It began with the slaughter of 17,000 within thirty days; and in Egypt alone, a very small part of the Roman empire, 144,000 were put to death. *Mede, Daubuz.*

10. *And they cried with a loud voice, — How long,* &c.] This is a strong mode of expressing the extreme cruelty of the persecutors, which was now ripe for judgment, and loudly called for the vengeance of Heaven. *Jos. Mede.*

11. *And white robes were given* &c.] That is, they were admitted into the ranks of the blessed. The metaphor is taken from the custom of the Jews in admitting the priests to their office. Those who, from their genealogy and freedom from personal defects, were judged fit for the office, were clothed with white robes, and received into the court of the priests, which was the form of their admission. *Jos. Mede.*

—— *and it was said unto them, that they should rest* &c.] That they should wait a little longer till the glorious number of martyrs should be fulfilled at the conclusion of the persecution, and that then Divine judgments should fall upon their adversaries. *Pyle.*

12. — *had opened the sixth seal,*] The sixth seal or period produces mighty changes and revolutions, which, according to the prophetick style, are expressed by great commotions in the earth and in the heavens. The very same images and expressions are employed by other Prophets with relation to changes of religion and government; and are therefore with great fitness and propriety applied to one of the greatest and most memorable revolutions, which ever were in the world, the subversion of the heathen religion, and establishment of the Christian, which was begun by Constantine the Great, and was completed by his successors. *Bp. Newton.*

—— *a great earthquake;*] A similar phrase is used by the prophet Haggai, chap. ii. 6, 21. And where was ever a greater concussion, than when Christianity was advanced to the throne of Paganism, and idolatry gave place to the true religion? *Bp. Newton.*

14. — *mountain — island*] These are places of the greatest security in times of danger and hostile invasion, and are therefore represented as affording no safety during this dreadful visitation. *Dean Woodhouse.*

15. *And the kings of the earth,* &c.] Here follows an enumeration of particulars, shewing that from the highest to the lowest, the powers and subjects of Pagan idolatry own themselves overcome by the Christian religion: thus here is expressed the greatness of the victories which were obtained during the destruction of the idolatrous worship, and the miserable fall of all who endeavoured to uphold it, as Galerius, Maximinus, and others, together with the armies which joined them. *Daubuz.*

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17 For the great day of his wrath is come; and who shall be able to stand?

CHAP. VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

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4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

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17. — *and who shall be able to stand?*] That is, against God and His Christ. *Daubuz.*

Chap. VII. The former chapter concluded the first period of the sufferings of the church under the persecution of the heathen Roman empire. The second period of prophecy begins with the opening of the seventh seal, chap. viii, and is contained in the events which attend the sounding of the trumpets, chap. viii. and ix. In this chapter we have an account of a little pause or interval, to describe the state of things, for a short time, between the two periods. "After these things," that is, after the prophetick vision, which represented the first period, St. John saw in other visions what is related in this chapter; being apparently a representation of a state of peace and quiet throughout the earth, especially in the Roman empire, and of the great number of persons in every nation, who came in to the profession of Christianity; of the encouraging protection that was given to the Christian church; of thankful acknowledgements for the goodness and power of God and Christ, by the whole church, in such eminent instances of favour and protection; and, finally, of the happy state of all the faithful confessors and martyrs, who, after a short period of tribulation, for the faith of Christ and constancy in His religion, have attained to a state of everlasting rest, in happiness and glory. *Lowman.*

Ver. 1. — *the four corners of the earth,*] Meaning the whole earth, Is. xi. 12; Ezek. vii. 2. *Dean Woodhouse.*

—— *holding the four winds* &c.] This is a figurative expression, to shew, that God designed in His providence to put a stop to the tumults and commotions, which had before so much disturbed the world, and to give to the church and to the world a time of peace and rest for a season. *Lowman.* We may apply this prediction to that universal peace which happened during the reign of Constantine, after he had driven out, or subjected, all the supporters of idolatry, when the empire was not only freed from violent wars in its own bosom, but also from the invasion of publick enemies from without. *Daubuz.*

2. — *from the east,*] Bringing light, or protection and deliverance, to the church. *Daubuz.* Omens from the east were esteemed prosperous. *Abp. Newcome.*

—— *having the seal of the living God:*] As seals were in use with ancient nations to secure possessions, each person having his peculiar mark, by which he ascertained the property to be his own; hence "the seal of God" affords His mark by which He "knoweth them that are His." *Dean Woodhouse.*

—— *to hurt the earth and the sea,*] It has much been doubted what particular judgments are meant by these figurative terms; but all agree that some dismal calamity is intended, from which these who were sealed were to escape; and that the purpose of sealing them was to mark them as exempt from that ruin, in which the greater number, not so marked, would be inevitably swallowed up. *Dean Stanhope.*

3. — *till we have sealed the servants* &c.] This is an expression in allusion to the ancient custom of marking servants in their foreheads, to distinguish what they were, and to whom they belonged. Now, among Christians, baptism, being the seal of the covenant between God and man, is therefore by ancient writers often called the seal, the sign, the mark and character of the Lord; and it was the practice in early times, as it is at present, to make the sign of the cross upon the foreheads of the persons baptized. The same sign of the cross was also made at confirmation: and, upon many other occasions, the Christians signed themselves with the sign of the cross in their foreheads, as a token that they were not ashamed of a crucified Master; that, on the contrary, they gloried in the cross of Christ, and triumphed in the symbol and representation of it. "The sealing," therefore, "of the servants of God in their foreheads," at this juncture, can imply no less than that many converts should be baptized, and that those, who before, in times of persecution, could only worship God in private, should now make a free, open, and publick profession of their religion. That such an accession was made to the church, every one knows who knows the history of those times. *Bp. Newton.*

4. — *and there were sealed an hundred* &c.] As the church of Christ was first formed out of the Jewish, so here, ver. 4—8, the spiritual Israel is first mentioned; and the number of the thousands of Israel, 144,000, is that of the twelve Patriarchs, multiplied by the twelve Apostles, which we shall find to be a sacred number throughout the Revelation. *Bp. Newton.*

As the heads of the twelve tribes of the Jewish nation represented the whole body of that people, so these good and faithful Christians are here styled the true Israel of God, who are built upon the foundation of the twelve Apostles of Christ, steadily adhering to the doctrine and worship taught by them. The number here mentioned, 144,000, is not intended to signify a precise and exact number; but, generally, to shew the number of sincere and virtuous Christians to be considerable, though small in comparison with the greater numbers of apostate and idolatrous Christians in the future times of the church. *Pyle.*

5—7, &c. *Of the tribe of Juda* &c.] It is observable, that the twelve tribes are not here enumerated in the same method and order, in which they are mentioned in other places of Scripture. Judah has the first rank and precedence, because from him descended the Messiah. Dan is entirely omitted, and Ephraim is not mentioned, because these were the principal promoters of idolatry; and therefore Levi is substituted in the room of the one, and Joseph is mentioned instead of the other. The children too of the bondwoman and of the freewoman are confounded to-

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8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall [a] dwell among them.

16 [b] They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: [c] and God shall wipe away all tears from their eyes.

[a] Chap. 21. 3.
[b] Is. 49. 10.
[c] Is. 25. 8. chap. 21. 4.

CHAP. VIII.

1 *At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.*

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should ‖ offer *it* with the prayers of all saints upon the golden altar which was before the throne.

‖ Or, *add it to the prayers.*

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gether, there being, Gal. iii. 28, "in Christ Jesus neither bond nor free." *Bp. Newton.*

9. — *lo, a great multitude, which no man could number,*] The 144,000 of the sealed, the firstfruits to Christ, having led the way, the Gentiles afterwards converted follow, are incorporated with them, and are presented before the throne, clothed in white robes, washed pure from their sins, bearing palmbranches, the signals of joy and festivity and victory. They ascribe their salvation to God and their Redeemer. And the heavenly angels close around them; and, rejoicing at their redemption, unite in a chorus of praise. *Dean Woodhouse.*

—— *clothed with white robes,*] In token of their purity. *Dr. S. Clark.*

13. — *What are these which are arrayed* &c.] This question is not asked for want of knowledge, but to excite attention, that there may be occasion to shew who they are, and what they are to be. *Daubuz.*

14. — *These are they which came out* &c.] These persons were very lately in a state of great afflictions, and suffering for the sake of their faith and constancy; but, having kept the faith, they have received the blessings which Christ obtained by His blood, for His church and faithful people; they are now cleansed from all impurity, adorned with all perfection, and advanced to this state of glory and happiness, in which they now appear. *Lowman.*

15. *Therefore are they before the throne* &c.] Here follows a very simple and interesting figurative description of the future happiness of this redeemed multitude. The figures which are here employed are such as frequently occur in the writings of the Old and New Testaments. *Dean Woodhouse.*

Chap. VIII. ver. 1. — *the seventh seal,*] The seventh seal or period is of much longer duration, and comprehends many more events, than any of the former seals. It comprehends indeed seven periods, distinguished by the sounding of seven trumpets. At the opening of this seal "there was silence in heaven about the space of half an hour." This silence of half an hour is a sign that the peace of the church would continue but for a short season. It is an interval and pause, as it were, between the foregoing and succeeding visions. It is a mark of solemnity to procure attention, and to prepare the mind for great and signal events. Perhaps there is also an allusion to a ceremony among the Jews. As Philo informs us, the incense used to be offered before the morning, and after the evening sacrifice: and, while the sacrifices were made, 2 Chron. xxix. 25—28, the voices and instruments and trumpets sounded: while the priest went into the temple to burn incense, Luke i. 10, all were silent, and the people prayed without to themselves. Now this was the morning of the church, and therefore the silence precedes the sounding of the trumpet. *Bp. Newton.*

2. — *seven trumpets.*] The seals foretold the state of the Roman empire till it became Christian, and of the church, till its civil establishment; the trumpets foretell the state of Rome and of the church, afterward. They sound the alarm of war, and excite the nations against Rome: they also sound the alarm of religious corruptions. *Abp. Newcome.*

3. *And another angel came and stood at the altar,*] This altar is afterwards expressly called "the golden altar which was before the throne." Upon this altar, standing before the mercy-seat, (the local seat of the Divine glory in the temple,) was to be offered no strange incense, Exod. xxx. 9, 38; or strange fire, Lev. x. 1; and by no strange priest, Numb. xvi.; but incense, offered thereon by the legal priests, was as an atonement for the people, Numb. xvi. 46, who accompanied this offering by their prayers. For it was the custom of devout people to offer up their prayers in the court of the temple, while the priest was burning incense within; see Luke i. 9, 10, 21. This angel may be supposed to represent the Christian priesthood in general, as exercised in subordination to the great High Priest. *Dean Woodhouse.*

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4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

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9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and

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4. — *ascended up before God*] A testimony of God's gracious acceptance of their worship, and of the continuance of His protection and blessing to His faithful worshippers. *Lowman.*

5. — *voices, and thunderings,*] These were the usual prophetick signs and preludes of great calamities and commotions upon earth. *Bp. Newton.*

7. — *and there followed hail and fire*] At the sounding of the first trumpet, ver. 7, the barbarous nations, like a storm of "hail and fire mingled with blood," invade the Roman territories, and destroy "the third part of the trees," that is, the trees of the third part of the earth, and "the green grass," that is, both old and young, high and low, rich and poor together. On the death of Theodosius the Great, A.D. 395, the Huns, Goths, and other barbarians, like hail for multitude, and breathing fire and slaughter, broke in upon the best provinces of the empire both in the east and in the west, with greater success than they had ever done before. But by this trumpet I conceive were principally intended the irruptions and depredations of the Goths, under the conduct of the famous Alaric, who began his incursions in the same year 395, first ravaged Greece, then wasted Italy, besieged Rome, took and plundered the city, and set fire to it in several places. The historians of the time give such terrible descriptions of the destruction caused by these incursions, that they might well indeed be compared to "hail and fire mingled with blood." *Bp. Newton.*

—— *hail and fire*] A tempest of hail and thunder, that throws down all before it, is a fit metaphor to express the calamities of war, from civil disturbances or foreign invasion, which often, like a hurricane, lays all things waste, as far as it can reach. See Is. xxviii. 2; xxix. 6; Ezek. xiii. 13. The storm is here represented as destroying not only "the green grass," which is more easily blasted, but also a great part of the trees, which are supposed more likely to withstand the violence of it. *Lowman.*

8. — *and as it were a great mountain*] At the sounding of the second trumpet, "as it were a great mountain burning with fire;" that is, a great warlike nation or hero, "cast into the sea, turneth the third part into blood;" &c. that is, falling on the Roman empire, maketh a sea of blood with horrible destruction of the cities and inhabitants; for "waters," as the angel afterwards explains to St. John, chap. xvii. 15, "are peoples, and multitudes, and nations, and tongues;" and "the third part" means, throughout, the Roman empire, which was about a third part of the then known world. The next ravagers after Alaric and his Goths were Attila and his Huns, who, for the space of fourteen years, shook the east and the west with the most cruel fears, and deformed the provinces of each empire with all kind of plundering, slaughter, and burning. Attila, having first overcome the eastern emperour, turned his arms towards the west, fell upon Italy, and filled all places between the Alps and the Apennines with terrour and devastation. He was preparing to march upon Rome, but was diverted from his purpose by a solemn embassy from the emperour, and the promise of an annual tribute. Such a man might properly be compared to "a great mountain burning with fire," who really was, as he called himself, the scourge of God, and the terrour of men; and boasted that he was sent into the world by God for this purpose, that, as the executioner of His just wrath, he might fill the earth with all kind of evils. *Bp. Newton.*

—— *was cast into the sea:*] Great disorders and commotions, especially when kingdoms are moved by hostile invasions, are expressed, in the prophetick style, by carrying, or casting, mountains into the midst of the sea, Ps. xlvi. 2. *Lowman.*

10. *And the third angel sounded,*] At the sounding of the third trumpet, a great prince appears like 'a star shooting from heaven to earth,' a similitude not unusual in poetical diction. His coming therefore is sudden and unexpected, and his stay but short. "The name of the star is called Wormwood," and he infects the third part of the rivers and fountains with the bitterness of wormwood; that is, he is a bitter enemy, and proves the author of grievous calamities to the Roman empire. It was within two years after Attila's retreat from Italy, that Genseric king of the Vandals embarked from Africa with 300,000 Vandals and Moors, and arrived upon the Roman coasts, the emperour Maximus and the people not expecting or thinking of such an enemy: he marched towards Rome, and the city fell an easy prey into his hands, the inhabitants flying to the woods and mountains; he abandoned it to plunder, carried off immense booty, and a vast number of captives, and left the state so weakened, that in a short time it was utterly subverted. Some critics understand "rivers" and "fountains" with relation to doctrines, and in this sense the application is very proper to Genseric, who was a most bigoted Arian, and during his whole reign most cruelly persecuted the orthodox Christians. *Bp. Newton.*

12. *And the fourth angel sounded,*] At the sounding of the fourth trumpet, "the third part of the sun, moon, and stars," that is, the great lights of the Roman empire, are eclipsed and darkened, and remain in darkness for some time. Genseric left the western empire in a weak and desperate state, in which it struggled about twenty years. At last, in A. D. 476, Odoacer, king of the Heruli, put an end to the very name of the western empire, and caused himself to be proclaimed king of Italy. His kingdom indeed was of short duration, being soon overthrown by Theodoric, who established the kingdom of the Ostrogoths in Italy. Thus the Roman "sun" was extinguished in the western empire; but the other lesser luminaries, "the moon" and the "stars," still subsisted; for Rome was still allowed to have her senate and consuls, and other subordinate magistrates, as before. These lights probably shone more faintly under barbarian kings, than under Roman emperours, but they were not totally sup-

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the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAP. IX.

1 *At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit.* 2 *He openeth the pit, and there come forth locusts like scorpions.* 12 *The first woe past.* 13 *The sixth trumpet soundeth.* 14 *Four angels are let loose, that were bound.*

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

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2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their tor-

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pressed till Italy was made a province of the eastern empire; the whole form of government was then changed, the senate and all the former magistrates abolished, and Rome degraded to the level of other places: and from being the queen and empress of the world, was reduced to a poor dukedom, and made tributary to Ravenna, which she used to govern. *Bp. Newton.*

—— *and the third part of the sun was smitten,*] Darkening, smiting, or setting of the sun, moon, and stars, says Sir Isaac Newton, are put for the setting of a kingdom, or the desolation thereof: and when darkness is opposed to light, Mr. Daubuz observes, as light is a symbol of joy and safety, so darkness is a symbol of misery and adversity. See Jer. xiii. 16; Is. xiii. 10; Ezek. xxxii. 7, 8. Thus, as the subject, order, and scene of action here, is the downfall of the Roman empire, and of the power and authority of Rome, the imperial city, there is fitly represented an entire extinguishing of all its authority and power. *Lowman.*

13. — *saying — Woe, woe, woe,*] Notice is now proclaimed by an angel that the three other trumpets sound to still greater and more terrible plagues, and are therefore distinguished from the former by the name of the woes. The design of this messenger is to raise our attention to the following trumpets, which we shall find to be more strongly marked than the foregoing. The foregoing relate chiefly to the downfall of the western empire; the two following to that of the eastern. The former are described more concisely, and comprehend a less compass of time; the two latter are set forth with more particular circumstances, and are of longer duration, as well as of larger description. *Bp. Newton.*

Chap. IX. ver. 1. — *a star fall from heaven* &c.] Stars, in the language of prophecy, signify angels; and the expression here, of a star falling from heaven, or an angel coming down from heaven with a key to open the bottomless pit, seems to denote the permission by Divine Providence of those evil and calamitous events, which are described as ensuing, which could not have happened except by His permission, and according to the wise and holy order of the Divine government. *Lowman.*

2. *And he opened the bottomless pit;*] This prison of Satan, and of his angels, is permitted to be opened for the just punishment of apostate churches, who would not repent of their evil works. Here is something more terrible than we have hitherto seen. Hell opens, and Satan appears, followed by an army of a stronger figure than St. John has any where else described. *Lowman, Bossuet.*

—— *and there arose a smoke*] That is, a false religion, the religion of the impostor Mahomet, was set up, which filled the world with darkness and errour. *Bp. Newton.*

3. *And there came out of the smoke locusts*] Here is an allusion to the habits of locusts, which, as Pliny and the eastern historians tell us, breed in pits and deep slimy holes in the latter part of the summer; and from the eggs or spawn there laid arise the vast swarms in the spring following. By this, in the same figurative language which is used by the Prophet Joel, (Joel i. 6; ii. 5—7,) are described the terrible forces of the Saracens and Arabians under Mahomet and his successors, their leaders; invading and ravaging not only the European kingdoms, but large tracts both of Asia and Africa: their false and impious religion was as smoke and darkness arising out of hell, and their armies fitly resembled locusts for multitude, and both of them together were as mischievous to the minds and liberties of men, as the poison of serpents is to the human body. *Pyle.*

4. — *not hurt the grass* &c.] This shews that they were not natural, but symbolical, locusts. *Jos. Mede.*

—— *but only those men which have not the seal* &c.] That is, those who are not the true servants of God, but are corrupt and idolatrous Christians. Now it appears from history, that in those countries of Asia, Africa, and Europe, where the Saracens extended their conquests, the Christians were generally guilty of idolatry in the worshipping of saints, if not of images; and it was the pretence of Mahomet and his followers to chastise them for it, and to reestablish the unity of the Godhead. The parts which remained most free from the general infection were Savoy, Piedmont, and the southern parts of France, which were afterwards the habitation and nurseries of the Waldenses and Albigenses; and it is very memorable that, when the Saracens approached those parts, they were defeated with great slaughters in several engagements. *Bp. Newton.*

5. *And to them it was given that they should not kill* &c.] As they were to hurt only the corrupt and idolatrous Christians, so these they were not to kill, but only to torment, and to bring on them such calamities as would make them weary of their life. Thus, though the Saracens greatly harassed and tormented the Greek and Latin churches, they did not utterly extirpate the one or the other. They besieged also Constantinople, and plundered Rome, but did not make themselves masters of the one city or the other. *Bp. Newton.*

—— *but that they should be tormented five months:*] Evidently alluding to the time, during which natural locusts commit their devastations, and after which they die. They are hatched, as Bochart observes, about the spring, and die at the latter end of summer, thus living about five months. *Lowman.*

It is again mentioned at ver. 10, that "their power was to hurt men five months." If these months be taken for natural months in the interpretation of the prophecy, then the meaning is, that the Saracens, after the manner of locusts, made their excursions during the five summer months, and retreated in the winter. And it appears from history that this was their usual practice: in particular it is related, that at the siege of Constantinople they

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ment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

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11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name ‖ Apollyon.

‖ That is to say, *A destroyer.*

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

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always retreated at the approach of winter, and renewed their attacks during the summer months, for seven successive years. But if, as seems more probable, and as accords with the prophetick style, these months designate each a space of thirty prophetick days or years, then the whole period denoted is one hundred and fifty years. And accordingly we shall find, that, though the empire of the Saracens had a longer duration, yet within that period they made their principal conquests, and their power of "tormenting men" was chiefly exerted. It appears from their history, that their greatest conquests were made from the year 612, when Mahomet first began to propagate his imposture, to the year 762, when the caliph Almansor built Bagdad, to fix there the seat of his empire. Syria, Persia, India, and the greatest part of Asia, Egypt, and the greatest part of Africa, Spain, and some parts of Europe, were subdued within this period: but when the caliphs fixed their habitation at Bagdad, then their armies ceased from ravaging like locusts, and they assumed more the character of a settled nation. *Bp. Newton.*

—— *as the torment of a scorpion,*] The sting of a scorpion, "when he striketh a man," is severe, attended with inflammation and violent pain. *Lowman.*

6. — *shall men seek death,*] That is, so great shall be the calamities of those times, that men shall be tired of life. *Jos. Mede.*

7. *And the shapes of the locusts were like unto horses*] In the following verses, the nature and qualities of locusts are described, partly in allusion to the properties of natural locusts, and the description given of them by the Prophet Joel, (see Joel ii. 1, &c. and the notes there,) and partly in allusion to the habits and manners of the Arabians. Many authors have observed, that the head of a locust resembles that of a horse; whence the Italians call them *cavalette*, or little horses. And the Arabians have in all ages been famous for their horses and horsemanship; it being well known that their strength consists chiefly in their cavalry. *Bp. Newton.*

—— *on their heads were as it were crowns like gold,*] Alluding to the headdress of the Arabians, who constantly wore turbans or mitres. *Bp. Newton.* The "crowns of gold" may also signify the success and extent of their dominion; for there never was a nation which extended its power so widely, or in so short a space of time reduced beneath its yoke so many countries and kingdoms. *Jos. Mede.*

7, 8. — *faces were as the faces of men. And — hair* &c.] The Arabians wore their beards, or at least their mustachios, like men, while the hair of their heads was flowing and plaited like that of women. *Bp. Newton.*

8. — *as the teeth of lions.*] That is, strong to devour, Joel i. 6. *Jos. Mede.*

9. — *breastplates, as — of iron;*] Locusts have a hard shell or skin, which has often been called their armour. This figure is designed to express the defensive, as the former was the offensive, arms of the Saracens. *Bp. Newton.*

—— *and the sound of their wings* &c.] Hereby signifying the rapidity of their conquests. *Pyle.* Natural locusts fly with so great a noise of their wings, that they may be taken for birds. *Bp. Newton.*

10. *And they had tails like unto scorpions,*] They are thrice compared to "scorpions," ver. 3, 5, 10; and had "stings in their tails, &c." that is, wherever they carried their arms, there they distilled the venom of a false religion. *Bp. Newton.*

11. *And they had a king over them,*] Although the natural locusts have no king, (see the observation of Agur, Prov. xxx. 27,) yet these figurative locusts have one, which is the angel of the bottomless pit, that evil spirit, the prince of the power of darkness, who, from the constant evils he is designing and doing in the world, is called "the destroyer." *Lowman.*

—— *Abaddon, — Apollyon.* &c.] The one name in Hebrew, the other in Greek, means "the destroyer." Mr. Mede imagines that here is some allusion to the name of Obodas, the common title of the kings of that part of Arabia, from which Mahomet came, as Pharaoh was the common name of the kings of Egypt, and Cesar of the emperours of Rome; and such allusions are not unusual in the style of Scripture. *Bp. Newton.*

12. *One woe is past;*] This is added, not only to distinguish the woes, and to mark more strongly each period, but also to suggest that some time will intervene between this first woe of the Arabian locusts, and that which ensues. *Bp. Newton.*

13. — *I heard a voice from the four horns* &c.] Thus it appears that the scene of this vision was still in the temple. The circumstance of the voice proceeding from "the four horns of the golden altar," is a strong indication of the Divine displeasure; and plainly intimates that the sins of men must have been very great, when the altar, which was their sanctuary and protection, called aloud for vengeance. *Bp. Newton.*

14. — *Loose the four angels* &c.] These "four angels" are the four sultans, or four leaders of the Turks or Othmans. For there were four principal sultanies or kingdoms of these bordering on the river Euphrates, one at Bagdad, another at Damascus, a third at Aleppo, and a fourth at Iconium in Asia Minor. These subsisted several years afterwards, and the sultans were "bound" and restrained from extending their conquests further than the countries adjoining the Euphrates, primarily by the good providence of God, and secondarily, by the crusades, or expeditions of European Christians into the Holy Land, about the end of the 11th, and in the 12th and 13th centuries. But when an end was put to these crusades, and the Christians abandoned their conquests in Syria and Palestine towards the close of the 13th century, then "the four angels—were loosed:" the Turks gained several victories over the Tartars on one side, and the Christians on the other; and Othman, from whom the people were afterwards called Othmans, being proclaimed sultan, founded a new empire. *Jos. Mede, Bp. Newton.*

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15 And the four angels were loosed, which were prepared ‖ for an hour, and a day, and a month, and a year, for to slay the third part of men.

‖ Or, *at.*

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

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20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, [a] and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

[a] Ps. 115. 4. & 135. 15.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAP. X.

1 *A mighty strong angel appeareth with a book open in his hand.* 6 *He sweareth by him that liveth for ever, that there shall be no more time.* 9 *John is commanded to take and eat the book.*

15. — *which were prepared for — a day,* &c.] The meaning of this may be, that they were prepared and ready to execute the Divine commission at any time, or for any time, that God should appoint, or that they were ready all of them together at one appointed time. *Daubuz, Lowman.* Otherwise, if the expression be taken mystically, and the hour, and day, and month, and year, be a prophetick hour, and day, and month, and year, then a year (according to St. John's computation, who follows herein that of Daniel,) consisting of three hundred and sixty days, is three hundred and sixty years, a month consisting of thirty days is thirty years, a day is a year, and an hour fifteen days; so that the whole period of the Othmans' "slaying the third part of men," or subduing the Christian states in the Greek or Roman empire, amounts to three hundred and ninety-one years and fifteen days. Now it is wonderfully remarkable that the first conquest mentioned in history of the Othmans over the Christians, was in the year of Christ 1281; compute three hundred and ninety-one years from that time, and they will terminate in the year 1672: and in that year Mahomet the Fourth took Cameniec from the Poles, and forty-eight towns and villages in that territory were delivered up to the sultan on the treaty of peace. Whereupon an historian of those events has made this memorable reflection: This was the last victory by which any advantage accrued to the Othman state, or any city or province was annexed to the ancient bounds of the empire. Other wars and slaughters ensued; but since that period they have subdued no new state or potentate of Christendom, and in all probability they never will again, their empire evidently declining. Here then the prophecy and the event agree exactly in the period of three hundred and ninety-one years; and if we possessed more accurate histories, the same exactness might probably be found as to the fifteen days. *Bp. Newton.*

—— *the third part of men.*] Meaning, the men of the Roman empire. *Bp. Newton.* Or, more generally, a considerable number of the countries which they invaded. *Lowman.*

The kingdoms subdued by the Mahometans, if examined by the maps, will be found to compose a full third part of the then Christian world; and it may be assumed as a general position, that about one third part of the world which was once Christian, was cut off from Christianity by the Mahometan invaders. *Dean Woodhouse.*

16. — *were two hundred thousand thousand:*] The number in the original is myriads of myriads, which is to be understood of many myriads, as when we say "thousands of thousands," to express many thousands. It is here affirmed, that the armies of these destroyers should be chiefly horsemen, and that the numbers should be so great that the report of them should be scarcely credible. *Lowman.*

It is well known from history what mighty armies the Othman emperours brought into the field. Thus, when Mahomet the Second besieged Constantinople, he had about 400,000 men in his army, besides a powerful fleet; it is well known also that their armies consisted chiefly of horsemen, as is here described. *Bp. Newton.*

17. — *having breastplates of fire,* &c.] The colour of fire is red, of hyacinth blue, and of brimstone yellow; and this, as Mr. Daubuz observes, has a literal accomplishment; for the Othmans, from the first time of their appearance, have affected to wear such warlike apparel, of scarlet, blue, and yellow. *Bp. Newton.*

—— *were as the heads of lions;*] Having a fierce and terrible appearance. *Jos. Mede.*

—— *fire and smoke and brimstone.*] Here is a manifest allusion to great guns and gunpowder, which were invented in the period marked by this trumpet, and were of signal service to the Othmans in their wars. For "by these three was the third part of the men killed," that is, by these the Othmans made such havock and destruction in the Greek or Eastern empire. In particular, at the siege of Constantinople, Mahomet employed guns of such a size, as were never made before; one is described so monstrous, that it was drawn by seventy yoke of oxen, and two thousand men. *Bp. Newton, Jos. Mede.*

19. — *their tails were like unto serpents,*] By this figure it is meant, that the Turks draw after them the same poisonous train as did the Saracens; they profess and propagate the same imposture; they inflict injury not only by their conquests, but also by spreading false doctrines; and, wherever they establish their dominion, there too they establish their religion. *Bp. Newton.*

20, 21. *And the rest of the men* &c.] And, though the gracious end of Providence, in this and the foregoing judgments on the corrupted Christian empire, was, to cause men to consider and reform the several abuses of the Gospel light they had so long enjoyed, yet were these intentions of Heaven frustrated by an incorrigible temper universally prevailing. For even the western Christians, under the influence of Rome, and the Roman Catholick governments, who had seen the eastern and Greek churches thus punished, and quite destroyed, for their superstitious and vicious practices, yet even they still persevered in the practice of idolatry, saint worship, and image worship; nay, would not so much as reform that cruel spirit of persecution, nor of putting cheats, delusions, and impositions, on the understandings and properties of mankind. *Pyle.*

21. *Neither repented they of their murders,* &c.] That is, of their persecutions and inquisitions; nor of "their sorceries," their pretended miracles and revelations; nor of "their fornication," their publick stews and uncleanness; nor of "their thefts," their exactions and impositions on mankind; being as notorious for their licentiousness and wickedness, as for their superstition and idolatry. As they therefore refused to take warning by the two former woes, the third woe, as we shall see, will fall with vengeance upon them. *Bp. Newton.*

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AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

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7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, [a] Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

[a] Ezek. 2. 8. & 3. 3.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must

Chap. X. ver. 1. *And I saw another* &c.] St. John, in the conclusion of the last chapter, having touched upon the corruptions of the western church, proceeds now to deliver some prophecies relating to this lamentable event. But, before he enters upon it, he (and the church in him) is prepared for it by an august and consolatory vision. *Bp. Newton.*

—— *clothed with a cloud:* &c.] The sublimity of this description, ver. 1—3, made an early impression on the mind of the great Sir William Jones: and 'at a period of mature judgment,' says his biographer, 'he considered it as equal in sublimity to any passage in the inspired writings, and far superiour to any that could be produced from merely human compositions.' *Dean Woodhouse.*

—— *a cloud:* — *a rainbow* &c.] To come in the clouds, or with the clouds, of heaven, is among the Jews a known symbol of Divine power and majesty. The "rainbow" was the emblem of God's covenant with mankind after the flood, and therefore fit to be made a sign that God is always mindful of His covenant and promise. The brightness and splendour of the sun and fire were also proper figures to express the majesty of a Divine appearance. *Lowman.*

2. — *a little book open:*] A "little book," or codicil, different from the "book" mentioned before; "open," that all men might freely read and consider it. It was indeed a codicil to the larger book, and properly comes under the sixth trumpet, to describe the state of the western church, after the description of the state of the eastern; and this is with good reason made a separate and distinct prophecy, on account of the importance of the matter, as well as for the purpose of engaging greater attention. *Bp. Newton.*

—— *he set his right foot* &c.] This was intended perhaps to shew the extent of his power and commission. *Bp. Newton.*

3. — *seven thunders*] Here a particular prophecy, or perhaps seven distinct prophecies, are uttered by seven voices, loud as thunder, awful and terrible as that of the lionlike voice of the angel which introduces them. *Dean Woodhouse.*

4. — *saying — Seal up those things*] As we know not the subjects of the "seven thunders," so neither can we know the reasons for suppressing them: but it may be conceived that some things were proper to be revealed to the Apostle, and yet not to be communicated to the church. It would savour rather of vanity and presumption, than of wisdom and knowledge, to pretend to conjecture what these things are, when the Holy Spirit has purposely concealed them. *Bp. Newton.*

5. — *lifted up his hand*] An ancient form of taking an oath. See notes at Gen. xiv. 22; Deut. xxxii. 40. This mode of swearing has descended even to our own times and nation, being still used in Scotland. *Dean Woodhouse.*

6, 7. — *that there should be time no longer: But in the days* &c.] The expression translated, "that there should be time no longer," does not mean that time itself should be no more; but more literally, 'the time shall not be yet.' Some understand by it, that the time of fulfilling the prophecy should be no longer delayed; or, as Grotius says, it shall not be long before the secret purpose of God is fulfilled. But both the intention of the prophecy, and the more literal meaning of the expression, better agree with the interpretation of Daubuz, who says, The angel in the vision declares with an oath, that the glorious state of the church shall not be as yet, but that, however, it should not be long to it; for in the days of the voice of the seventh angel, when he shall sound (that is, in the period of prophecy to which the remainder of the book yet unrevealed relates, under the seventh trumpet) the mystery of God shall be perfected, as He had declared to His Prophets. This was a consolation proper to the general design of the prophecy. *Lowman.*

9. — *Take it, and eat it up;*] That is, thoroughly consider and digest it. What St. John is ordered to do here, Ezekiel did on a similar occasion, Ezek. iii. 3. *Bp. Newton.*

Eating and drinking signify acquiring and possessing; and eating the book is becoming inspired with the prophecy contained in it. It implies being inspired in a vigorous and extraordinary manner with the prophecy of the whole book. *Sir I. Newton.*

—— *it shall make thy belly bitter,* &c.] That is, thou shalt find, in the events it shall reveal unto thee, an occasion for comfort and joy, for grief and sorrow. *Lowman.*

The glorious promises thou wilt see made to the church of Christ, will please and delight thee; but, when thou comest to the sight of the corruptions, idolatries, and persecutions, which this same church will first undergo, before these days of glory are to come, thou wilt be astonished and confounded. *Pyle.*

—— *thy belly bitter, — sweet as honey.*] Honey, when taken in excess, like other sweet things, is generally thought to produce bile, and to cause pains in the stomach. *Harmer.*

11. — *Thou must prophesy again* &c.] The angel tells him, that he was to consider that the prophecies contained in this book were not intended only for his private instruction and meditation; they were prophecies which concerned the publick, many nations, and people, which he was to publish in farther revelations for the publick use and benefit of the church. *Lowman.*

Anno DOMINI 96. prophesy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and a half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the † Gr. *cast out.* temple † leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

‖ Or, *I will give unto my two witnesses that they may prophesy.* 3 And ‖ I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the [a] two olive trees, and the two candlesticks standing before the God of the earth. Anno DOMINI 96.

[a] Zech. 4. 3, 11, 14.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Chap. XI. ver. 1. *And there was given me a reed* &c.] After this, I beheld in the visions of prophecy a new representation of the future providence of God towards the church and world; for there was a measuring rod put into my hand, with which I was directed to measure the temple and the court in which the altar stood, where the priests worshipped God and performed the duties of their office, and into which such as offered private sacrifices for themselves were admitted. A proper representation of the true worship of God, and of such as were true worshippers of Him. *Lowman.*

2. — *the holy city shall they tread under foot*] That is, they shall trample upon, and tyrannize over, the church of Christ, for the space of "forty and two months." This is the same space of time with the thousand two hundred and threescore days, mentioned in the next verse. For forty-two months, consisting each of thirty days, are equal to 1260 days, or years in the prophetick style: and this, as we have seen in the book of Daniel, Dan. vii. 25, and shall see hereafter in this book of Revelation, is the period assigned for the tyranny and idolatry of the church of Rome. See note at Dan. vii. 25. *Bp. Newton.*

3. *And I will give power unto my two witnesses,* &c.] Meaning that God would raise up some true and faithful witnesses to preach and protest against these innovations and corruptions of religion; for there were Protestants long before that name came into use. Of these witnesses there should be, though but a small, yet a competent number; and it was a sufficient reason for calling them two witnesses, that this was the number required by the law and approved by the Gospel, Deut. xix. 15; Matt. xviii. 16. Also, upon former occasions two have often been joined in commission, as Moses and Aaron in Egypt, Elijah and Elisha in the apostasy of the ten tribes, and Zerubbabel and Jeshua after the Babylonish captivity, to whom these witnesses are particularly compared. Our Saviour sent forth His disciples, Luke x. 1, "two and two;" and it has also been observed, that the principal reformers have usually appeared as it were in pairs, as the Waldenses and Albigenses, John Huss and Jerome of Prague, Luther and Calvin, Cranmer and Ridley, and their followers. Not that it is to be thought that any two particular men or churches were intended by this prophecy, but only that, in general, there should be some in every age, though but few in number, who should bear witness to the truth, and declare against the iniquity and idolatry of their times. *Bp. Newton.*

As this testimony of the witnesses is to be of equal duration with the apostasy itself, it cannot be meant of any two particular persons, nor does there appear any sufficient reason to understand it of any two particular churches, or bodies of men, in perpetual succession. The representation shews, in general, that as God raised up Prophets in the ancient church, to witness against the idolatrous corruptions of religion, and denounce His judgments against the guilty, so it should be in this corrupt state of the Christian church. *Lowman.*

—— *a thousand two hundred and threescore days,*] The same period which is called forty-two months at ver. 2, and which Daniel calls "a time and times and dividing of times." See note at ver. 2, and Dan. vii. 25.

—— *clothed in sackcloth.*] Which represents their mournfully deploring the devastation of the holy city by the introduction of Gentile worship, their bearing testimony to Divine truths, and exhorting to repentance. *Jos. Mede.*

4. *These are the two olive trees,* &c.] The two olive trees that fed the lamp of the temple, Zech. iv. 3, 11, 12, the lights and ornaments of the Christian church. *Pyle.* This representation seems taken from the prophecy of Zechariah, chap. iv, in which Zerubbabel and Jeshua are represented by two olive trees on each side of the candlestick, which afford oil out of themselves; to express that those persons should be supported by Divine Providence and grace in all the difficulties which they had to encounter. *Lowman.*

5. — *fire proceedeth out of their mouth,*] That is, they strike down their enemies by the weapons of the mouth, denouncing the judgments of God against them; see Jer. v. 14. *Jos. Mede.*

6. *These have power to shut heaven,* &c.] This alludes to the history of Elijah, 1 Kings xvii. 1, as does the next expression of turning water into blood, to the miracles of Moses and Aaron, Exod. iv. 9; vii. 17—20. The meaning is, that as miracles were formerly wrought in defence of the old Prophets, and for the punishment of their malicious persecutors, so will God in His due time verify the words, and vindicate the cause of the Christian reformers; and by exemplary punishment on the antichristian powers, will make way for the establishment of His kingdom of righteousness upon earth. *Pyle.*

7. *And when they shall have finished* &c.] The conjectures of interpreters have been extremely various in applying this prophecy of the death and resurrection of the witnesses to events which are now past; but, though the instances adduced may correspond with the prophecy in some points, they are deficient in others. It appears then that this prophecy relating to the witnesses remains yet to be fulfilled. *Bp. Newton.*

—— *the beast*] See note at chap. xiii. 1.

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9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain † of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

† Gr. *names of men.*

14 The second woe is past; *and,* behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

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16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which ‖ destroy the earth.

‖ Or, *corrupt.*

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAP. XII.

1 *A woman clothed with the sun travaileth.* 4 *The great red dragon standeth before her, ready to devour her child:* 6 *when she was delivered she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down into the earth, persecuteth the woman.*

AND there appeared a great ‖ wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

‖ Or, *sign.*

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13. — *the tenth part of the city fell,*] Signifying that the tenth part of the idolatrous church should lose its power. *Daubuz.* The "tenth," meaning a very considerable part of its power shall be taken away. *Lowman.*

14. *The second woe is past;* &c.] Let not any person imagine, he adds, that the church will be free in this third period from opposition and persecution, to try their faith and patience, any more than in the two former periods: for a third woe is to follow upon the second, to try those that dwell in the earth. *Lowman.*

15. *And the seventh angel sounded;*] We are now come to the seventh and last trumpet, or the third woe trumpet. At the sounding of this trumpet the third woe commences, which is rather implied than expressed, as it will be described more fully hereafter. The third woe, brought on the inhabitants of the earth, is the ruin and downfall of the antichristian kingdom; and then, and not till then, according to the heavenly chorus, "the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." St. John is rapt, and, as it were, hurried away to a view of the happy period, without considering the steps preceding and conducting to it. At the same time, "the four and twenty elders," or the ministers of the church, ver. 16—18, are represented as praising and glorifying God for manifesting His power and kingdom more than He had done before; and give likewise an intimation of some succeeding events, as the anger of the nations, Gog and Magog, chap. xx. 8; and the wrath of God displayed in their destruction, chap. xx. 9; and the judging of the dead, or the general judgment, chap. xx. 12; and the rewarding of all the good, as well as the punishing of the wicked. Here we have only a summary account of the circumstances and occurrences of the seventh trumpet, but the particulars will be enlarged upon hereafter. *Bp. Newton.*

19. *And the temple of God was opened*] This verse would perhaps more properly form the first verse of the twelfth chapter; for it appears to be the beginning of a new subject. "The temple — was opened," that is, more open discoveries were now made, and the mystery of God was revealed to the Prophet. "Lightnings and voices, &c." are the usual concomitants and attendants of the Divine presence, and especially at the giving of new laws and new revelations, Exod. xx. 18; chap. iv. 5; viii. 5. *Bp. Newton.*

Chap. XII. ver. 1. *And there appeared a great wonder in heaven; a woman* &c.] St. John here resumes his subject from the beginning, and represents the church as a woman, and a mother bearing children unto Christ. *Bp. Newton.*

A woman, in figurative language, is used to signify a city, a state, a body politick. Such is the daughter of Tyre, of Babylon, of Jerusalem; the latter of which, when virtuous, is honoured with the high appellation of the espoused of God; when wicked and idolatrous, she is styled the harlot, the adulteress, Is. liv. 1, 5; lxvi. 6—14; Jer. xxxi. 4. *Dean Woodhouse.*

—— *clothed with the sun,* &c.] She was clothed with the sun, to denote the blessing of light and knowledge this church enjoys from Jesus Christ the Sun of righteousness. "The moon was under her feet," signifying perhaps, that the lesser lights of religion, namely, the Jewish ceremonial laws, were now put down and laid aside. And the "crown of twelve stars" may be an emblem of her being illuminated by the doctrine, and governed by the discipline, of the twelve Apostles. *Pyle.*

The particular allusion of these symbols has been variously conjectured by learned men; but the general meaning is certain, that the blessings of true religion in the revelation of Jesus Christ, as taught by His Apostles, that is, of the true Christian religion, deserve the highest esteem and honour, however they may be despised by the world. *Lowman.*

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2 And she being with child cried, travailing in birth, and pained to be delivered.

|| Or, *sign.*

3 And there appeared another || wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

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7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the ac-

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2. — *cried, travailing in birth,*] St. Paul had made use of the same metaphor, and applied it to his preaching and propagating the Gospel in the midst of tribulation and persecution, Gal. iv. 19. But the expression here of St. John is much stronger, and more emphatically expresses the pangs and struggles and torments, which the church endured from the first publication of the Gospel to the time of Constantine the Great, when she was in some measure eased of her pains and brought forth a deliverer. *Bp. Newton.*

3. *And there appeared — a great red dragon,*] Which is the well known sign or symbol of the devil or Satan, and of his agents and instruments. We find the kings and people of Egypt, who were the great persecutors of the primitive church of Israel, distinguished by this title in several places of the Old Testament, Ps. lxxiv. 13; Is. li. 9; Ezek. xxix. 3; and with as much reason and propriety may the people and emperours of Rome, who were the great persecutors of the primitive church of Christ, be called by the same name, as they were actuated by the same principle. For that the Roman empire was here figured, the characters and attributes of the dragon plainly evince. He is "a great red dragon;" and purple or scarlet was the distinguishing colour of the Roman emperours, as it has been since of the popes and cardinals. His seven heads, as the angel afterwards (chap. xvii. 9, 10) explains the vision, allude to the seven hills on which Rome was built, and to the seven forms of government which successively prevailed there. His ten horns typify the ten kingdoms into which the Roman empire was divided; and the seven crowns upon his heads denote that at this time the imperial power was in Rome, the city seated on seven hills, which presides over the whole world. *Bp. Newton.*

4. *And his tail drew* &c.] That is, he subjected the third part of the princes and potentates of the earth; and the Roman empire is represented as the third part of the world. "He stood before the woman, &c.:" thus the Roman emperours and magistrates kept a jealous watchful eye over the Christians from the beginning. As Pharaoh laid snares for the male children of the Hebrews, and Herod for the infant Christ, the son of Mary; so did the Roman dragon for the mystick Christ, the son of the church, that he might destroy him even in his infancy. *Bp. Newton.*

5. *And she brought forth a man child,*] After all these hardships and persecutions under which the Christian church laboured, during the first three hundred years, the time was to come when she should be delivered from them by a famous prince, who was to embrace the Christian faith and be exalted to the throne of this empire, to abolish idolatrous and heathen worship, and defend and support the religion of Jesus Christ. All which was fulfilled in Constantine the Great, whom the other tyrants and princes of the empire endeavoured to destroy. Thus the "child" of the church was brought forth, and, in the prophetick language, exalted to heaven. See chap. vi. 12—17. *Pyle.*

6. *And the woman fled* &c.] This is here said by way of anticipation. For the war in heaven between Michael and the dragon, and other subsequent events, were prior in order of time to the flight of the woman into the wilderness: but, before the Prophet passes on to a new subject, he gives a general account of what happened afterwards to the woman. *Bp. Newton.*

7. *And there was war in heaven:* &c.] It might be reasonably presumed that all the powers of idolatry would be strenuously exerted against the establishment of Christianity, and especially against the establishment of a Christian on the imperial throne: and these struggles and contentions between the heathen and the Christian religions are represented, ver. 7, by "war in heaven" between the angels of darkness and the angels of light. Michael was (Dan. x. 21; xii. 1,) the tutelar angel and protector of the Jewish church. He and the good angels were the invisible agents on the one side, as the devil and his evil angels were on the other. The visible actors in the cause of Christianity were the believing emperours and ministers of the word, the martyrs and confessors; and in support of idolatry were the persecuting emperours and heathen magistrates, together with the whole train of priests and sophists. This contest lasted several years, and the final issue of it was, ver. 8, 9, that the Christian prevailed over the heathen religion, the heathens were deposed from all rule and authority, and the Christians were advanced to dominion and empire in their stead. *Bp. Newton.*

According to this understanding of the passage, by applying "the woman in heaven," ver. 1, to the Christian church, and "the man child brought forth by her," ver. 5, to the first Christian emperour, "the war in heaven" implies all the struggles of the primitive saints with enemies and persecutors; "Michael and his angels," the confessors and champions of the Gospel; "the dragon and his angels," the idolatrous and bloody tyrants of Rome heathen, and all other persecutors of Christ in His members; the casting out this dragon was the overthrow of idolatry when Pagans lost the throne; the accusation of the brethren, those abominable, but altogether groundless, calumnies, cast by the worshippers and slaves of the dragon upon the Christians and their religion. And the wrath of the devil, when thus subdued, exerted itself in the violence of some succeeding emperours, the heresies and discords sown among Christians, and all the miseries consequent on the inundation of barbarous nations, which tore in pieces the Roman empire itself. *Dean Stanhope.*

It is certain that the Christians in the time of Constantine thought this prophecy to be so plainly fulfilled by the great event of Constantine's advancement to the throne of the empire, that this emperour's statue was set over his palace gate, trampling on a wounded dragon. And Constantine himself, in his epistle to Eusebius, calls his conquest of Licinius, the falling of the dragon, and the restoration of Christian liberty to all men. *Pyle.*

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cuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

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17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAP. XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth:* 14 *causeth an image to be made of the former beast,* 15 *and that men should worship it,* 16 *and receive his mark.*

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the ‖ name of blasphemy.

‖ Or, *names.*

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

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13. *And when the dragon saw that he was cast* &c.] When the dragon was thus deposed from the imperial throne, and "cast unto the earth," he still continued to persecute the church with equal malice, though not with equal power. He made several attempts to restore the Pagan idolatry in the reign of Constantine, and afterwards in that of Julian, and rent and troubled the church with various heresies and schisms. *Bp. Newton.*

14. — *were given two wings of a great eagle,*] To bear on eagles' wings, (see Exod. xix. 4,) is an allusion to the strength and swiftness of an eagle's flight, and well expresses the readiness and power with which God often delivers His church out of its dangers. *Lowman.*

There were given to the church, by the gracious providence of God, many strong and speedy means of deliverance, that she might retire into a place of security, where He provided for her nourishment and preservation during all the time of her persecution. *Bp. Hall.*

15. *And the serpent cast out — water as a flood*] Accordingly, when this great adversary of truth, and his instruments in the empire, found that they could no longer attack the Christian church by way of open force and persecution, they entered into measures to distract and confound the religion of it by heresies, schisms, animosities, and divisions, amongst its own members: which was fulfilled in the terrible disturbances between the Arians and orthodox in Constantine's reign, and long afterwards. This was the flood out of the serpent's mouth, agreeably to the scriptural manner of expressing such events, Is. lix. 19; Prov. xviii. 4. Or else this flood was the inundation of the northern people, who would have destroyed both the empire and the church, had not the empire defended itself for some time, and the northern people themselves afterwards embraced the Christian religion. *Pyle.*

16. *And the earth helped the woman,* &c.] The figure in general is a natural representation of stopping the course of a flood, by receiving it into some opening or gap in the earth; and "the earth," taken in its most natural interpretation, for our habitable world and the inhabitants of it, will fully answer the meaning of the figurative expression. Thus the general sense is, that the providence of God raised up persons to aid and support the church and all true Christians, notwithstanding the violence of persecution. *Lowman.*

17. *And the dragon was wroth* &c.] In succeeding ages, the same restless adversary pursued the church with fresh fury and vigour, by introducing into it such an apostasy from the truth, both in faith, worship, and morals, that the church itself became absolutely antichristian in its ruling powers, who persecuted and oppressed all the sincere and virtuous professors of Christ's religion, as will be seen more particularly in chap. xiii. and xvii. *Pyle.*

Chap. XIII. ver. 1. — *and saw a beast rise up* &c.] Here the beast is described at large, which was only mentioned before, (chap. xi. 7;) and a beast in the prophetick style is a tyrannical idolatrous empire. The kingdom of God and of Christ is never represented under the image of a beast. No doubt can exist that this beast was designed to represent the Roman empire; thus far both ancients and moderns, Papists and Protestants, are agreed. The only doubt has been whether Pagan or Christian, imperial or papal, Rome is meant; but that the latter is intended, will be fully and clearly determined by what follows. St. John saw this beast rising out of the sea; but the Roman empire was risen and established long before St. John's time. And therefore this must be the Roman state, not in its then subsisting, but in some future, shape and form. The beast has seven heads and ten horns, which are the well known marks and signals of the Roman state. See note at ch. xii. 3. *Bp. Newton.*

—— *upon his heads the name of blasphemy.*] Signifying that it made use of its power to establish the blasphemy of idolatry in all the places within its jurisdiction. *Daubuz.*

2. — *was like unto a leopard,* &c.] As Daniel's fourth beast (chap. vii. 7.) was without a name, and devoured and brake in pieces the three former; so this beast is also without a name, and partakes of the nature and qualities of the three former, having the body of a leopard, which was the third beast, or Grecian empire; and the feet of a bear, which was the second beast, or Persian empire; and the mouth of a lion, which was the first beast, or Babylonian empire; and consequently this must be the same as Daniel's fourth beast, or the Roman empire. The beast therefore is the successor and substitute of the dragon, or of the idolatrous heathen Roman empire; and it is well known what other idolatrous power has succeeded to the heathen emperours at Rome. *Bp. Newton.* See notes at Dan. vii.

—— *and the dragon gave him his power,* &c.] The old serpent, the devil, who had hitherto persecuted the true worshippers of

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3 And I saw one of his heads as it were † wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

† Gr. *slain.*

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him ‖ to continue forty *and* two months.

‖ Or, *to make war.*

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

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8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: [a] he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

[a] Matt. 26. 52.

11 And I beheld another beast coming

God by the several great monarchies of the world, engaged this new power, advanced to the seat of the last of these monarchies, the Roman empire, to use that power in the persecution of true religion, as the preceding tyrannies had done before it. *Lowman.*

3. — *one of his heads as it were wounded* &c.] By this description of one of the beast's heads being wounded, and the wound being healed, is signified that this new power arose in the Roman empire, after that empire had received such a blow in one of its heads or forms of government, as left no human probable prospect that Rome would ever rise to power and empire any more, and that it would be greatly to the astonishment of the world, to see its power revive in the new form represented by the beast. Allusion is made to the time when the Roman empire was overturned by the northern nations, when the very name of emperour ceased in Augustulus, and Rome was no longer the seat of government, being reduced to a poor dukedom. Afterwards the new power, here represented, arose, when the government fell into the hands of the popes, and the Roman name again became formidable. *Lowman, Bp. Newton.*

4. *And they worshipped the dragon* &c.] The generality of the subjects of these idolatrous Christian governments soon ran into compliance with, and admiration of, the prevailing powers, and submitted to all their superstitious injunctions; and thereby in effect became the subjects of that old serpent, the first deceiver of mankind. *Pyle.*

5. — *a mouth speaking great things* &c.] Thus papal Rome called herself the queen and mistress of all churches. *Pyle.*

—— *and blasphemies;*] All acts of idolatrous worship may be called blaspheming God and His name. *Lowman.* This beast perfectly resembles the little horn in Daniel. As the little horn (Dan. vii. 8, 25) had "a mouth speaking proud things," and "spake great words against the Most High," so "there was given unto the beast a mouth speaking great things." As the little horn (Dan. vii. 21) "made war with the saints, and prevailed against them," so "it was given unto the beast to make war with the saints, and to overcome them." As the little horn prospers (Dan. vii. 25) "until a time and times and the dividing of time;" that is, three prophetick years and a half, so "power was given unto the beast to continue," to practise and prosper, "forty and two months;" which is exactly the same portion of time as three years and a half. We see then, that not only the same images, but almost the same words, are employed; we cannot therefore doubt that they both bear the same allusion. *Bp. Newton.*

6. — *his tabernacle, and them that dwell*] He blasphemes the tabernacle of God, His temple, and His church, by anathematizing as hereticks and schismaticks true Christians who are of the house of God, or by perverting to the worship of saints and angels places dedicated to the worship of God. He blasphemes "them that dwell in heaven," angels and glorified saints, by idolatrous worship and impious adoration, and disgraces their lives and memory by fabulous legends. *Bp. Newton.*

7, 8. *And it was given unto him to make war* &c.] The power of this new Roman government became so great by Divine permission, that it prevailed against the worshippers of God, either to force them to a compliance with its corruptions, or to persecute them for their constancy: and this oppressive power was extended far and wide, insomuch that all the inhabitants of the earth, where it reached, were prevailed upon to receive its idolatrous constitutions, and yield obedience to it; those true and faithful servants of God only excepted, who were enrolled in the registers, as heirs of eternal life, according to the promises of the Gospel of Christ, who from the beginning was the true propitiation, and Mediator of acceptance and blessing. *Lowman.*

8. — *the Lamb slain from the foundation of the world.*] That is, from the time that the first promise of the new covenant was made. Then Christ undertook to pay this ransom, by dying instead of mankind; which therefore took place immediately in the Divine purpose, as much as if it was already done. *Bp. Beveridge.*

9. *If any man have an ear,* &c.] See chap. ii. 7. St. John, after giving a large prophetick description of antichristian power sitting in the seat and temple of God, &c. adds these words, bespeaking attention, to shew that these are matters in which all sincere Christians are more or less concerned to take heed to themselves, that they be not imposed upon by delusions of worldly power and ambition, and by empty shews in matters of religion. *Dr. S. Clarke.*

10. *He that leadeth into* &c.] This is added by way of consolation to the church, that these enemies of God and Christ, represented under the character of the beast, shall suffer the law of retaliation, and be as remarkably punished and tormented themselves, as they punished and tormented others. This promise might administer some comfort, which would indeed be wanted, since the patience and the faith of the saints would be tried to the utmost during the reign of the beast. "Here is the patience and the faith of the saints." Of all the trials and persecutions of the church, this would be the most severe, and would exceed, both in duration and in degree, those of the primitive times. *Bp. Newton.*

11. *And I beheld another beast* &c.] From the description of the ten horned beast or Roman state in general, the Prophet passes to that of "the two horned beast," or Roman church in particular. "The beast with ten crowned horns" is the Roman empire, as divided into ten kingdoms; "the beast with two horns like a lamb" is the Roman hierarchy, or body of the clergy, regular and secular. This beast is afterwards called "the false prophet," chap. xvi. 13; xix. 20; which sufficiently proves that false doctors or teachers are particularly designed. "He had two horns like a lamb;" he derived his powers from the Lamb, and pretended to be, like the Lamb, all meekness and mildness. But "he spake as a dragon;" he had a voice of terror, in usurping divine titles and honours, in commanding idolatry, and in persecuting and slaying the true worshippers of God, and faithful servants of Jesus Christ. *Bp. Newton.*

Anno DOMINI 96. up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

† Gr. *breath.* 15 And he had power to give † life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. Anno DOMINI 96.

16 And he caused all, both small and great, rich and poor, free and bond, † to receive a mark in their right hand, or in their foreheads: † Gr. *to give.*

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

CHAP. XIV.

1 *The Lamb standing on mount Sion with his company.* 6 *An angel preacheth the gospel.* 8 *The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and winepress of the wrath of God.*

—— *he spake as a dragon.*] A dragon in the prophecies is the known symbol of the old Roman government, in its pagan, persecuting state. When therefore it is said that the beast spake as a dragon, the meaning is, that antichrist should assume the highest tone of civil authority, in promoting his tyrannous purposes, though he cloked his fierce pretensions under the meek semblance of a spiritual character. *Bp. Hurd.*

12. *And he exerciseth all the power* &c.] This second persecuting power had all the powers of the first, or new revived form of Roman government; and used its authority to spread the power of this new Roman government beyond the bounds of its own proper dominion, so as to oblige the several nations to yield obedience to the new authority revived in the city of Rome, after it had been so long deprived of all authority, and seemed to have lost all hope of recovering it. *Lowman.*

13. *And he doeth great wonders,* &c.] He pretends, like other false prophets, to shew signs and wonders, and even to call for fire from heaven, as Elias did. His impostures too are so successful, (ver. 14,) that "he deceiveth them that dwell on the earth." Thus miracles, visions, and revelations, are the mighty boast of the church of Rome, the contrivances of an artful priesthood to impose on an ignorant credulous laity. *Bp. Newton.*

14. — *that they should make an image to the beast,*] "The image" or representative of "the beast," here designed, is most probably the pope. He is properly the idol of the church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person without power or authority, till the two horned beast, or the corrupted clergy, by choosing him pope, "give life" unto him, and enable him to speak, and utter his decrees, and to persecute even to death as many as refuse to submit to him, and to worship him. *Bp. Newton.*

16. — *to receive a mark* &c.] We must understand that it was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of that deity to whom they were devoted. These marks were usually impressed "on their right hand, or on their foreheads." It is in allusion to this ancient custom that the symbol and profession of faith in the church of Rome, as ministering to superstition, idolatry, and tyranny, is called the mark or character of the beast; which character is said to be received "in their foreheads," when they make open and publick profession of their faith; and "in their right hand," when they live and act in conformity to it. If any dissent from the stated and authorized forms, they are condemned and excommunicated as hereticks; and, in consequence, are no longer permitted to "buy or sell;" they are interdicted from traffick and commerce, and all the benefits of civil society. *Bp. Newton.*

18. *Here is wisdom.*] That is, here is a secret whereby may be tried the attention and understanding of all serious and religious minds. Among the ancients, one way of propounding and solving secrets and difficult problems, was by finding out things, or persons, or names, by numbers, answering to, or expressing them. See Dan. viii. 13. *Pyle.*

—— *count the number of the beast:*] That is, find out, by a given number, the name of the beast, so as to know when this tyrannical power shall arise. *Lowman.*

—— *it is the number of a man;*] Meaning, it is a method of numbering, practised among men: as "the measure of a man," chap. xxi. 17, is such a measure, as men commonly use in measuring. *Bp. Newton.*

—— *is Six hundred threescore and six.*] The number is here specified, from which we are to collect the name intended. And no name seems more proper or suitable, than that famous one mentioned by Ireneus, who lived not long after the time of St. John, and was the disciple of Polycarp, the disciple of St. John. He says, that the name Lateinos, which is the Greek word for Latin or Roman, contains the exact number "six hundred threescore and six." It is also remarkable that the word Romiith, which signifies in Hebrew the Roman beast or the Roman kingdom, expresses the same number. To explain this, it is to be mentioned, that both the Greeks and Hebrews were accustomed to express numbers by different letters in their respective alphabets. Thus the eight letters in the Greek alphabet, which make the word Lateinos, stand respectively for the numbers 30, 1, 300, 5, 10, 50, 70, 200, making altogether 666: also the six letters of the Hebrew alphabet, which compose the word Romiith, stand respectively for the numbers 200, 6, 40, 10, 10, 400, thus making altogether the same number 666. It is really surprising that such a marked coincidence should take place in both these languages; and here seems to be a most full and satisfactory proof, independently of the many others which we possess, that the idolatrous Roman power is intended in this part of the prophecy. *Bp. Newton, Pyle.*

Chap. XIV. As the description of the melancholy state of the church and the world, during this period, in the foregoing chapters, might be apt to discourage good Christians, and the faithful worshippers of God, the scene of the prophetical vision is now changed from earth to heaven, from a view of the church under the persecution of the beast, to a view of it in the presence of the Lamb, delivered from its state of corruption and oppression, and arrived at a state of complete and perfect happiness. This vision then represents the sure destruction of the enemies of truth and righteousness in the end; it shews the great reward of the faithful, and the dreadful punishment of the apostate, who shall fall

Anno DOMINI 96. AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These † were redeemed from among men, *being* the firstfruits unto God and to the Lamb. Anno DOMINI 96. † Gr. *were bought.*

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: [a] and worship him that made heaven, and earth, and the sea, and the fountains of waters. [a] Ps. 146. 5. Acts 14. 15.

8 And there followed another angel, saying, [b] Babylon is fallen, is fallen, that great city, because she made all nations [b] Is. 21. 9. Jer. 51. 8. chap. 18. 2.

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from the faith and purity of Christian worship, in the day of trial. Thus this part of the prophecy unites, with awful warnings, the strongest motives to confidence and hope, than which nothing could be more proper or useful to the church, in such a state of providence, or more consistent with the general design of the whole prophecy, which is to encourage the constancy and patience of the saints under all their trials. *Lowman.*

Ver. 1—3. — *and, lo, a Lamb stood* &c.] Our Saviour is here seen as the true Lamb of God, standing "on the mount Sion," the place of God's true worship; "and with Him an hundred forty and four thousand," the same select number that was mentioned before, chap. vii. 4, the genuine offspring of the twelve Apostles apostolically multiplied, and therefore the number of the church, as 666 is the number of the beast; and, as the followers of the beast have the name of the beast, so these "have the name of God" (or, as some copies have, of Christ,) "written in their foreheads," being His professed servants; and the same as "the witnesses," only represented under different figures. The angels and heavenly choir, ver. 2, 3, with loud voices and instruments of musick, sing the same "new song," or Christian song, which they sung before, chap. v.; "and no man could learn that song, but the one hundred and forty and four thousand;" they alone are the worshippers of the one true God, through the one true Mediator Jesus Christ; all the rest of mankind offer up their devotions to other objects, and through other mediators. *Bp. Newton.*

2. — *as the voice — thunder:*] The sound of the united voices of an immense multitude chanting the praises of God, is compared to the noise of the waves and of thunder. *Jos. Mede.*

4. *These are they which were not defiled* &c.] These faithful disciples are called virgins, being pure from all idol worship, which the Scriptures are wont to brand with the name of fornication, whoredom, and adultery. They follow the doctrines of Christ and His Apostles, both in prosperity and adversity. They are the same with relation to God and His true religion, as the firstfruits under the law, namely, an acceptable earnest and assurance of a fuller harvest of reformation to follow hereafter; a reformation wrought by the preaching, and courageous sufferings of men, who scorn to use the word of God deceitfully, or make a worldly gain by imposing on the understandings of mankind. *Pyle.*

5. — *for they are without fault* &c.] This expression seems evidently to allude to that law among the Jews, which ordered a strict search into all the creatures brought for sacrifice, and forbade the offering, in which there was any defect, or superfluity, or notable blemish. Hence we find our Lord called "the Lamb without spot," and here the saints are said to be without fault, because "in their mouth was found no guile," that is, on account of their undesigning sincerity, and the uncorrupted probity of their minds. *Dean Stanhope.*

6, 7. *And I saw another angel*] The nature and character of the true Christian church having been represented in opposition to the wicked antichristian kingdom, three principal efforts, which were made towards a reformation at three different times, are represented by three angels appearing one after another. "Another angel" (besides those employed in singing, ver. 3) is seen flying in the midst of heaven, and "having the everlasting Gospel to preach unto every nation and people;" so that, during this period, the Gospel should still be preached, which is styled "everlasting," being, like its Divine author, "the same yesterday, and to day, and for ever," Heb. xiii. 8; in opposition to the novel doctrines of the beast and the prophet. This angel is further represented, ver. 7, "saying—Fear God—for the hour of His judgment is come;" prophecy mentioning things as come, which will certainly come. But what this angel more particularly recommends, is the worship of the great Creator of the universe. "Worship Him that made heaven, &c." This is a solemn and emphatick exhortation to forsake the reigning idolatry and superstition; and such exhortations were made even in the first and earliest times of the beast. The publick opposition of emperours and bishops to the worship of saints and images in the eighth and ninth centuries, appears to be meant particularly by the "loud voice" of this first angel flying aloft, and calling upon the world to worship God. In another respect too, these emperours and bishops resemble this angel having "the everlasting Gospel:" for, in their time, and greatly by their means, the Christian religion was propagated and established among the Saxons, Danes, and many other Norman nations. *Bp. Newton.*

8. *And there followed another angel,*] As the admonitions of the first angel had not their proper effect on the kingdom of the beast, the second angel is commissioned to proclaim the fall of the capital city. By Babylon is here meant Rome, as all authors of all ages and countries agree. But it was not prudent to denounce the destruction of Rome in open and direct terms; it was, for many wise reasons, done covertly under the name of Babylon, which was the great idolatress of the earth, and the enemy of the people of God in former, as Rome has been in latter, times. *Bp. Newton.*

—— *Babylon is fallen,*] That is, Babylon now begins to fall, and will assuredly and finally fall. *Pyle.* In the style of prophecy, things to be afterwards accomplished are represented as already done, in order to shew the certainty of the prediction. *Lowman.*

—— *because she made all nations* &c.] Because she hath enticed all nations to drink of the cup of her spiritual fornications, and thereby hath caused them to drink of that cup of God's wrath and vengeance, which belongs to those grievous offences. *Bp. Hall.*

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drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord ‖ from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

‖ Or, *from henceforth saith the Spirit, Yea.*

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, [c] Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ‖ ripe.

[c] Joel 3. 13.

‖ Or, *dried.*

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the

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9—11. *And the third angel followed*] Another angel made proclamation of most terrible Divine judgments upon all Christians, who, after the light of the reformation, and the preaching of true religion had been bestowed upon them, should wilfully, and by a love for worldly and vicious gratifications, comply any longer with the injunctions of this Babylonish community, and embrace the worship of this idolatrous church, threatening them with the same destruction that was soon hereafter to fall upon it. Which destruction is here described under the same images which Moses formerly used to describe that of the rebellious nation of the Jews, and of their land, Deut. xxix. 22, 23, and which Isaiah used to set forth God's judgments on the oppressors of His people, Is. xxxiv. 5, 9, 10. This last angel, and his solemn denunciations, are an emblematical prediction of the high spirit and courageous preaching of Luther, and the train of reformers following his example; whereby a foundation is laid for the ruin of the antichristian doctrine and worship, to be completed in God's due time. *Pyle.*

10. — *shall drink of the wine of the wrath* &c.] Here is a terrible description of most severe punishment, to which there is scarcely any thing equal in the whole of sacred writ. Wine "without mixture," or not diluted with water, causes more complete intoxication. *Jos. Mede.*

12. *Here is the patience of the saints:* &c.] Herein the patience and perseverance of the saints shall be manifested and perfected, that, notwithstanding all the evils of persecution, they continue constant in obedience to the commands of God, as the rule of their religion, and steadfastly maintain the truths of Christ's revelation, in opposition to all other doctrines and worship, by whatsoever authority imposed. *Lowman.*

13. *And I heard a voice* &c.] The voices of the angels had pronounced the punishments of those who, for worldly purposes, receiving the antichristian mark, deny their Lord. A voice from heaven, from the throne itself, confirms these denunciations, adding thereto this consolation, that, if the fiery trial should proceed to its last stage, even temporal death, this death shall be blessed; shall introduce the martyr to an eternal freedom from pain and trouble, and his sufferings on earth shall be recompensed with everlasting rest and glory. *Dean Woodhouse.*

—— *Blessed are the dead — from henceforth:* &c.] From this time forward, he says, considering the extremity and cruel circumstances of this last and severe persecution, we may reckon those who are already dead (provided that they died in the Lord) to be very happy; in that they did not live to see and suffer those things, which will then befall the faithful servants of God. Thus the particular sense of these words is, to declare the happy estate of those saints and martyrs who were already dead, in and for the faith of Christ, and should not live to see those cruel and fearful sufferings, which should afterwards come upon the Christians. And this is grounded upon the general truth, that "they are happy which die in the Lord." *Abp. Tillotson.*

—— *Yea, saith the Spirit, that they* &c.] Here two particulars are given, as reasons and grounds why they that die in the Lord are declared to be in so blessed a condition: for good men, when they are departed this life, "rest from their labours," are freed from all the labours and pains with which they were exercised in this world; and also they reap the comfort and reward of all the good which they have done in this world, "their works do follow them," or go along with them, to receive the reward which God hath promised to His obedient servants. *Abp. Tillotson.*

14. — *and behold a white cloud,* &c.] The sure execution of Divine judgments, denounced against the corrupters of the Christian religion, was further confirmed by another vision; Christ Himself being represented as sitting on a bright cloud which was spread under Him, as a seat of judgment. He appears like the Son of man in the visions of Daniel, Dan. vii. 13, with a golden crown on His head, the ensign of royalty and sovereign power; and to express the meaning and design of His appearance to judgment, He bears in His hand a sharp sickle, as for reaping corn. *Lowman.*

15. — *for the harvest of the earth is ripe.*] This representation of the judgments of God, under the figures of a harvest and vintage, ver. 18, is not unusual in the Prophets, and is copied particularly from the Prophet Joel, who denounced God's judgments against the enemies of His people in like terms, Joel iii. 13. What particular events are signified by this "harvest," and "vintage," it appears impossible for any one to determine beforehand; time alone can make the discovery, for these things are yet in futurity. But it may be observed, that these two signal judgments will as certainly come, as harvest and vintage succeed in their season; and in the course of Providence the one will precede the other, as in the course of nature the harvest is before the vintage; and the latter will surpass the former, and be attended with a more terrible destruction of God's enemies. *Bp. Newton.*

18. — *another angel — which had power over fire;*] Having the office of inflicting Divine vengeance. *Grotius.*

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sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAP. XV.

1 *The seven angels with the seven last plagues.* 3 *The song of them that overcome the beast.* 7 *The seven vials full of the wrath of God.*

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

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3 And they sing [a] the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; [b] just and true *are* thy ways, thou King of saints.

[a] Exod. 15. 1.

[b] Ps. 145. 17.

4 [c] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

[c] Jer. 10. 7.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power;

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20. *And the winepress was trodden without the city,*] To tread the winepress is a prophetick description of destruction. See Is. lxiii. 3. The images in this vision are extremely strong and expressive: the largest winepresses used generally to be in some places out of the city. *Lowman.*

—— *even unto the horse bridles,*] This is a strong hyperbolical way of expressing vast slaughter and effusion of blood. Similar expressions occur in other writings. *Bp. Newton.*

—— *the space of a thousand and six hundred furlongs.*] Mr. Mede ingeniously conjectures, that this is meant as the measure of the estates belonging to the Roman church, called St. Peter's patrimony, which extended two hundred Italian miles, which is exactly "a thousand and six hundred furlongs." *Bp. Newton.*

Chap. XV. ver. 1. *And I saw another sign* &c.] God's judgments on the kingdom of the beast, or antichristian empire, are hitherto denounced, and described in general terms under the figures of "harvest" and "vintage." A more particular account of them follows under the emblem of "seven vials," which are called "the seven last plagues," for in them is filled up the wrath of God. These seven last plagues must necessarily fall under the seventh and last trumpet, or the third and last woe trumpet, so that, as the seventh seal contained the seven trumpets, the seventh trumpet comprehends the seven vials. At the sounding of the seventh trumpet, chap. xi. 15, &c. a general intimation is given of God's "taking unto Him His great power" and "destroying them that destroy the earth;" but the particulars are reserved for this place. If then these seven last plagues coincide in time with the seventh and last trumpet, they are all yet to come; for the sixth trumpet is not yet past, nor the woe of the Turkish or Ottoman empire yet ended; and consequently there is no possibility of explaining them in such a manner, as when the prophecies may be compared with histories, and their truth evinced by ocular demonstration. The many fruitless attempts which have hitherto been made to explain them, are a further proof that they cannot well be explained, the best interpreters having failed in this part more than in any other. But, before the vials are poured out, the scene opens with a preparatory vision, which is the subject of this chapter. *Bp. Newton.*

—— *seven angels having the seven last plagues;*] As seven angels sounded the seven trumpets, so the same number are appointed to pour out the seven vials; and, in order to shew that these judgments are to fall on the kingdom of the beast, the true worshippers of God and faithful servants of Jesus, who had gotten the victory over the beast, and had never submitted to his tyranny or religion, are described like unto the children of Israel (ver. 2—4) after their deliverance and escape out of Egypt. For, as the children of Israel, (Exod. xv.) having passed through the Red sea, stood on the shore, and, seeing their enemies overwhelmed with the waters, sang the triumphant song of Moses, so these, having passed through the fiery trials of this world, "stand on the sea of glass mingled with fire," which was mentioned before, chap. iv. 6, and seeing the vials ready to be poured out on their enemies, sing a song of triumph for the manifestation of the Divine judgments; which is called "the song of Moses, and the song of the Lamb," the words being in great measure taken from the song of Moses and other parts of the Old Testament, and applied in a Christian sense. *Bp. Newton.*

3. *And they sing the song of Moses*] As the Israelites sang the praises of God for their deliverance at the Red sea, in a hymn composed by Moses, so these saints, having obtained a greater deliverance and salvation by Christ, sang a hymn of praise, in the same spirit with that of Moses. *Lowman.*

6. *And the seven angels came out* &c.] The seven angels come out of the temple, to denote that their commission is immediately from God; clothed, like the high priest, but in a more august manner, "in pure and white linen," to signify the righteousness of these judgments, and "having their breasts girded," to shew their readiness to execute the Divine commands, "with golden girdles," as emblems of their power and majesty. *Bp. Newton.*

7. *And one of the four beasts gave* &c.] One of the four living creatures, chap. iv. 6, the representatives of the Christian church, delivered into their hands the vials or vessels, the symbols of the judgments which they were to execute. *Pyle.*

8. *And the temple was filled with smoke*] In the same manner as the tabernacle, when it was consecrated by Moses, Exod. xl. 34, and the temple, when it was dedicated by Solomon, 1 Kings viii. 10, were both filled with a cloud and the glory of the Lord, so that neither Moses nor the priests could enter therein: a further proof of the majestick presence and extraordinary interposition of God in the execution of these judgments. *Bp. Newton.*

Anno DOMINI 96. and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. Anno DOMINI 96.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were ‖ scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. ‖ Or, *burned.*

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Chap. XVI. ver. 1. — *saying to the seven angels, — pour out* &c.] In obedience to the Divine command, the seven angels come forth to "pour out the vials of the wrath of God upon the earth;" and as the trumpets were so many steps and degrees of the ruin of the Roman empire, so the vials are of the ruin of the Roman church. *Bp. Newton.*

2. — *and there fell a noisome and grievous sore*] The first vial is poured out "upon the earth," as the hail and fire of the first trumpet, chap. viii. 7, "were cast upon the earth." It produces "a noisome and grievous sore," and in this respect resembles the sixth plague of Egypt, Exod. ix. 10. *Bp. Newton.*

In the prophetick style, both publick and private vices, and their consequences, are frequently compared to bodily distempers. *Pyle.*

3. — *and it became as the blood of a dead man:*] Became as congealed blood, so that no creature could live in the sea. The description seems taken from the plagues of Egypt; in one of which, Exod. vii. 20, 21, "all the waters were turned to blood, &c." The general meaning of these figurative expressions seems to point out some very great mortality and slaughter. *Lowman.*

5. — *the angel of the waters*] It was a prevailing opinion in the East, that a particular angel presided over the waters, as others did over other elements and parts of nature. Mention was before made, chap. xiv. 18, of "the angel who had power over fire." *Bp. Newton.*

6. — *thou hast given them blood to drink;*] Thou hast inflicted on them the punishment they have so justly deserved, and given them blood to drink, by a plentiful effusion of their own. *Lowman.*

8. *And the fourth angel — upon the sun;*] As the fourth trumpet affected "the sun," chap. viii. 12, so likewise the fourth vial is "poured out upon the sun." An intense heat ensues, and men blaspheme, &c. Whether by this intense heat of the sun be literally meant, uncommon sultry seasons, scorching and withering the fruits of the earth, and producing pestilential disorders; or, figuratively, a most tyrannical and exorbitant exercise of arbitrary power, by those who may be represented as "the sun" in the firmament of the beast, time must discover. When the events shall take place, and these things shall all be fulfilled, not only these prophecies of the vials shall be better understood, but also those of the trumpets, to which they bear some analogy and resemblance. *Bp. Newton.*

10. *And the fifth angel poured out* &c.] This is some great calamity which shall fall upon Rome itself, "the seat of the beast," and shall darken and confound the whole antichristian empire. But still the consequences of this plague are much the same as those of the foregoing one; for the sufferers, instead of "repenting of their deeds," are hardened like Pharaoh, and still persist in their blasphemy and idolatry, and obstinately withstand all attempts at reformation. *Bp. Newton.*

12. — *upon the great river Euphrates;*] The punishment figuratively represented by this sixth vial is drying up the river Euphrates, so famous as a boundary against the invasions of the Eastern nations, that they might have an easy passage to invade their neighbours; signifying that a way should be prepared for the enemies of this antichristian kingdom, to break in upon it. *Lowman.*

Whether by Euphrates be meant the river so called, or only a mystical Euphrates, as Rome is a mystical Babylon: and, whether by the kings of the East be meant the Jews in particular, or any Eastern potentates in general, can be matter only of conjecture, and not of certainty or assurance, till the event shall make the determination. Whoever they be, they appear to threaten the destruction of the kingdom of the beast; and therefore, the agents and emissaries of popery, ver. 13, 14, "of the dragon," the representative of the devil, "and of the beast," the representative of the antichristian empire, "and of the false prophet," the representative of the antichristian church, "unclean spirits like frogs," are employed to oppose them, and stir up the princes and potentates of their communion to make their united and last effort in a religious war. *Bp. Newton.*

13. — *like frogs*] Frogs, in ancient authors, are symbols of impurity, vainglory, imposture, flattery, and impudence, as Pliny, Philo, and many others observe. *Pyle.*

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14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

[a] Matt. 24. 43.

15 [a] Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remem-

[b] Jer. 25. 15. brance before God, [b] to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

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21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

3, 4 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman

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15. *Behold, I come* &c.] As these must of necessity be times of great trouble and affliction, an exhortation is here inserted, by way of parenthesis, of the suddenness of these judgments, and of the blessedness of watching and of being clothed and prepared for all events. *Bp. Newton.*

16. — *into a place called — Armageddon.*] The meaning of this name has been variously conjectured. According to some, it is compounded of two words which signify 'the mountain of Mageddo or Megiddo;' a place which was famous in the history of God's people for several memorable slaughters, Judg. v. 19; 2 Kings ix. 27; and which therefore became a proverbial expression for a place of destruction and mourning. *Lowman, Pyle.* Others conjecture that the name Armageddon means a dry, barren, mountainous, desert country, such as was thought by the Jews to be the abode of unclean spirits. This meaning of the word accords with what is said at ver. 12—14. *Schleusner.*

17. — *poured out his vial into the air;* &c.] The seventh vial is poured out "into the air," the seat of Satan's residence, who is emphatically styled, Eph. ii. 2, "the prince of the power of the air;" so that this last period shall not only complete the ruin of the kingdom of the beast, but will also shake the kingdom of Satan every where. Of this vial, as indeed of all the former, the completion is gradual; and the immediate effects and consequences are "voices and thunders, &c.:" these portend great calamities. "And there was a great earthquake:" great earthquakes in prophetick language signify great changes and revolutions; and this is such an one, as men never felt or experienced before. *Bp. Newton.*

19. *And the great city was divided* &c.] Not only "the great city is divided into three parts" or factions, but "the cities of the nations fall" from their obedience to her. Her sins are remembered before God, and, like another Babylon, she will soon be made to drink of the bitter cup of His anger. Nay, not only "the cities fall," but (ver. 20) even the works of nature, "the islands" fly away, and the "mountains are not found," which is more than was said before, (chap. vi. 14,) that "they were moved out of their places," and can import no less than an utter extirpation of idolatry. *Bp. Newton.*

21. — *great hail — about the weight of a talent:*] Great hail often denotes the judgments of God; and the weight of it, here represented, "about the weight of a talent," or about 100lbs, is a strong figure to denote the greatness and severity of God's judgments. But still the men continue obstinate, and "blaspheme God because of the plague of the hail;" they remain incorrigible under the Divine judgments, and shall be destroyed before they will be reformed. *Bp. Newton.*

Chap. XVII. As the seventh seal and the seventh trumpet contained many more particulars than any of the former seals, and former trumpets, so the seventh vial contains more than any of the former vials; and the more we consider, the more we shall admire the structure of this book in all its parts. The destruction of the antichristian empire is a subject of such importance that the Holy Spirit has thought fit to represent it under a variety of images. It was declared before, in general, (chap. xiv. 8,) "Babylon is fallen;" but this is a catastrophe deserving of a more particular description, both for a warning to some and a consolation to others. But, before the description of her fall, there is given an account of her state and condition, that there may be no mistake in the application. *Bp. Newton.*

Ver. 1. — *I will shew unto thee the judgment of the great whore* &c.] Thus ancient Babylon, which was seated on the great river Euphrates, is described by Jeremiah, Jer. li. 13, as "dwelling upon many waters;" and hence the phrase is borrowed, and signifies, according to the angel's own explanation, ver. 15, ruling over many peoples and nations. Neither was this an ordinary prostitute; for with her "the kings of the earth have committed fornication," ver. 2, as Tyre, Is. xxiii. 17, "committed fornication with all the kingdoms of the world." Nay, not only kings, but inferiour persons, "the inhabitants of the earth, have been made drunk with the wine of her fornication;" as it was said of ancient Babylon, Jer. li. 7, "the nations have drunken of her wine, therefore the nations are mad." Fornication, in the usual style of Scripture, signifies idolatry. *Bp. Newton.*

3. — *I saw a woman sit upon a scarlet coloured beast,*] A woman sitting on a beast is a lively and significative emblem of a church or city, directing and governing an empire. Cities, it is well known, in painting and sculpture, as well as in prophetick

Anno DOMINI 96. sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and † decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

† Gr. *gilded.*

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF ‖ HARLOTS AND ABOMINATIONS OF THE EARTH.

‖ Or, *fornications.*

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. Anno DOMINI 96.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

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language, are often represented in the form of women: and Rome herself is exhibited in ancient coins, as a woman sitting on a lion. Here the beast is scarlet coloured, for the same reason that the dragon was, chap. xii. 3, "a red dragon," to denote his cruelty, and in allusion to the distinguishing colour of the Roman emperours and magistrates. The beast is also "full of names of blasphemy, having seven heads and ten horns," so that this is the very same beast which was described in the former part of chap. xiii. and the woman in some measure answers to the two-horned beast or false prophet; consequently the woman is not Pagan but Christian Rome, because Rome was become Christian, before the beast had completely seven heads and ten horns, that is, before the Roman empire experienced its last form of government, and was divided into ten kingdoms. The woman is arrayed too in "purple and scarlet colour," ver. 4, this being the colour of the popes and cardinals, as well as the emperours and senators of Rome. She is also "decked with gold and precious stones and pearls;" and who can sufficiently describe the pride and grandeur and magnificence of the church of Rome in her vestments and ornaments of all kinds? She has further "a golden cup in her hand, &c." to signify the specious and alluring arts, by which she bewitches and incites men to idolatry, which is abomination and spiritual fornication. *Bp. Newton.*

5. *And upon her forehead was* &c.] Lewd women used to have their names written on their doors, and sometimes on their foreheads. *Lowman.*

—— *MYSTERY, BABYLON* &c.] This is a mystical or figurative personage, meaning, under the name and character of Babylon, a power like that of ancient Babylon, a chief promoter of idolatry, by whose authority it was propagated among many nations of the earth. *Lowman.*

—— *MYSTERY,*] This mystery is what St. Paul calls the mystery of iniquity, the setting up of a religion pretending to be a mighty mystery, as if it were the only mystery of godliness, the true mystery of God. As if it were thus, She pretends to have a mystery, but she is indeed the mother of whoredoms and abominations of the earth. *Daubuz.*

Her name "mystery" can imply no less than that she dealeth in mysteries, her religion is a mystery of iniquity, and she herself is mystically and spiritually "Babylon the Great;" and it is indeed a mystery that a Christian city, professing and boasting herself to be the city of God, should prove another Babylon in idolatry and cruelty to the people of God. *Bp. Newton.*

—— *THE MOTHER OF HARLOTS*] That is, polluting herself with the grossest idolatry, and corrupting the nations with the same profane worship. *Bp. Hurd.*

This part of the description can with no propriety be accommodated to Rome before it had embraced the faith of Christ; because, however addicted to the worship of idols that city may have been during its unconverted state, it cannot justly be charged with labouring to spread the same infection to others. But it cannot be denied, that Papal or Christian Rome has been sedulously bent on nothing more, than on extending its religion with the same zeal the ancient Romans did their arms, and by the same methods too, even those of violence and persecution towards all opposers. *Bp. Hallifax.*

6. — *drunken with the blood* &c.] This might indeed be applied both to Pagan and Christian Rome, for both have in their turns cruelly persecuted the saints and martyrs of Jesus: but the latter is more deserving of the character, as she has far exceeded the former both in the degree and duration of her persecutions. *Bp. Newton.*

—— *I wondered* &c.] It is a very just observation of the learned Vitringa, that St. John by this woman could not possibly mean the heathen Rome, because he was no stranger to the heathen persecution of Christians; he himself had lived to see them, and he could not be surprised at them. But, to find a power professedly Christian drunk with the blood of the saints, might well astonish him. *Pyle.*

8. *The beast that thou sawest* &c.] The mystery of the beast is first explained; and the beast is considered first in general, under a threefold state or succession, as existing, and then ceasing to be, and then reviving again, so as to become another and the same. "He was, and is not, and shall ascend, &c." A beast in the prophetick style is a tyrannical idolatrous empire, and the Roman empire was idolatrous under the heathen emperours, and then ceased to be so for some time under the Christian emperours, and then became idolatrous again under the Roman pontiffs, and so has continued ever since. It is the same idolatrous power revived again, but only in another form; and all the corrupt part of mankind, whose names are not enrolled as good citizens in the registers of heaven, are pleased at the revival of it; but, in this last form, it "shall go into perdition," it shall not, as it did before, cease for a time and revive again, but shall be destroyed for ever. *Bp. Newton.*

9. — *here is the mind which hath wisdom.*] This is a proclamation to require attention to a thing which must not barely be heard and heeded, but also seriously considered and studied. Here is a secret to be revealed and explained; so that he that hears it, must have wisdom, and employ it, to consider attentively what is proposed. *Daubuz.*

—— *seven mountains, on which the woman sitteth.*] This interpretation of the angel leaves no doubt that the persecuting power, of which this is the prophecy, was to be some empire of which the city of Rome was to be the capital or seat. Rome was as well known by its situation on seven hills, as by its name of Rome itself. 'The city on seven hills' was never mistaken for any other city; Roman authors have so fully determined the sense of it. *Lowman.*

'The city on seven hills' is so characteristick of Rome, that the name itself could not have pointed it out more plainly. *Bp. Hurd.*

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10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: [a] for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

[a] 1 Tim. 6. 15. chap. 19. 16.

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15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest

10, 11. — *there are seven kings:* &c.] In the style of prophecy, kings mean kingdoms, or forms and states of government. Daniel interprets the beasts in his prophecy to mean kings, that is, kingdoms, empires, or distinct governments, Dan. vii. 17, 23. *Lowman.*

Of these forms of government, "five are fallen," are already past, "and one is," the sixth is now subsisting. The five fallen are kings, consuls, dictators, decemvirs, and military tribunes; as they are enumerated and distinguished by the two greatest Roman historians, Livy and Tacitus. The sixth is the power of the Cesars or emperours, which was subsisting at the time of this vision. Although an end was put to the imperial name by the Ostrogoths, yet a new form of government was not erected till Rome fell under the power of the Eastern emperour, and the emperour's lieutenant, the exarch of Ravenna, dissolved all the former magistracies, and constituted a duke of Rome, to govern the people, and to pay tribute to the exarchate of Ravenna. Rome had never experienced this form of government before, and this seems to be "the other," which in the Apostle's days "was yet to come, and when he cometh, he shall continue a short space." For Rome was reduced to this tributary dukedom about A.D. 566, and the city revolted to the pope from the Eastern emperour in A.D. 727: which is "a short space" in comparison with the imperial power which had preceded for five hundred years, and with the papal power which has followed for above one thousand years. Still it may be matter of doubt whether this was a new form of government, Rome having been still subject to the Greek emperour's deputy, the exarch of Ravenna; and, according as this is determined, "the beast that was and is not," that "was" while idolatrous, and "was not" while not idolatrous, will appear to be the seventh or the eighth. If we reckon this a new form, "the beast that now is," is "the seventh;" if we do not reckon this a new form, the beast is "of the seven;" but whether he be the seventh or the eighth, he is the last form and "goeth into perdition." It is clear that the sixth form of government, subsisting in St. John's time, is the imperial, and the form which succeeded to that in Rome and continued for a long time, can be no other than the papal. *Bp. Newton.*

12. *And the ten horns which thou sawest* &c.] The ten horns signify the ten kingdoms of Europe, into which this western empire shall be broken, by the wars and devastations brought on it by the barbarous nations. This, the angel says to St. John, shall happen long after your time. And, about the very same period in which these European princes shall be rending each his kingdom from the empire, and setting up an independent power of his own, this idolatrous church power, this eighth beast, will be, by subtile degrees, raising itself to a heighth that will domineer over them all, and bring them into the old heathen idolatries under a Christian dress. *Pyle.*

—— *one hour*] What we translate "one hour," should rather have been rendered 'at the same hour or point of time,' as several learned interpreters have observed. *Lowman.*

Ten, in prophetick language, does not always mean a precise number, but is used as a certain number for an uncertain, to express in general several or many; so that there seems no necessity of finding a precise number of ten different kingdoms erected on the ruins of the Roman empire. Still several interpreters have reckoned up precisely the number ten. The following are those enumerated by the illustrious Sir I. Newton. 1st, The kingdom of the Vandals and Alans in Spain and Africa. 2nd, Of the Suevians in Spain. 3rd, Of the Visigoths. 4th, Of the Alans in Gaul. 5th, Of the Burgundians. 6th, Of the Franks. 7th, The kingdom of Britain. 8th, Of the Huns. 9th, Of the Lombards. 10th, The kingdom of Ravenna. *Lowman.*

13, 14. *These have one mind,* &c.] These kings of the European nations will be seduced and persuaded into so high an opinion, and thence into such dread of this apostolical church government, that they will lend all their arms and join their civil powers in support of it, and force the consciences of Christians to comply with it, and implicitly submit to it. But Christ, by the ministry and steady obedience of His faithful servants, will at length totally subdue this persecuting power. For He is that King of saints, to whom shall be given the "dominion and the greatness of the kingdom under the whole heavens," as Daniel hath foretold, Dan. ii. 44; vii. 13, 24—27. *Pyle.*

15. — *are peoples, and multitudes,* &c.] See note at ver. 1. So many words in the plural number fitly denote the great extent of the power and jurisdiction of Rome; and it is a remarkable peculiarity of this government, different from all others, that its authority is not limited to its own immediate subjects, and confined within the bounds of its own dominions, but extends over all countries and kingdoms professing the same religion. *Bp. Newton.*

16. *And the ten horns* &c.] For the comfort of the faithful it is revealed that these very nations, who will thus support the idolatry and persecution of the beast for a time, will at length grow sensible of her extravagant claims and grievous oppressions, and will not only withdraw their protection from her, but use their power against her, will strip her of her ornaments and riches, expose her to shame, and bring her to destruction by fire and sword, and all the calamities of war. *Lowman.*

17. *For God hath put in their hearts* &c.] For God hath permitted the kings of the earth to support the idolatry and persecution of the beast for a limited time: but, when the word of prophecy shall be finished, then He will put it in their hearts to fulfil His farther will, in the destruction of that power which they before supported. *Lowman.*

—— *until the words* &c.] Alluding perhaps particularly to the words of Daniel, at chap. vii. 25, 26. *Bp. Newton.* See note there.

18. *And the woman which thou sawest* &c.] Although little doubt can remain what idolatrous church is meant by "the whore of Babylon;" yet for the greater assuredness, the angel explains that "the woman is that great city, &c." And what city,

Anno DOMINI 96. is that great city, which reigneth over the kings of the earth.

CHAP. XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [a] Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

[a] Chap. 14. 8.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the ‖ abundance of her delicacies.

‖ Or, *power.*

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

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5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a [b] queen, and am no widow, and shall see no sorrow.

[b] Is. 47. 8.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who

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at the time of this vision, reigned over the kingdoms of the earth, but Rome? She has ever since reigned over the kings of the earth, if not with temporal, yet at least with spiritual authority, having far exceeded in the arts of government all the cities both of ancient and modern times. *Bp. Newton.*

Chap. XVIII. This chapter represents another angel sent from heaven, to reveal the sure judgments of God on these enemies of the pure Christian religion, and to foretell their sure destruction, which was to be effected in as eminent a manner, as God ever punished Babylon or Tyre, the ancient enemies of true religion. This part of the prophecy is very fit and proper for the general design of it, to warn and caution good Christians against the corruption of the time and age in which they live, to give them consolation in their sufferings through hope, under the protection of God, of deliverance in a proper time, and of a glorious reward in the end. *Lowman.*

Ver. 1—3. *And after these things I saw* &c.] After this account of the state and condition of spiritual Babylon, there follows a description of her fall and destruction, in the same sublime and figurative style which Isaiah, Jeremiah, and Ezekiel, have employed to foretell the fall of ancient Babylon and Tyre, the types and emblems of this spiritual Babylon. A mighty and glorious angel descends from heaven, and proclaims as before, chap. xiv. 8, the fall of Babylon, and, together with her punishment, the crimes which deserved it, her idolatry and wickedness. *Bp. Newton.*

2. — *the habitation of devils,*] This expression seems taken from Is. xiii. 21. "Satyrs shall dance there;" the word "satyrs" there being, in the Greek, demons or devils. *Bp. Newton.*

3. *For all nations have drunk* &c.] The cause of her judgment or fall is here assigned. She who, as a church of Christ, should have been the teacher and preserver of pure religion and morality, had become the seducer and corrupter of the nations and their kings, and had set the example of that insolent luxury, disposing them to irreligion, which it was her duty to oppose. *Dean Woodhouse.*

—— *and the merchants of the earth* &c.] As the destruction of Rome is here compared to the destruction of Tyre, we easily see how proper it is to describe the sins of Rome by figures taken from the sins of Tyre. The profit of trade created a commerce between that city, then the chief mart of the world, and all nations; so that Tyre spread her luxury and superstition far and wide through all parts of the world, with her trade. Rome in like manner corrupted distant nations, by rewarding her votaries with considerable wealth, encouraging their ambition and luxury; and thus, like Tyre of old, made her corruptions general, and almost universal. *Lowman.*

4. — *Come out of her, my people,*] In similar terms the Prophets called upon God's people to flee from Babylon, Is. xlviii. 20; lii. 11; Jer. l. and li. *Pyle.*

6. *Reward her even as she* &c.] By the laws of the Jews, some offences were punished by retaliation. In the case of theft, the law required the thief to restore double. It is in allusion to this, that the punishment of Rome for her idolatry and persecution is here represented. *Lowman.* This command is rather to be considered as a prediction, that the evil she had done to others will be returned upon her. *Daubuz.*

The language of prophecy often seems to authorize what it only foretells, and to command that which it barely permits: thus in many passages, and in this amongst others, nothing more is intended to be expressed than the certainty of the event. *Bp. Hurd.*

7. — *I sit a queen,*] The same imagery is used in Is. xlvii. 7; which prophecy contains the Divine judgment on the literal Babylon. *Dean Woodhouse.*

8. — *she shall be utterly burned*] Fire, in prophetick language, implies utter destruction. It is the corruption, the superstition, and usurped dominion of Rome, which is to be utterly destroyed. *Dean Woodhouse.*

9. *And the kings — shall bewail* &c.] After the solemn declaration of the fall of Rome, and her destruction by fire, are set forth the consequences of her fall, the lamentations of some, and the rejoicings of others, ver. 20. "The merchants of the earth shall weep and mourn over her," ver. 11—17, for there is an end of all traffick and commerce with her, whether spiritual or temporal; for it is intimated, ver. 13, that they make merchandise of the "souls," as well as bodies of men. The shipmasters and sailors, and as many as trade by sea, "weep and wail," ver. 17—19, for they can now no longer import or export commodities for her, or convey strangers to and fro; for there is an end of all her costliness. These lamentations are copied from the like lamentations over Tyre, in the 26th and 27th chapters of Ezekiel, and are equal to the most mournful strains of any of the Greek tragedians. In all, they stand afar off, ver. 10, 15, 17, as if they were unable or afraid to help and assist her. In all, they lament the suddenness of her fall, ver. 10, 17, 19, for "in one hour" is her destruction come. At the same time, her destruction is matter of joy and triumph, ver. 20, to "the holy Apostles and Prophets," for God hath avenged them on her. *Bp. Newton.*

Anno DOMINI 96. have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ‖ thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

‖ Or, *sweet.*

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ‖ slaves, and souls of men.

‖ Or, *bodies.*

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, Anno DOMINI 96.

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great milstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a milstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

It is remarkable that the kings are described, in chap. xvii., as the instruments of destruction to the spiritual Babylon, yet they are here represented as mourning her fall. *Dean Woodhouse.*

12, 13. *The merchandise* &c.] The enumeration of the articles of trade, by which this Babylon is described as making an iniquitous traffick, has something in it very peculiar and striking. It proceeds by a gradation from one article to another, till it rises to the bodies and then to the souls of men. Can we avoid recalling to memory the purgatory, the penances, the commutations, the indulgences, made saleable in the corrupt Papal Church? *Dean Woodhouse.*

20. *Rejoice over her,* &c.] The same rejoicing is announced upon the prophesied fall of ancient Babylon, Jer. li. 48, and her eternal desolation is represented under the same imagery. *Dean Woodhouse.*

21. — *took up a stone like a — milstone,* &c.] Yet further to confirm the sudden fall and irrecoverable destruction of Rome, an emblem is copied and improved from Jeremiah, Jer. li. 63, 64, of a mighty angel casting "a milstone into the sea," thus declaring that with the same violence "this great city shall be thrown down," and shall never rise again. *Bp. Newton.*

22, 23, &c. *And the voice of harpers,* &c.] Musick was the entertainment of the rich and great; trade, the business of men of middle rank; preparing the necessaries of life, the employment of the lowest people; marriages, in which lamps and songs were employed, were required for peopling cities. Thus the desolation of Rome is described in such a manner, that neither rich nor poor, neither persons of the middle nor the lowest ranks, should be able to live there any more, nor should it be repeopled by new marriages, but remain desolate and uninhabited. *Lowman.*

The denunciation of the judgment of Babylon, contained in this speech of the angel, seems principally intended for the support and comfort of the poor persecuted Christian church, during the high zenith of the antichristian usurpation. To answer this purpose the more effectually, almost every part of the prophecy is taken from the prophetical denunciations of the Old Testament against Babylon, Tyre, &c. which were known to have been literally fulfilled. No other method could afford such perfect confidence to those who, in the new Babylon, clearly discovered the tyranny and wickedness of the old. And, from the time that Papal Rome was acknowledged to be this new Babylon, (and this discovery was made early in the twelfth century,) great must have been the encouragement derived to the Reformers from this chapter of the Revelation. *Dean Woodhouse.*

24. *And in her was found the blood* &c.] She is found full of blood and cruelty, as being guilty of the effusion of the blood of God's faithful Prophets and Apostles, and of all His saints and holy martyrs upon earth. *Bp. Hall.*

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CHAP. XIX.

1 *God is praised in heaven for judging the great whore, and avenging the blood of his saints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worshipped.* 17 *The fowls called to the great slaughter.*

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, [a] Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

[a] Matt. 22. 2.

10 And I fell at his feet to worship him. And he said unto me, [b] See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

[b] Chap. 22. 9.

11 And I saw heaven opened, and be-

Chap. XIX. The prophecies which have preceded have concluded with a severe punishment of Rome for her pride, luxury, superstition, and idolatry, and especially for her cruel persecution of all who were found faithful to their duty, in preserving the purity of the Christian doctrines and worship. When Rome thus fell, as ancient Babylon, to rise no more, the heavenly church is introduced as a chorus or choir to praise God for His righteous judgments and faithfulness. This excellent hymn of praise, sung by the united voices of angels and saints, the whole assembly of heaven, strongly represents to all Christians, and to every church on earth, what grateful sense they ought to have of God's faithfulness in their protection, and of His righteous judgments in punishing the persecutors of truth and religion. *Lowman.*

Ver. 1. — *much people — saying,* &c.] In the 20th verse of the last chapter, the saints, who are stationed in grand chorus before the throne, are exhorted to rejoice over the fall of Babylon. The representation of this fall being completed, we hear the choral song. *Dean Woodhouse.*

—— *Alleluia;*] See note at Ps. cv. 45.

2. *For true and righteous are his judgments:*] They join praises and thanksgiving to Almighty God, for His truth and righteousness in judging this idolatrous city; His truth in fulfilling His promises and threatenings; and His righteousness in proportioning her punishment to her crimes. *Bp. Newton.*

3. — *And her smoke rose up for ever and ever.*] Which intimates, that she should be made as signal a monument of Divine vengeance, as Sodom and Gomorrah. *Bp. Newton.*

4. — *elders — beasts*] See notes at chap. iv.

7. — *for the marriage of the Lamb is come,* &c.] The ancient Prophets describe the favour of God to His people, by the affection of a bridegroom, Is. lxii. 5. The church is represented in the New Testament, in the same similitude of a bride, 2 Cor. xi. 2. As marriages were used to be celebrated with great joy, the marriage of the Lamb with His church is a fit emblem to shew the state of prosperity and happiness to which God will raise it, after all its sufferings for the sake of truth and righteousness. *Lowman.*

8. — *that she should be arrayed in fine linen,*] Not in worldly splendour, like the harlot; but in the pure, simple, though resplendent, garments, which are the clothing of the heavenly inhabitants. She "had washed her robes, and made them white in the blood of the Lamb," chap. vii. 14. By faith in her Redeemer she is become righteous, for this is "the fine linen," "the righteousness of the saints." *Dean Woodhouse.*

9. — *he saith unto me, Write,*] Write this down for the comfort of all true Christians. *Pyle.*

—— *Blessed are they which* &c.] Blessed are they who, by the grace of God, cooperating with their own endeavours, "make their calling and election sure," 2 Pet. i. 10; who, having on the wedding garment of righteousness, become entitled to "sit down to meat" in the kingdom of heaven, Luke xii. 37. *Dean Woodhouse.*

10. *And I fell at his feet*] St. John was in such rapture and ecstacy at these discoveries, that he neither knew nor considered what he did. *Bp. Newton.*

—— *And he said — See thou do it not:*] This prohibition to worship angels, or any other being besides God, is repeated in chap. xxii. 9; and, thus repeated, seems to contain a very strong injunction against that angel worship, in which a great part of the Christian world has been involved. *Dean Woodhouse.*

"See thou do it not:" it is not to me these thanks are due; I have been in this only fulfilling the orders of Him who is my Lord as well as yours; "worship God" therefore, to whom you ought to ascribe these revelations. *Harmer.*

—— *I am thy fellowservant, and of thy brethren* &c.] The sense is plainly this, Direct thy acknowledgment for this important discovery, and that religious adoration which it inspires, to God only who revealed it, and not to me, who am but thy fellowservant in this office of bearing testimony to Jesus. I said, 'in bearing testimony to Jesus:' for know that the spirit of prophecy, with which I am endowed, and by which I am enabled to foretell these great things, is but in other words "the testimony of Jesus;" it has no other use or end, but to do honour to Him; the Prophet, whether he be angel or man, is only the minister of God to bear witness to His Son; and his commission is ultimately directed to this one purpose, of manifesting the glories of His kingdom. *Bp. Hurd.*

11. *And I saw heaven opened,* &c.] We are now arrived at that signal and expected point of the prophecy, to which the preceding parts seem principally to tend, and in which they have their completion; the grand and decisive combat between the Christian and antichristian powers. Here the seven seals, the seven

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hold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

[c] Is. 63. 2.

13 [c] And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, [d] KING OF KINGS, AND LORD OF LORDS.

[d] Chap. 17. 14.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

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19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAP. XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

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trumpets, the seven vials, and all their accompanying warnings unite. Heaven opens, and the white horse appears. He is the same white horse whom we saw proceeding in his career of victory, in the early part of the vision; whose rider went forth "conquering and to conquer." Faithful and true to His promises, He now gives more manifest assistance to the cause of His religion. And while He confounds and destroys His enemies, it is apparent that 'His judgments are righteous.' The epithets elsewhere applied to the Messiah, are here collected, and so arranged as to display His glory, His power, and His anger, terrible to His unrepentant foes. He leads His armies, the faithful and pure Christians, to assured victory; victory so decisive that none of His enemies escape. *Dean Woodhouse.*

12. — *on his head were many crowns;*] Our Saviour is here described in such characters, as are appropriated to Him in this book, and in the ancient Prophets. "On His head were many crowns," to denote His numerous conquests and kingdoms, which were now (chap. xi. 15) "become the kingdoms of our Lord, and of His Christ." As the Jewish high priest wore the ineffable name of Jehovah on his forehead, so He had a name written, which none could perfectly comprehend but Himself, and His name is called "the Word of God." *Bp. Newton.*

13. — *The Word of God.*] The eternal and incarnate Word of His Father. *Bp. Hall.*

14. — *clothed in fine linen,* &c.] An emblem of victory and sanctity. *Bp. Newton.*

16. — *a name written,* &c.] Having given, in the demonstration of His power, open marks and proofs of His glorious sovereignty over all creatures, He is publickly proclaimed and acknowledged, "King of kings, and Lord of lords." *Bp. Hall.*

17. — *an angel standing in the sun;*] And so conspicuous to all. This angel, in lofty strains, copied from the ancient Prophets, Ezek. xxxix. 17, 18, calls the fowls to the great slaughter of Christ's enemies. *Bp. Newton.*

18. *That ye may eat the flesh*] "Flesh," in symbolical language, signifies the riches, goods, and possessions, of any person conquered or slain. *Daubuz.*

19. *And I saw the beast,* &c.] "The beast," and "the false prophet," ver. 20, represent the enemies of Christ, the antichristian powers, civil and ecclesiastical, with "their armies gathered together," their adherents and followers combined, and determined to support idolatry, and oppose all reformation. But the principals, as deserving of the greatest punishment, are "taken and cast alive into a lake of fire burning with brimstone;" and their followers are slain with the word of Christ, "the sword which proceedeth out of His mouth, and all the fowls are filled with their flesh;" their substance is seized for other persons, and for other uses. The design of this sublime prophecy is to shew the downfall of popery and the triumph of genuine Christianity; the true word of God will prevail over superstition and idolatry; all the powers of antichrist will be completely subdued, and the religion of Rome, as well as Rome herself, be totally destroyed. *Bp. Newton.*

Thus are concluded all the several representations of the fall of the corrupt church power in the Christian world; all of them being contained within the seventh seal, which is the grand period, containing all the periods of the seven trumpets, as the seventh trumpet does the periods and events of the seven vials. The battle mentioned in this chapter seems to contain the particulars of that which is shortly mentioned in chap. xvi. 16. The frequent repetition, and variety of the representations of this grand event, are owing to the vast importance of it to the Christian world. *Pyle.*

Chap. XX. ver. 1. *And I saw* &c.] After the fall of the antichristian power, there is to succeed a glorious and happy state of the Christian church upon earth; which is to be displayed at large, in the lofty figures of prophetick language, in the concluding chapters of this book. Preparatory to this glorious event, there will be, (ver. 1—3,) in the course of all-powerful Providence, a full (though not absolutely final) stop put to all wicked powers, that formerly corrupted and persecuted the true church of God; all impious hands are to be tied up from acts of violence and fraud, that thus true knowledge and pure worship, with a virtuous life,

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2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

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5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

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in peace, charity, and prosperity, may be pursued and enjoyed without interruption. *Pyle.*

—— *the key — a great chain*] These two symbols expressing the commission on which the angel came. *Lowman.*

2. — *and bound him a thousand years,*] Meaning that, for this space of time, the devil, who is represented the first in the apostasy, and principal agent in the opposition to truth, righteousness, and religion, shall be fully restrained from the exercise of all influence and power, either to seduce men into errour and wickedness, or to persecute men of conscience, constancy, and faithfulness. *Lowman.* The church was now to enjoy purity of religion in peace, without any disturbance from those old enemies of mankind working in the children of disobedience. *Daubuz.*

4. *And I saw thrones,* &c.] Much has been written upon this promised millennium; yet little that can afford satisfaction to the judicious. The meaning of a prophecy of this kind can only be made manifest by the event which is to fulfil it. Before that time shall arrive, it is unsafe to conjecture after what method it shall be fulfilled; whether, as some prophecies, literally, or, as others, typically; whether the departed saints and martyrs shall actually be raised in their own persons, to effect so glorious a change in religion and morals; or whether, like Elijah in the person of St. John the Baptist, and David in that of Christ, they shall, as it were, live again in the persons of other saints, who shall fulfil their characters and offices, no man may presume to determine. It is best, therefore, after the example of the wise father Irenæus, respecting another prophecy, to 'wait the completion of the prediction.' Yet, if we are not permitted to descend to a special interpretation, we may receive advantage from a general view. We may confidently indulge a well-grounded expectation, that happy times, of long duration, are yet destined to the Christian church, even here upon earth. For the days will come, when, the beast and false prophet being removed, and Babylon sunk for ever, the devil, that ancient foe, will be deprived of his wonted influence, and the prophecies, both in the Old Testament and in this book of Revelation, which promise happy times, will be accomplished. *Dean Woodhouse.*

—— *and judgment was given unto them:*] That is, they received authority to reign and govern. *Daubuz.*

—— *of them that were beheaded*] Of those who resisted unto blood the heathen idolatry and practices; the constant servants of Christ, who persevered until death. *Dr. Hammond.*

In their opinions respecting the sense of this passage, interpreters have differed very widely. Some understand the description of this verse literally to mean, a real and proper resurrection of those who in the former states of persecution were put to death for their constancy in the profession of pure Christianity; that is, the martyrs under the heathen empire, and those who were slain under the reign of the beast. Others understand this description in a figurative sense, and conceive the prophecy to intend those persons who have the true spirit and temper of martyrs, who have the like faith, constancy, and zeal, with those whom no persecutions could prevail upon to deny the truth. Those who entertain this opinion observe, that all the expressions will very well bear this interpretation; that it is more agreeable to the style of prophecy, in particular to the style of this book, which abounds throughout in figurative descriptions; that all these expressions are used in the ancient Prophets in a figurative sense; and that unanswerable difficulties attend a literal interpretation of them. *Lowman.*

—— *and they lived and reigned with Christ*] They may well be said to live and rise again, if not in a literal sense, yet in that figurative and moral sense in which the Prophets were wont to describe the church and people of God as restored to life, and rising from death, on their deliverance from captivity, false religion, or any remarkable calamity, Ezek. xxxvii. 1—3; Hosea vi. 1, 2; Ezra ix. 8, 9; Rom. xi. 15. *Pyle.*

—— *a thousand years.*] Whether this be intended to denote the precise time of a thousand years, or only such a long time as will in the wisdom of Divine Providence bear a proportion to the time of the antichristian reign, it is not easy, neither is it at all necessary, to determine. *Pyle.*

It may seem that a literal and proper resurrection of martyrs, to live on earth before the general resurrection, is not a necessary sense of this prophecy, nor so natural and probable a sense, as the figurative; and that the figurative interpretation, according to which, generally, a happy state of the church on earth is intended, well answers the whole design of the prophecy. *Lowman.*

5. *But the rest of the dead* &c.] There will be no general resurrection of the bodies of mankind, till the glorious period of "a thousand years" is expired. "This is the first resurrection." *Pyle.*

—— *the first resurrection.*] Here figuratively used to express the flourishing condition of the church for that "thousand years." *Dr. Hammond.*

6. *Blessed and holy is he* &c.] Blessed will those Christians be, whose lot it is to live within that reign of truth and righteousness. And blessed will be the saints and martyrs who long before shined as examples of virtue to them. They all will be in the highest esteem with their great Master; their deaths will end in everlasting life; and, as both of them will reign, in some sense or other, in the kingdom of Christ upon earth, during the "thousand years" of purity, virtue, and peace, so will they both have their share in His eternal kingdom in heaven. *Pyle.*

7. — *Satan shall be loosed out of his prison,* &c.] After the grand period above described, so favourable to the Christian cause, shall have come to its end, another apostasy will unhappily take place. This is expressed figuratively by Satan being again loosed to deceive the nations. This new rebellion against the laws of God and the easy yoke of the Redeemer is of formidable extent. "The four corners of the earth;" that is, the nations of the whole earth, are engaged in it. It is an apostasy of a new kind, different at least from the former apostasy, in which the beast and false prophet were Satan's instruments of mischief. Beyond this we have little ground for conjecture. The enemies of the Christian church, numerous as the sands on the seashore, surround the camp of the saints, which is represented as in a state of siege. But the extinction of these enemies will be sudden, miraculous, and complete. *Dean Woodhouse.*

Whether the expressions here used be only figurative, or whether they contain also something literal, the substance of the pro-

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8 And shall go out to deceive the nations which are in the four quarters of the earth, [a] Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

[a] Ezek. 38. 2. & 39. 1.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another [b] book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

[b] Chap. 3. 5.

13 And the sea gave up the dead which were in it; and death and ‖ hell delivered up the dead which were in them: and they were judged every man according to their works.

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‖ Or, *the grave.*

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAP. XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND [a] I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

[a] Is. 65. 17. 2 Pet. 3. 13.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

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phecy will be to this purpose; that, after the "thousand years" of peace and purity, the church will once more be disturbed by persons like the barbarous northern nations, who have often disturbed the peace of the world by their invasions. But it will prove a fruitless attempt, and will end in their complete and final destruction; a day of righteous judgment will come, when true religion, peace, and happiness, will be inseparably united, to be free from any future disturbance or molestation. *Lowman.*

8. — *Gog and Magog,*] What nations are designed by these names, it is very hard to determine. *Pyle.* The nations of Gog and Magog figuratively describe the enemies of true religion and of its faithful professors. *Lowman.* In Ezekiel, (chap. xxxviii, xxxix.) there is a famous prophecy concerning Gog and Magog; and this prophecy in the Revelation alludes to it in many particulars. *Bp. Newton.* See notes at Ezek. xxxviii.

11. *And I saw a great white throne,* &c.] After this last conflict, and the final defeat of Satan, there follows (ver. 11—15) the general resurrection and judgment, represented in a vision of "a great white throne;" great, to shew the largeness and extent; white, to shew the justice and equity of the judgment; and "one sitting on it," who can be none other than the Son of God, to whom "the Father has committed all judgment." The dead, both small and great, (ver. 12,) of all ranks and degrees, as well those who perished at sea and were buried in the waters, as those who died and were buried on the land, are all raised, and stand before the judgment seat of God. *Bp. Newton.*

14. *And death and hell were cast* &c.] By "death and hell" being cast into the lake of fire, is meant that temporal death, which had hitherto exercised dominion over the race of men, shall be totally abolished. *Bp. Newton.*

—— *the second death.*] See note at chap. ii. 11.

15. — *whosoever was not found written in the book of life*] Whosoever did not appear before this impartial Judge to be a true and faithful Christian, and, as such, was registered in the rolls of the true church of Christ. *Lowman.*

Chap. XXI. ver. 1. *And I saw a new heaven* &c.] The general judgment having taken place, and the heavens and earth passed away, as described in chap. xx. 11, and also by St. Peter, (2 Pet. iii. 13,) there follow "new heavens and a new earth," foretold likewise by Isaiah, chap. lxv, lxvi; but this prophecy of the Revelation does not rest on the general assurance given by former Prophets; it proceeds to a more particular description. It presents to us "the new city," "the new Jerusalem," "the bride, the spouse" of Christ. Under these images, which are perfectly accordant with many other texts of Scripture, is represented that assembly of saints purified from sin; that "glorious church, not having spot or wrinkle," which is here contrasted with the great, the impure, idolatrous city, which has been destroyed. *Dean Woodhouse.*

—— *a new heaven and a new earth:*] A happy renovation of all things, the heaven and earth refined to their utmost perfection. *Bp. Hall.*

The most judicious Jewish writers understand "new heavens" and "new earth" to mean a new state of happiness, in which former sorrows and troubles shall be remembered no more. *Lowman.*

2. *And I John saw the holy city,* &c.] I beheld, under the emblem of the new Jerusalem, not the literal, the Jewish city of that name, rebuilt and new adorned; but that Israel of God, by which the Prophets were wont to express the true church and worshippers of God, under Christ the Messiah. As this Christian church, in its former corrupt state, answered to the sinful Jerusalem that was to be destroyed by the Chaldeans and Romans, so now, in its reformed and pure condition, it is styled new. As it was once Babylon the Great, now it appears the great and holy city, taking in the whole body of converted Jews and Gentiles, and reformed Christians. It seemed to descend from heaven, as being founded and perfected by the Divine power and providence, and abounding in all those graces and virtues that are taught from heaven, and whereof God Himself is the infinite Fountain and Exemplar. *Pyle.*

3, 4. — *saying, Behold, the tabernacle* &c.] Declaring the fulfilment of those ancient predictions concerning this very period of the Christian church, Lev. xxvi. 11, 12; Jer. xxxi. 33; Ezek. xxxvii. 26, 27; Is. xxv. 8. *Pyle.*

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4 [b] And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

[b] Chap. 7. 17.

5 And he that sat upon the throne said, [c] Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

[c] 2 Cor. 5. 17.

6 And he said unto me, It is done. [d] I am Alpha and Omega, the beginning and the end. [e] I will give unto him that is athirst of the fountain of the water of life freely.

[d] Chap. 1. 8. & 22. 13.

[e] Is. 55. 1.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

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13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

4. — *the former things are passed away.*] That is, all the evils which were seen and suffered in this world, have vanished and disappeared. *Abp. Tillotson.*

5. — *Behold, I make all things new.*] I will remove away all the impurity and imperfection of My creatures, and make all things perfect and glorious. *Bp. Hall.*

6. — *It is done.*] All things are brought to a glorious and happy consummation. *Abp. Newcome.*

—— *I am Alpha and Omega,*] The triumphant Messiah concludes His address, as He began it, (chap. i. 8, 18,) with such a representation of His eternal power and glory, as must induce His followers to trust in Him. He then (ver. 7, 8) renews His promises of inestimable rewards to those who shall diligently seek Him, and His denunciation of eternal punishments on those who pursue the wages of sin. *Dean Woodhouse.*

8. — *the fearful, and unbelieving,*] Those who have not fortitude to persevere on the encouragement of God's promises, or who want faith in the promises themselves. *Lowman.* Or those who rejected the Christian religion, notwithstanding the clear evidence that was offered for it, and those who out of fear should apostatize from it. *Abp. Tillotson.*

9. — *I will shew thee the bride,* &c.] I will shew thee the church of Christ, now purged from corruptions, and clothed, as it were, in true righteousness, represented, as before, (chap. xix. 7—9,) under the image of the bride and spouse of Jesus Christ. *Pyle.*

11. *Having the glory of God:*] Having a most glorious brightness, like the shining light of the Shechinah, formerly the glory of God in the temple. *Lowman.*

—— *and her light was like unto a stone most precious,*] Here follows (ver. 11—21) a very gorgeous description of the new city, which, conformably to the prophecy of Isaiah, (chap. liv. 11, 12,) is built of precious stones, with a superb costliness, beyond the reach of earthly potentates. The gems, described as decorating this glorious city, are such as have ever been in the highest request in the Eastern regions, which produce them. On the parallel passage in Isaiah, Bp. Lowth has written this judicious observation. "These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of Eastern nations, and to have been never intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some moral and precise meaning." *Dean Woodhouse.*

This description of the new Jerusalem is an assemblage of the sublimest and richest imagery of Ezekiel and other ancient Prophets. *Bp. Newton.*

14. — *had twelve foundations,*] Representing that pure and uncorrupt Christianity is built on no other foundation than that of the Apostles and Prophets, Jesus Christ Himself being the head corner stone, Eph. ii. 20. *Pyle.*

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22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

[f] Is. 60. 19. 23 [f] And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

[g] Is. 60. 3. 24 [g] And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

[h] Is. 60. 11. 25 [h] And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAP. XXII.

The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

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AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

[i] Chap. 21. 23. 5 [i] And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

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22. — *for the Lord God* &c.] The Almighty God and Jesus Christ the Lamb were present in this city in a much more glorious and perfect manner, than God was ever present in the temple of the earthly Jerusalem. *Lowman.*

23. — *the city had no need of the sun,*] The consolatory words at Is. lx. 19, 20; Zech. xiv. 6, 7, shall now receive their proper completion. As much as to say, The happiness and spiritual comforts of this religious kingdom will not be like the lights of the sun and moon to the natural world, appearing only in certain turns, with intervals of night and darkness; but the perfect knowledge of God, the light of Christ's words, and the comforts of His Holy Spirit, will be perpetual, and uninterrupted by any future intervals of ignorance, vice, and superstition. Or, in the prophetick sense of sun and moon, no princes or prelates of arbitrary temper shall rule in the church of Christ. *Pyle.*

24. *And the nations* &c.] This glorious city shall be the residence of all who have believed with the heart unto righteousness, and made confession with the mouth unto salvation. All true Christians, out of every nation and people, shall have their portion in this glory, which shall be much greater than the richest and most powerful princes ever enjoyed; greater than if we were to imagine all the princes of the earth collecting all the riches of the world together, to beautify and adorn one city. *Lowman.*

25. — *for there shall be no night there.*] The perpetual light of God's glory shall make perpetual day, the inhabitants living in the undisturbed possession of all peace, joy, and happiness. *Lowman.*

27. *And there shall in no wise enter* &c.] Though the gates of this city are always open, they are not open for every one to enter in; all who are unfit for this happiness, shall be refused entrance; it is a blessedness peculiar to the saints, and reserved for those who are registered among true Christians. *Lowman.*

Chap. XXII. ver. 1. *And he shewed me a pure river* &c.] The first five verses of this chapter are a continuation of the description of the New Jerusalem. It is further described with "the river of life" and "the tree of life," as if paradise were restored and improved. A river flowing through the midst of the streets, and trees growing on either side of the river, are wonderfully pleasing objects, especially in hot Eastern climates. Of the fruits here is such plenty and abundance, that all may freely partake of them at all seasons, and the very "leaves are for the healing of the nations," by all which is signified the blessedness of immortality, without any infirmities. Then too "there shall be no more curse," as there is and has been in this world, ever since the fall of man; but the blessed inhabitants shall enjoy the beatifick vision, shall live in the light of God's countenance, and "serve Him," and "reign for ever and ever." *Bp. Newton.*

2. — *was there the tree of life,*] Both "the water of life," ver. 1, and "the tree of life," are emblems of immortality, Gen. iii. 22. The trees of life in this description are so planted that all the inhabitants may come at the fruit freely; they yield their fruit so plentifully and so constantly that there can be no want, and even the leaves have a sovereign virtue against all sorts of indisposition. How elegantly does this represent a perfectly happy state of immortal life! *Lowman.*

3, 4. *And there shall be no more curse:* &c.] There shall be no more any thing that looks like the curse upon the first paradise; nothing of the hardships or oppressions that were felt in the foregoing times of the Christian church: but, as the Prophet Zechariah expresses the felicity of this same new Jerusalem, Zech. xiv. 11, "Men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited;" since every Christian in profession shall be really what he professes to be; and, as such, shall dwell under the sure protection of God and the love of Jesus Christ. *Pyle.*

3. — *and his servants shall serve him:* &c.] In these words, our employment and our happiness in a state of blessedness are expressed; but what in particular our employment shall be, and wherein it shall consist, it is impossible now to describe. It is sufficient to know, in the general, that our employment will be our unspeakable pleasure, and every way suitable to the glory and happiness of that state, and as much above the noblest and most delightful employments of this world, as the perfection of our bodies and the power of our souls will then be above what they now are in this world. *Abp. Tillotson.*

5. — *there shall be no night*] See chap. xxi. 25. Night and darkness, in the style of prophecy, signify often trouble and affliction. Light, on the contrary, expresses prosperity and joy. *Lowman.*

There shall be no more night to obscure our glory, as, ver. 3, there shall be "no more curse" to embitter our sorrows. *Abp. Tillotson.*

—— *and they shall reign for ever and ever.*] This being the last expression about the reign of the saints in full glory, is as general and full as it is possible to express it.

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6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

[b] Chap. 19. 10.

9 Then saith he unto me, [b] See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

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12 And, behold, I come quickly; and my reward *is* with me, [c] to give every man according as his work shall be.

[c] Rom. 2. 6.

13 I am Alpha and Omega, [d] the beginning and the end, the first and the last.

[d] Is. 41. 4. & 44. 6.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say,

We have now finished the prophetick part of the vision of St. John, which concerns the destinies of the Christian church, from its beginning to its consummation in glory. That which follows is an epilogue to confirm the truth of the prophecy, containing also some exhortations to observe the contents of it. *Daubuz.*

6. *And he said unto me, These sayings* &c.] In the conclusion the angel ratifies and confirms all these particulars by a repetition of the same solemn assurance which he had before given, chap. xix. 9; xxi. 5. *Bp. Newton.*

7. *Behold, I come quickly:*] We may observe, that the angel sometimes speaks in his own person, and sometimes in the person and character of Christ, whose ambassadour and representative he was. Christ is said to "come" upon any notable and illustrious manifestation of His providence, and all these are but so many steps to prepare the way for His last coming to judgment. *Bp. Newton.*

8. *And I John saw these things,*] I John, who have committed these revelations to writing for the constant use of the church, do solemnly declare that I was an eye and earwitness to them, having really seen and heard them in the visions of prophecy, as I have faithfully related them. *Lowman.*

9. — *See thou do it not:*] See note at chap. xix. 10.

—— *worship God.*] Pay thy adorations to God Himself, to whom alone they are due. *Pyle.*

10. — *Seal not the sayings* &c.] The angel desires him not to seal this prophecy, as was that of Daniel, Dan. xii. 4, 9. "For the time is at hand," that is, some of the particulars were soon to be accomplished, as indeed all would in their due season and order. *Bp. Newton.*

11. *He that is unjust, let him be* &c.] The providence of God will indeed permit things to continue in this world, just as these prophecies represent the state of them. Men of evil principles and corrupt hearts will continue to commit acts of injustice and oppression, and to promote false religion and wickedness, notwithstanding all the cautions of religion, or judgments of Providence. Yet the cautions, directions, encouragements of these prophecies, and the judgments of Providence foretold in them, will have a better effect on good minds, so as to make them persevere in truth, righteousness, and holiness. *Lowman.* In the prophetical style, it is the same whether the thing be uttered in the past or future, or in the imperative. So that to say, "He who is unjust, let him be unjust still," is equal to saying, He that is unjust will still be so, and will not be reclaimed, whatsoever persuasive reasons may be used for his recovery. *Daubuz.*

—— *he which is filthy,*] All kinds of vice, but particularly the sin of idolatry, with all the degrees and acts of it, seem to come under this description. *Daubuz.*

—— *he that is righteous,*] He that keeps his righteousness, notwithstanding the persecution which he suffers on that account. *Daubuz.*

12. — *and my reward is with me,*] I will bring with Me due retributions to every man according to his works. *Bp. Hall.*

13. *I am Alpha and Omega,* &c.] See note at chap. i. 8. I was from the beginning with God, and shall for ever be with Him. *Pyle.*

14. *Blessed are they that do* &c.] Happy will it be for those who, by virtuous practices and steady obedience to the Divine laws, qualify themselves to enjoy the blessings of My reformed church in this world, and the glories of My future and eternal kingdom in heaven, agreeably to the consolatory promise at Is. xxvi. 1, 2. *Pyle.*

The books of Scripture, having set before men in the clearest light the commandments of God, as the rule of their duty, and the happiness He has promised them, as the reward of their obedience, are, at the conclusion of the whole, closed with this noble and majestick, as well as affectionate, exclamation. *Dr. S. Clark.*

—— *the tree of life,*] See note at chap. ii. 7.

15. *For without are dogs,* &c.] There can be no admission into this heavenly Jerusalem granted to such as remain unreclaimed in inhumanity, deceit and fraud, in uncleanness and cruelty, idolatry and falsehood. *Pyle.*

16. *I Jesus have sent*] It was not deemed sufficient to represent the angel speaking in the person of Christ, but Christ Himself also is here introduced, speaking in His own person, confirming the Divine authority of this book, and attesting it to be properly His revelation. *Bp. Newton.*

—— *I am the root and the offspring of David,*] I am both the root of David, whence he had his beginning, according to My divinity, and the branch that issued from David, according to My human nature. *Bp. Hall.*

—— *the bright and morning star.*] Giving light to the world, after a long night of ignorance and superstition; and, to those who love such light, a certain prelude and earnest of increasing knowledge and glory "shining forth more and more unto the perfect day." *Dean Woodhouse.*

17. — *the Spirit and the bride*] "The Spirit," the Holy Spirit in the hearts of believers; "the bride," the whole catholick church. *Dr. S. Clark.* This is the response made to the promise of Christ, "I come quickly," ver. 12. *Daubuz.*

Anno DOMINI 96.

Come. And let him that heareth say, Come. [c] And let him that is athirst come. And whosoever will, let him take the water of life freely.

[c] Is. 55. 1.

18 For I testify unto every man that heareth the words of the prophecy of this book, [f] If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

[f] Deut. 4. 2. Prov. 30. 6.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Anno DOMINI 96.

20 He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

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18. *For I testify unto every man* &c.] The book being of this high importance and authority, a solemn adjuration is added by Christ Himself, that no man presume to add any thing to it, or take away any thing from it. This ought to be seriously considered by all visionaries and enthusiasts, on the one hand, who boast their own inventions as divine revelations, and by all scepticks and infidels, on the other, who depreciate the value and authority of these predictions. *Bp. Newton.*

From the history of the times following the publication of the Apocalypse, we collect the necessity of this prophetical injunction. For in the second century, many spurious works, falsely attributed to Apostles of Christ, were circulated in the world. And, in imitation of this "revelation of St. John," revelations of St. Peter, St. Paul, St. Thomas, and others, were fabricated. The threatenings here denounced against such fabricators, or those who shall attempt additions or alterations in this inspired work, united to that reverential care, with which the Fathers of the church preserved the true reading of the sacred books, seem to have preserved this prophecy free from material interpolation. *Dean Woodhouse.*

20. — *saith, Surely I come quickly;*] He not only attests these prophecies to be true, but says that He will come speedily to accomplish them; to which St. John answers, and in him the whole church, "Amen. Even so, come, Lord Jesus." *Bp. Newton.*

21. *The grace of our Lord* &c.] He closes all with the usual apostolical benediction, wishing "the grace of our Lord Jesus Christ" to the churches of Asia in particular, and to all Christians in general. The conclusion is truly excellent, as well as all the other parts of this book: and nothing could be contrived to leave these things with a stronger impression on the mind of the readers. In the whole, from first to last, appears the majesty of the Divine Revealer, "the Alpha and Omega," the beginning and the end, the author and finisher of every good work, and more especially of this. *Bp. Newton.*

To every mortal, short is the time leading to that awful instant, when he "shall stand before the presence of God." Be it our endeavour, by the assistance of His Holy Spirit, so to direct our thoughts and actions, that we may have trust in our Redeemer, and be of the number of those "who love His appearing," 2 Tim. iv. 8. Thus may we be enabled cordially to unite with the beloved Apostle, in his concluding prayer, "Amen. Even so, come, Lord Jesus." *Dean Woodhouse.*

The following Chapters and Verses from the Revelation of St. John are appointed for Proper Lessons, or as Portions of Scripture for Epistles, on Sundays and Holydays.

CHAP. I.	- - - -	St. John the Evangelist, - - -	Morning.
—— IV.	- - - -	Trinity Sunday, - - - -	Epistle.
—— VII.	- ver. 2—12, -	All Saints' Day, - - - -	Ditto.
—— XII.	- — 7—12, -	St. Michael and All Angels, - -	Ditto.
—— XIV.	- — 1— 5, -	Holy Innocents' Day, - - -	Ditto.
—— XIX.	- — 1—17, -	All Saints' Day, - - - -	Evening.
—— XXII.	- - - -	St. John the Evangelist, - - -	Ditto.

AN

INDEX TO THE HOLY BIBLE;

OR AN ACCOUNT OF

The most remarkable Passages in the Books of the OLD and NEW TESTAMENTS:

Pointing to the Time wherein they happened, and to the Places of Scripture wherein they are recorded.

		The first Age of the World.
Before CHRIST 4004.	Genesis I, & II.	IN the beginning God created the heaven and the earth, &c. and last of all man after his own image.
	III,	Man falls from his first state, but is promised a Saviour of the seed of the woman.
4003.	IV. 1,	The world first peopled after Adam and Eve had left paradise.
3875.	8.	About this time Cain and Abel offer sacrifice, and Abel is murdered by his brother.
3874.	V. 3,	Seth born.
3769.	6.	Enos born.
	IV. 26.	About this time men begin to call upon the name of the Lord.
3679.	V. 9,	Cainan born.
3609.	12,	Mahalaleel born.
3544.	15,	Jared born.
3382.	18,	Enoch, the seventh from Adam, born.
3317.	21,	Methuselah born.
3130.	25,	Lamech, the father of Noah, born.
3074.	5,	Adam dieth, aged 930 years.
3017.	23, 24,	Enoch in the 365th year of his age taken up to God.
2962.	8,	Seth dieth, aged 912 years.
2948.	28,	Noah, the father and Patriarch of the new world after the flood, born.
2864.	11,	Enos, the third from Adam, dieth, aged 905 years.
2769.	14,	Cainan dieth, aged 910 years.
2714.	17,	Mahalaleel, the fifth from Adam, dieth, aged 895 years.
2582.	20.	Jared, the sixth from Adam, dieth, aged 962 years.
2469.	VI. 3. 1 Pet. III. 20.	God commands Noah to preach repentance, and to build the ark, 120 years before the flood.
2448.	2 Pet. II. 5.	To Noah, aged 500 years, is born Japheth, and two years after, Shem.
2353.	Gen. V. 32. X. 21.	Lamech, the ninth from Adam, dieth, aged 777 years. He is the first man whom the
	V. 31,	Scriptures mention to have died a natural death before his father.
2349.	27.	Methuselah dieth a little before the flood, in the 969th year of his age. He was the oldest man.
	VII. 11.	The flood comes upon the earth in the 600th year of Noah's age.
		The second Age of the World.
2348.	Genesis VIII. 18,	THE flood ceaseth, and Noah, with his family, and the creatures he carried in with him, comes out of the ark, and offers a
	20.	burnt offering. At the same time God makes a covenant with Noah and his seed, promising
	IX. 9,	never more to destroy the world by water; as a token whereof he placeth the rainbow in the
	20.	cloud. The same year Noah begins to plant vines, and is drunk.
2346.	XI. 10,	Arphaxad born.
2311.	12,	Salah born.
2281.	14,	Eber born.
2247.	16.	Peleg born: so called, because in his days the earth was divided.
Before CHRIST 2234.	Gen. X. 8,	About this time Nimrod begins to exalt himself, by laying the first foundation of the Assyrian monarchy.
	11.	Nineve, the metropolis of Assyria, built.
2233.	XI. 4, 6,	About this time the posterity of Nimrod begin to build the city and tower of Babel, so
	8, 9,	called from the confusion of languages which God sent among the workmen.
2217.	18.	Reu born.
2188.		Mizraim, the grandson of Ham, leads colonies into Egypt, and layeth the foundation of
	Psal. CV. 23.	a kingdom, which lasted 1663 years; whence Egypt is called the land of Ham, and the
	Isai. XIX. 11.	Egyptian Pharaohs boasted themselves to be the sons of ancient kings.
2185.	Gen. XI. 20,	Serug born.
2155.	22,	Nahor born.
2126.	24,	Terah, Abram's father, born.
2008.	19,	Peleg, the sixth from Noah, dieth.
2007.	25.	Nahor, the ninth from Noah, dieth.
1998.	IX. 28, 29.	Noah dieth, aged 950 years, 350 years after the flood.
1996.	XI. 32,	Abram born, he was 75 years of age when his father Terah died, aged 205 years; so that
	26,	Terah begat not Abram in the 70th year of his age, but Nahor and Haran, and in the 130th year of his age begat Abram. See *Acts* vii. 4.
1986.	29, 30. XVII. 17.	Sarai Abram's wife, (called also Iscah) Haran Abram's brother's daughter, born ten years after her husband.
1978.	XI. 21,	Reu, the seventh from Noah, dieth.
1955.	23.	Serug, the eighth from Noah, dieth.
1925.	XIV. 1, 2, 3, &c.	About this time Chedorlaomer king of Elam subdueth the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela; who serve him twelve years.
1922.	XI. 31.	Terah with his family leaveth Ur of the Chaldeans, and dwells at Haran.
		The third Age of the World.
1921.	Genesis XII. 1, 2, 3,	ABRAM, after his father's decease, in the 75th year of his age, is commanded by God to enter upon the land of Canaan, which God promiseth to give unto his seed, and that in his seed (*viz.* Christ Jesus our Lord) all the families of the earth should be blessed.
1920.	10. Gal. III. 17. Ex. XII. 40.	In the year following a famine in the land of Canaan forceth Abram with his family to go into Egypt. From this first coming into Egypt to the departure of the children of Israel out of it are reckoned 430 years.
	Genesis XIII.	Abram and Lot in this same year return into Canaan; but the land not being sufficient for both their flocks, they part asunder. Lot goeth to Sodom. God reneweth his promise to Abram; he removeth to Hebron, and there buildeth an altar.
1913.	XIV. 4.	Bera the king of Sodom with four other kings rebel against Chedorlaomer, but are overcome by him in the valley of Siddim. Lot being taken prisoner, Abram rescueth

Before CHRIST	Genesis	
1913.	XIV. 19,	him, slayeth Chedorlaomer and his confederates, and in his return is blessed by Melchisedec king of Salem, and priest of God, to
	20.	whom Abram gives tithe. The rest of the spoils, his partners having had their portions, he restoreth to the king of Sodom.
	XV. 2.	Abram complaineth for want of an heir: God promiseth him a son, and a multiplying of his seed. Canaan is promised again, and confirmed by a sign.
1911.	XVI. 1, 2,	Sarai, being barren, giveth Hagar her handmaid to Abram.
1910.	15.	Ishmael, Hagar's son, born.
1908.	XI. 13.	Arphaxad, the third from Noah, dieth.
1897.	XVII. 5.	God maketh a covenant with Abram, and in token of a greater blessing changeth his name into Abraham. As a seal of this covenant, Circumcision is ordained. Sarai her name also is changed into Sarah, and she is blessed. God promiseth them a son, and commandeth that his name be called Isaac; in him God promiseth to establish his covenant.
	XVIII.	Abraham entertaineth three angels, who renew the promise to him of having a son. God revealeth to Abraham the destruction of Sodom, with whom Abraham intercedes for Lot and his family. See *Gen.* xix. 29.
	XIX.	Lot is commanded, for the preservation of himself and his family, to get out of Sodom, and to flee to the mountain; but by much intreaty he obtaineth leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, with all the inhabitants of them, are for the most horrible sins destroyed by fire and brimstone from Heaven. The Dead sea remains a monument thereof unto this day. Lot's wife for looking back upon Sodom, contrary to God's command, is turned into a pillar of salt; and Lot himself, fearing to continue at Zoar, leaves the plain country, and betakes himself to the mountain, carrying his two daughters with him.
1896.	XXI. 2.	Isaac born in the 100th year of Abraham's
	XIX. 36.	age. Not long after to Lot are born Moab and Ammon, his sons at the same time, and
		his grandsons.
1892.	XXI. 9.	Hagar and Ishmael at Sarah's request are cast forth.
1878.	XI. 15.	Salah, the fourth from Noah, dieth.
1871.	XXII.	God tempteth Abraham to offer Isaac. Abraham giveth proof of his faith and obedience.
1859.	XXIII.	Sarah dieth at Hebron in Canaan in the 127th year of her age.
1856.	XXIV.	Isaac marrieth Rebekah the daughter of Bethuel, the son of Nahor, in the 40th year of his age.
1846.	XI. 11.	Shem, the son of Noah, dieth.
1837.	XXV. 24.	Jacob and Esau born in the 60th year of their father Isaac's age.
1821.	XXV. 7.	Abraham dieth, aged 175 years.
1817.	XI. 17.	Heber, the fifth from Noah, dieth: from him Abraham and his posterity were called Hebrews. *Gen.* xiv. 13.
1796.	XXVI. 34.	Esau, aged forty years, marrieth Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.
1773.	XXV. 17.	Ishmael dieth, aged 137 years.
1760.	XXVII.	Jacob by his mother's instruction obtaineth the blessing from Isaac his father, which was designed for Esau. Upon which he is forced to flee into Mesopotamia, to shun his brother's
	XXVIII.	rage. Upon the way are foretold unto him in a vision the blessings of his posterity. At
	XXIX.	length he cometh to his uncle Laban's house,

Before CHRIST	Gen. XXIX.	
1760.		and covenanteth to serve him seven years for his daughter Rachel, but Laban deceiveth him with Leah; the marriage week being completed, Rachel also is given him to wife, upon condition of serving seven years more.
		Of Leah are born,
1758.	32,	Reuben,
1757.	33,	Simeon,
1756.	34,	Levi,
1755.	35.	Judah, from whom the Jews receive their denomination.
1745.	XXX. 23.	Rachel, having been long barren, at length beareth Joseph: Jacob, desiring to depart, is persuaded by Laban to serve six years more for some part of his flock.
1739.	XXXI.	Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homewards, without acquainting his father or
	32.	brothers in law. Rachel stealeth her father's
	XXXII.	gods, and is pursued by Laban. Jacob by his prudence is reconciled to his brother Esau. He wrestleth with an angel at Peniel, and is called Israel.
	XXXIV.	About this time Dinah, Jacob's daughter, is deflowered by Sichem the son of Hamor. Simeon and Levi, Dinah's brethren, revenge their sister's quarrel, by putting all the males of Sichem to the sword; for which thing Jacob reproveth them.
	XXXV. 16.	Rachel is delivered of Benjamin on the way betwixt Beth-el, or Beth-lehem, and Ephrath, and dies in childbed. Some think that Job lived about this time.
	XXXVIII. 16.	Judah lieth with Thamar his daughter in law in disguise.
1729.	XXXVII.	Joseph is hated by his brethren, and is sold to merchantmen, Ishmaelites and Midianites, who carry him into Egypt, where he is sold to Potiphar an officer of Pharaoh, and by him made overseer of his house.
1718.	XXXIX.	Joseph resisteth the temptations of his master's wife; he is falsely accused by her, and
	XL.	cast into prison. He interpreteth the dreams of Pharaoh's butler and baker, which come to pass according to his interpretation.
1716.	XXXV. 28.	Isaac dieth, aged 180 years, and is buried by his sons, Jacob and Esau.
1715.	XLI. 25,	Joseph interpreteth Pharaoh's two dreams; he giveth Pharaoh counsel, and is made governor of the whole land of Egypt.
	47,	Here begin the seven years of plenty in the
	50,	land of Egypt. About this time Manasseh and Ephraim, Joseph's two sons, are born of Asenath, the daughter of Potipherah, priest of On.
1708.	54.	Here begin the seven years of famine.
1707.	XLII.	Jacob sendeth his ten sons to buy corn in
	1, 2, 3.	Egypt; they are imprisoned by Joseph for spies; but are set at liberty on condition of bringing Benjamin; and Simeon is kept as a pledge.
	XLIII.	Jacob is with much difficulty persuaded to
	XLV.	send Benjamin. Joseph maketh himself known to his brethren, and sendeth for his father by command from Pharaoh.
1706.	XLVI.	Jacob, having offered sacrifice to God for that his son Joseph is yet alive, goes with all his family into Egypt in the third year of famine, and 130th year of his age. He is seated in the land of Goshen.
1704.	XLVII.	Joseph getteth all the money, lands, and
1703.		cattle, of the Egyptians for bread; only the
1702.		lands belonging to the priests he buyeth not.
1689.	XLVIII.	Jacob adopteth Ephraim and Manasseh, and
	XLIX.	blesseth them, and all his sons: prophesieth

Before CHRIST		
1689.	Genesis XLIX.	the descent of the Messiah from Judah, and dieth, aged 147 years; seventeen whereof he lived in Egypt. He is with great pomp carried into Canaan, and buried in the sepulchre of his father.
1635.	L.	Joseph on his deathbed prophesieth unto his brethren their return to Canaan; takes an oath of them to carry his bones out of Egypt, and dieth, aged 110 years. The book of Genesis endeth in the death of Joseph, containing the history of 2369 years: next to which in order of time the book of Job follows, written (as it is generally believed) by Moses.
1619.	Exodus VI. 16.	Levi dieth in Egypt, aged 137 years; he was grandfather to Moses and Aaron.
1577.	I. 8.	Here begins the bondage of the children of Israel, when a king rose up in Egypt, who knew not Joseph.
1574.	VII. 7.	Aaron born three years before his brother Moses, eighty-three years before the departure of the children of Israel out of Egypt.
1573.	I. 15, 22.	Pharaoh having in vain commanded the Hebrew midwives to destroy all the males of the Israelites, sets forth an edict, charging that they be all cast into the river.
1571.	II. 1, 5,	Moses is born, who, being hid in the flags by the river's side, is found by Pharaoh's daughter; and becomes her adopted son.
1531.	11.	Moses in the 40th year of his age, having slain an Egyptian, whom he saw contending with an Hebrew, fleeth into Midian, where he marrieth Zipporah the daughter of Reuel, or Jethro, a priest, and liveth with him forty years.
1530.	Joshua XIV. 7, 10.	Caleb, the son of Jephunneh, born.
1491.	Exodus III. 1, 2, &c.	Whilst Moses keeps his father in law's sheep at mount Horeb, God appeareth to him in a burning bush, and sendeth him to deliver Israel.
	V.	Moses and Aaron having declared to Pharaoh the message, on which they are sent unto him from God, are charged by him as heads of a mutiny, and sent away with many bad words; and more grievous labours are forthwith laid upon the Israelites.
	VII. 7.	Moses being now eighty, and Aaron eighty-three years of age, urged thereunto by God, return again to Pharaoh, where the magicians by their sorcery, imitating the miracle of Aaron's rod turned into a serpent, make Pharaoh more obstinate than he was before.
	Psalm LXXVIII. CV.	Wherefore God by the hand of Moses lays ten plagues upon the Egyptians.

The fourth Age of the World.

1491.	Exodus XII. 11,	UPON the fourteenth day of the first month, (which was *May* the 4th, upon *Monday* with us) in the evening, the passover is instituted.
	29, 41.	Upon the fifteenth of the same month, at midnight, the firstborn of Egypt being all slain, Pharaoh and his servants make haste to send away the Israelites; and they, the selfsame day wherein they were let go out of bondage, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abraham's departure out of Charran, take their journey, and march away, being 600,000 men, beside children, and come to Rameses, from whence by several encampings they come to the Red sea, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night. They carry Joseph's bones with them.
	Numbers XXXIII.	
	Exod. XIV.	At the Red sea Pharaoh with his host overtakes them; Moses divides the waters with his rod, and the children of Israel pass through on dry ground unto the desert of Etham; whom when Pharaoh and his army would needs follow, they are all overwhelmed by the waters coming together at the dawning of the day, whereby the Israelites are wholly freed from the bondage of the Egyptians; whose carcases when they see floating all the sea over, and cast upon the shore, they sing a song of praise and thanksgiving unto God.
	XV.	
	XVI.	Upon the fifteenth of the second month (our *June* the 4th, being *Thursday*) the Israelites come to the wilderness of Zin, which lieth between Elyma and Sinai, where for want of food they murmur against God and their leaders: about the eventide God sends them quails, and the next morning rains upon them manna from heaven; and upon that kind of bread they lived afterward by the space of forty years, even till they came to the borders of the land of promise. An omer of it is preserved for a memorial.
	XVII. 1,	At Rephidim, which was the eleventh place of their encamping, the people murmur for want of water: Moses gives them water by striking the hard rock in Horeb with his rod.
	8, 9, &c.	The Amalekites falling upon the rear of the Israelites are discomfited by Joshua, whilst Moses holds up his hands to God in prayer.
	XX.	God publisheth his Law contained in the Ten Commandments with a terrible voice from mount Sinai.
	XXI. XXII, &c.	The people being in great fear, God gives them sundry other laws, all which being written in the book of the covenant, Moses proposeth them to the people: which done, rising early in the morning, he builds an altar at the foot of the mountain, and sets up twelve statues, according to the twelve tribes of Israel, and sends twelve young men of the firstborn (whom the Lord had consecrated to himself as ministers of those holy things, before the Levitical Priesthood was ordained) which offer sacrifice, first for sin, and then for thanksgiving, to the Lord: and when Moses had read the Book of the Covenant, he takes the blood of the calves and goats so offered, and with water, scarlet wool, and hyssop, sprinkles the book therewith, and all the people, or those twelve statues representing them; and so performs a solemn covenant between God and his people.
	XXIV.	
	9, 18.	Moses and Aaron, Nadab and Abihu, and seventy men of the elders of Israel, go up into the mount, and there behold the glory of God: the rest returning, Moses with his servant Joshua abides there still, and waits six days, and upon the seventh day God speaks unto him, and there he continues forty days and forty nights (reckoning those six days which he waited for the appearance of the Lord) eating no meat all that while, nor drinking water; (*Deut.* ix. 9.) where he receives God's command touching the frame of the tabernacle, the priests' garments, their consecration, sacrifices, and other things comprised in this and the six following chapters.
	XXV, &c.	
	XXXI. 18.	At the end of forty days God gives Moses the two tables of the Law in stone, made by God's own hand, and written with his own finger; bidding him withal quickly to get him down, for that the people had already made to themselves a molten calf to worship.
	XXXII.	Moses by prayer pacifieth God, and goes down from the mount, and seeing the people keeping

Before CHRIST 1491.	Exodus XXXII.	a festival in honour of their idol in the camp, he breaks the tables of the law at the foot of the mount: for which the Jews keep a solemn fast unto this day.
	20, 28.	Moses, having burnt and defaced the idol, puts 3000 of the idolaters to death by the hands of the Levites.
	XXXIV.	God commands Moses to frame new Tables of stone, and to bring them with him into the mount: Moses brings them the next morning, and whilst he stands in the cleft of a rock, God passeth by, and sheweth him a glimpse of his glory.
	10.	God renews his covenant with his people, and upon certain conditions gives them his Laws again.
1490.	XXXIX.	In the first six months of this year, the tabernacle, the ark of the covenant, the altar, the table of shewbread, the priests' garments, the holy ointments, the candlestick, and other utensils and vessels belonging to the sacrifices, are finished in the desert at mount Sinai, and are brought unto Moses.
	XL.	The tabernacle is set up and anointed with holy oil. Aaron and his sons are consecrated for the priesthood.
	Lev. X.	Nadab and Abihu for offering strange fire are struck dead in the place by fire from heaven.
	Numb. VII.	The princes of the tribes present their offerings toward the dedication of the tabernacle. God speaketh to Moses from the mercy seat.
	IX.	The second passover is instituted.
	X. 29.	Jethro, who is also called Hobab, brings his daughter Zipporah, with her two sons, Gershon and Eliezer, which were left with him, to his son in law Moses: and having congratulated his and the whole people of Israel's deliverance out of bondage, he openly declares his faith and devotion toward the true God. By his advice Moses imparts the government of the people to some others, and ordains magistrates for the deciding of lesser causes.
	Exodus XVIII.	
	Numb. XI.	Moses complains to God of the over great burden of his government; God, to ease him of his charge, gives him for assistance the court of seventy Elders.
	31.	The people lust for flesh, God gives them quails in wrath; and sends withal a most grievous plague among them.
	XII.	God rebukes the sedition of Miriam and Aaron, and maintaineth Moses his right.
	XIII.	From the wilderness of Paran, near Kadesh-barnea, twelve men are sent (among whom are Caleb and Joshua) to discover the land of Canaan. Returning, they bring with them a branch of a vine, with a cluster of grapes upon it; ten of the twelve so sent speak ill of the country, declare it barren, and magnify the cities for their strength, and the giantly stature of the inhabitants.
	XIV.	The people, terrified with this relation, are about to return into Egypt, from which Caleb and Joshua endeavouring to dissuade them are like to be stoned. At this God is so provoked, that he threatens to destroy them; but is prevailed upon by Moses his prayers to spare them. Nevertheless he denounceth that all who are now twenty years old and upward (except Caleb and Joshua) shall die in the wilderness. The men who raised the evil report are all destroyed by sudden death. Some endeavouring to enter upon the promised land, contrary to the command of God, are smitten by the Amalekites and Canaanites.
Before CHRIST 1489.	Deut. I. 46.	In this place, *viz.* Kadesh-barnea, the Israelites continue many days; but that in some places they continued many years, appeareth, for that in the space of thirty-seven years there are but seventeen encampings mentioned.
	Numb. XXXIII.	To their long continuance in Kadesh, and the encampings from thence, all that we find delivered in the 15th and four next ensuing chapters of *Numbers* seems to refer; as how
1471.	XVI.	Korah, Dathan, and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of their associates; and how the people, murmuring against Moses and Aaron for the calamity which had befallen their brethren, were destroyed by God to the
	XVII.	number of 14,700 men; and how twelve rods being brought by twelve princes, and laid in the sanctuary, Aaron's rod only budded, and brought forth almonds, and was laid up before the Ark, for a memorial to those who should afterwards be given to rebellion.
1452.	XX.	In these thirty-seven years the Israelites by seventeen encampings having compassed the hill country of Seir and Edom, they come to the wilderness of Zin in the first month of the 40th year after their departure out of Egypt.
	1,	Here Miriam, the sister of Moses and Aaron, dieth.
	2,	The people again for want of water murmur against Moses and Aaron, whom when God had commanded to call water out of the rock only by speaking to it, Moses, being moved in his mind through impatience and diffidence of the thing, speaks something, whatever it was, unadvisedly with his lips, and strikes the rock thrice with Aaron's rod,
	12,	and thereby draws water from it; but for transgressing God's command they are both debarred from entering into the land of Canaan.
	23, 28.	In the fifth month of this year Aaron dieth at Mosera, on the top of mount Hor, at the age of 123 years, leaving his son Eleazar his successor in the high priesthood.
	XXI. 5, 9. John III. 14. 1 Cor. X. 9.	The people murmuring are plagued with fiery serpents, whereof many die; upon their repentance God commands that a brasen serpent be made, and lifted up upon a pole, that as many as look on it may live.
	Numb. XXI.	About the latter end of this year, all those who at Kadesh-barnea mutinied against God being wholly extinct and dead, the Israelites pass over Zared, and come to the borders of Moab at Ar, and at length they arrive at Bamoth, a valley in the country of the Moabites, and pitch at mount Pisgah.
1451.	21,	Sihon king of the Amorites, refusing them passage through his country, is slain, and the Israelites possess his land.
	33.	Og the king of Basan, coming out against Israel, is destroyed with all his people, not one left alive, and his country possessed by the Israelites.
	XXII. 1,	After these victories the Israelites set forward, and encamp in the plains of Moab.
	2, 3,	Balak king of Moab, considering what the Israelites had done to the Amorites, fears, lest under pretence of passing through his country they should possess themselves of his whole kingdom; takes counsel with the princes of the Midianites his neighbours, and sends for Balaam a soothsayer out of Mesopotamia to come
	Josh. XXIV. 9.	and curse the Israelites, promising him great

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Joshua XXIV. 9. rewards for his labour; purposing afterwards to make war upon them.

Numb. XXII. 7, 35. Balaam, forewarned of God, refuseth at first to come; but being sent for a second time, he importuneth God to let him go, and goes with a purpose indeed to curse Israel; but God, offended thereat, makes the dumb ass of this wizard, on which he rode, speaking in a man's voice, to reprove his folly.

2 Pet. II. 15, 16.

Numb. XXIII. Deut. XXIII. 5. Joshua XXIV. 10. Balaam twice offers sacrifice, and would fain have cursed Israel, to gratify Balak therein; but being forced thereto by the Spirit of God, instead of cursing, he blesseth them altogether; foretelling what felicity attended them, and what calamities should befall their enemies.

Numb. XXV. 1, 2, 3, &c. By his advice the women of Moab and Midian are set on work to turn the Israelites away to idolatry. Wherefore God commands Moses first to take all the ringleaders of this disorder, and to hang them up before the sun, and then gives order to the judges to put to death all such as had joined themselves to Baal-peor. Last of all God sends a plague upon the people, whereof die 23,000 men in one day: which added to them which were hanged and killed with the sword amount in all to 24,000.

Deut. IV. 3. Psalm CVI. 28. Rev. II. 14. 1 Cor. X. 8.

Numb. XXV. 7. Psalm CVI. 30. Phinehas the son of Eleazar, by killing Zimri, the chief of his father's family, and Cozbi the daughter of Zur, a prince of the Midianites, appeaseth the wrath of God, and the plague ceaseth. God therefore settleth the high priesthood for ever upon the house of Phinehas, and commands that war be made upon the Midianites.

Numb. XXV. 13, 17.

Numb. XXVI. Moses and Eleazar, by God's command, in the plain of Moab, near unto Jordan, over against Jericho, number the people from twenty years old and upwards, and find them to be 601,730 men, beside the Levites, whose number, reckoning them from one month old and upwards, come to 23,000; and then Moses receives command for the parting of the land of promise among the Israelites.

XXVII. 1, 2, The daughters of Zelophehad have their father's land parted among them, for want of issue male; this occasions the law for succession in heritages to be made.

12, 23. Deut. III. 26, 27, 28. God signifies to Moses that he shall die; and Joshua thereupon is declared to be his successor; upon whom Moses lays his hands, and gives him instructions. Several laws are made.

Numb. XXXI. Twelve thousand of the Israelites under the command of Phinehas vanquish the Midianites, and put to the sword all the males among them with their five princes, and among them

Josh. XIII. 21, 22. Zur, the father of Cozbi, and Balaam the wizard; but they save the women alive; at which Moses is wroth, and commands that every male child, and all the women, except such as be virgins, be killed.

Numb. XXXII. Deut. III. Joshua XIII, & XXII. The lands which belonged to Sihon and Og, namely, all from the river Arnon to mount Hermon, Moses divides, and gives to the tribes of Reuben and Gad, and the half tribe of Manasseh; so that their possessions lay on this side Jordan; nevertheless they assist the rest of the tribes in all their wars, till they have subdued the Canaanites, and possessed the promised land.

Deut. XXVII. Moses commands the people, that in their passage over Jordan they shall set up great

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Deut. XXVII. XXVIII. stones, and engrave the Ten Commandments on them, with the form of blessing upon mount Gerizim, and of cursing on mount Ebal; exhorting them to observe the law of God, by setting before their eyes the benefits that would ensue thereon.

XXIX. He also renews the covenant made by God with them and their children on mount Horeb, and again persuades them to keep that covenant by all the blessings and curses, which would undoubtedly follow the keepers or

XXX. breakers of it: yet with a promise of pardon and deliverance, if at any time, having broken it, they shall repent them of their sin; and tells them further, that God had therefore thus declared his will unto them, to the end that none hereafter offending shall pretend ignorance.

XXXI. Moses, having written this law, delivers it to the priests the sons of Levi, and the elders

XXXII. of the people, to be kept; the same day also he writes his most excellent song, and teaches the same to the children of Israel to be sung; and having finished the book of the law, he takes order to have it laid up in the side of the ark.

XXXIII. Moses, now drawing near to his end, blesseth every tribe in particular by way of prophecy, save only the tribe of Simeon.

XXXIV. In the twelfth month of this year he goes up to mount Nebo, and from thence beholds the land of promise, and there dieth, aged 120 years; the body of Moses God translates out of the place where he died into a valley of the land of Moab, over against Beth-peor, and there burieth it; nor doth any man know the place where he laid it unto this day. The Israelites mourn for him thirty days.

Here ends the Pentateuch, or five books of Moses, containing the history of 2552 years and an half, from the beginning of the world; and the book of Joshua begins with the 41st year after the departure of the children of Israel out of Egypt.

Josh. II. Joshua, being confirmed in his government by God, sends forth spies from Shittim to the city of Jericho, who, being harboured by Rahab, are privily sent away, when search is made for them.

III. Upon the tenth day of the first month, (*April* 30) to wit, the same day that the Paschal Lamb was to be chosen out of the flock, the Israelites under the conduct of Joshua, a type of Jesus Christ, go up out of the river Jordan into the promised land of Canaan, a type of a more heavenly country. They pass through the river on dry ground, the waters being for that present divided; for a memorial of which

IV. miraculous passage Joshua sets up twelve stones in the very channel of Jordan, and taking twelve other stones out of the midst thereof sets them up at Gilgal, the place where they next encamp.

V. The day following Joshua renews the use of circumcision, which had been omitted forty years.

10, Upon the fourteenth day of the same month, in the evening, the Israelites celebrate their first passover in the land of Canaan.

11, 12, 13. Next day after the Passover manna ceaseth. Our Lord Jesus, Captain of his Father's host, appears to Joshua, the typical Jesus, before Jericho, with a drawn sword in his hand, and promiseth there to defend his people.

Before CHRIST 1451.	Joshua VI.	Jericho, the ark of the Lord having been carried round about it, is taken the seventh day, the walls thereof falling down at the sound of the priests' trumpets; all the inhabitants are put to the sword, except Rahab and her family.
	VII.	The Israelites besiege Ai, and are smitten by their enemies, God having abandoned them for sacrilege committed by Achan; Achan's sin being discovered by the casting of lots, and himself found guilty, he is stoned to death, and together with his children and
	VIII.	cattle, burned with fire. God being pacified hereby, Ai is taken by ambushment, and utterly destroyed.
	30, 35.	On mount Ebal, according to the law made, is an altar erected, and the Ten Commandments engraven on it; the blessings and cursings are repeated on mount Ebal and mount Gerizim, and the book of the law read in the ears of the people.
	IX.	The kings of Canaan combine against Israel; only the Gibeonites craftily find a way to save their own lives, by making a league with them; but are afterwards deputed to the servile offices of the house of God.
	Joshua X.	Adoni-zedek king of Jerusalem, with the kings of Hebron, Jarmuth, Lachish, and Eglon, hearing that Gibeon is fallen off from them, join their forces together, and besiege it; but Joshua raiseth the siege, pursueth those five kings, and smiteth them as far as Azekah, the Lord in the mean while killing more with hailstones from heaven, than the Israelites with their swords. Joshua commands the sun to stand still over Gibeon, and the moon over the valley of Ajalon, by the space almost of one whole day, until the Israelites are fully avenged of their enemies. The five kings hide themselves in a cave at Makkedah; from whence they are brought forth, scornfully used, and hanged.
1450.	Exodus XXIII. 10, 11.	From the autumn of this year, wherein, after the failing of manna, they began to till the ground, the rise of the sabbatical years is to be taken.
1445.	Josh. XIII.	Joshua, now grown old, is commanded by God to divide all the land on the west of Jordan among the nine tribes remaining, and the other half tribe of Manasseh. The Lord and his sacrifices are the inheritance of Levi.
	XI.	The rest of the kings, with whom Joshua had waged war for six years, resolve to set upon him with united forces: but Joshua comes upon them unawares, slays them, and possesseth their countries.
	21.	Joshua now roots out those giants, the Anakims, with their cities, out of the hill-
	XIV.	countries, out of Hebron, Debir, and Anab, and generally out of all the mountains of Ju-
	XV.	dah and all Israel. And having gotten the whole land into his hands, he divides it among the children of Israel according to their tribes; and the land rested from war.
1444.		The first sabbatical year, or year of rest; from hence the year of Jubile, or every fifty years' space, is to be reckoned.
	XVIII.	The tabernacle is set up at Shiloh, (thought to be the same with Salem,) where it continued 328 years.
	XXII.	The Reubenites, Gadites, and the half tribe of Manasseh, with a blessing are sent home to their possessions on the other side of Jordan.
Before CHRIST 1443.	Joshua XXIII. XXIV.	Joshua gathers together all Israel, exhorts them to obedience, briefly recites God's benefits to them, reneweth the covenant between them and God, and dieth 110 years old.
1413.	Judges II. 7.	After the decease of Joshua, and the elders who outlived him, and who remembered the wonders which God had wrought for Israel,
	III. 6, 7.	there succeeds a generation of men which forget God, and mingle themselves with the Canaanites by marriage, and worship their idols. In this time of anarchy and confusion, when every man did that which seemed right in his own eyes, all those disorders were committed, which are reported in the five last chapters of the Book of Judges; to wit, the idolatry of Micah, and the children of Dan; the war of the Benjamites, and the cause thereof. God, being highly provoked, gives
	8,	them up into the hands of Cushan king of Mesopotamia; which first calamity of their's holds them but eight years.
1405.	9,	Othniel, the son of Kenaz, and son in law to Joshua, stirred up by God as a judge and
	10,	avenger of his people, defeats Cushan, and delivers the Israelites out of bondage; and the land rested forty years after the first rest which Joshua procured for them.
1343.	12,	Othniel dying, the Israelites fall again to sin against God, and are given over into the hands of Eglon king of Moab, who, joining with the Ammonites and the Amalekites, overthrows the Israelites, and takes Jericho; and this second oppression continueth eighteen years.
1325.	15,	Ehud the son of Gera is raised up by God
	30,	to be an avenger of his people; for feigning a message to Eglon, he runs him into the belly with his dagger; then getting away, he gathers all Israel into a body on mount Ephraim, and slays 10,000 of the most valiant men of Moab: and the land resteth forty years after the former rest obtained by Othniel.
	31.	After him Shamgar, the son of Anath, slayeth 600 Philistines with an ox goad, and he also avengeth Israel.
1305.	IV. 1, 2, 3,	The Israelites, after the death of Ehud returning to their old sin, are given up by God into the hands of Jabin king of Canaan; and this thraldom of their's continueth twenty years.
1285.	4.	Deborah, the wife of Lapidoth, a prophetess, who at this time judgeth Israel in mount Ephraim, and Barak of the tribe of Naphtali, being made captain of the host of Israel, in sight of Megiddo overcome Sisera, captain of Jabin's army, whom Jael the wife of Heber the Kenite afterwards kills in her own tent. For a memorial of which victory Deborah composeth a song; and the
	V. 31.	land resteth forty years after the former rest obtained by Ehud.
1252.	VI.	The Israelites sinning again are delivered into the hands of the Midianites; which
1245.		fourth thraldom lasteth seven years. Hereupon they cry unto God for help, and are reproved by a prophet. Then Gideon the son of Joash, of Manasseh, is by an angel from God sent to deliver them. He first overturns the altar of Baal, and burns his
	VII.	grove, and is called Jerubbaal. He out of 32,000 men, which came unto him, chooseth only (God so commanding) 300; but with them he puts to flight all the host of

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1245.	Judges VII. VIII.	the Midianites, whom the Ephraimites afterwards pursue, and slay their princes, Oreb and Zeeb. Gideon having pacified the Ephraimites, who complain that they were not called to the battle at first, passeth the river Jordan, and defeats the remainder of the Midianitish army; he chastiseth also the men of Succoth and Penuel, who had refused him victuals in his journey; and slays the two kings of the Moabites, Zebah and Zalmunna. After which great victories the Israelites offering to settle the kingdom upon him and his posterity, he refuseth it; but receiving their golden earrings, he makes thereof an ephod, which afterwards proves an occasion of idolatry. The Midianites being thus vanquished, the land enjoys rest forty years, after the former rest restored to them by Deborah and Barak.
1236.	33.	Gideon dieth, and the Israelites, falling back again to idolatry, worship Baal-berith for their God.
	XI. 1, 2, &c.	Abimelech the son of Gideon, (begotten upon his concubine) purposing to get to himself the kingdom which his father had refused, slayeth seventy of his brothers all upon one stone; and having by the help of the Shechemites got to be made king, Jotham the youngest son of Gideon, who only escaped Abimelech's fury, from the top of mount Gerizim expostulates with them the wrong they had done to his father's house; and by way of a parable foretells their ruin; which done, he flies, and dwells quietly in Beerith.
1235.		
1233.	22,	Abimelech having reigned three years over Israel, Gaal a Shechemite conspires against him; which being discovered to him by Zebul, he utterly destroys the city of Shechem, and puts all the inhabitants to the sword, and burns the temple of their god Beerith with fire; from thence he goeth and layeth siege to Thebez, where he is knocked on the head with
	50.	a piece of a milstone, cast upon him by a wo-
	2 Sam. XI. 21.	man from the walls, and then killed outright by his armourbearer.
1232.	Judges X. 1, 2,	Tolah the son of Puah, after Abimelech, judgeth Israel twenty-three years.
1210.	3,	Jair the Gileadite succeeds Tolah, and judgeth Israel twenty-two years.
1206.	8,	The Israelites, forsaking again the true God, fall to worship the gods of several nations, and are given up into the hands of the Philistines and Ammonites; which fifth thraldom lasteth eighteen years. Upon their repentance, and abandoning their idols, at length they obtain mercy.
1188.	15.	
1187.	XI.	Jephthah the Gileadite, being made captain of the host of Israel, subdues the Ammonites; before the battle he vows his daughter unawares to be offered in sacrifice, and afterwards performs it. He puts to the sword 42,000 Ephraimites, who had behaved themselves insolently against him, and judgeth Israel six years.
	XII. 6,	
1182.	8,	Ibzan the Bethlehemite succeeds Jephthah, and judgeth Israel seven years.
1175.	11,	Elon the Zebulonite succeeds Ibzan, and judgeth Israel ten years.
1164.	13.	Abdon the Ephraimite succeeds Elon, and judgeth Israel eight years.
1156.	1 Sam. IV. 18. Judges XIII. 1.	Eli the high priest (in whom the high priesthood was translated from the family of Eleazar to Ithamar's) succeeds Abdon, and judgeth Israel forty years. The Israelites again provoke the Lord to anger, and he delivers

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	Judges XIII. 2,	them into the hands of the Philistines. This sixth thraldom begins seven months after Eli's entering upon the government, and lasteth forty years, even till seven months after his death, when the ark was brought back again.
1155.	24.	Samson the Nazarite, as an angel had foretold, is born at Zora.
1137.	XIV. 4.	Whilst Eli the high priest executeth the office of a judge in civil causes under the Philistines, Samson takes an occasion to quarrel with them, by marrying a woman of Timnath; for having on the day of his betrothing propounded a riddle to the Philistines, and laid a wager, his wife tells them the meaning of it: enraged hereat, he goes and slays thirty men of Askelon, and gives them the suits of raiment which he had stript off their bodies, in performance of the wager which he had lost, and returns home to his father.
1136.	XV.	Samson again in harvest time goes to present his wife with a kid at her father's house, but finds her given away in marriage to another man; Samson resolves to be revenged; he catcheth 300 foxes, and tying firebrands to their tails turns them all into the cornfields of the Philistines, and into their vineyards and olive gardens, and sets them all on fire. The Philistines take Samson's wife and father in law, and burn them; Samson in revenge slays a great multitude of them, and sits down upon the rock Etam, from whence being taken by 3000 of the Jews, and by them delivered into the hands of the Philistines, he slays of them a thousand men with the jawbone of an ass; in which place he is miraculously refreshed, when thirsty and ready to faint.
1117.	XVI.	Samson is betrayed by Delilah his concubine, bereaved of the hair of his Nazariteship, and delivered to the Philistines; who put out his eyes, and bind him with chains of brass. The Philistines gather together to offer sacrifice to Dagon their god, and Samson is brought to make them sport; whose hair being grown, and his strength in a great measure restored, he takes hold of the two chief pillars whereon the house stood (wherein were the princes of the Philistines, and a great multitude of people) and pulls down the house, killing more men at his death, than he did in all his life time. So he died, having judged Israel in the days of the Philistines twenty years.
1116.	1 Sam. IV.	The Israelites take up arms against the Philistines, but with very ill success, for they lose 4000 men in one battle. Then they send for the ark of the covenant from Shiloh, and cause it to be brought into the camp. The Philistines, seeing now all lie at stake, encourage one another to behave themselves like men that day; and so falling on, they slay of the Israelites 30,000 men. The ark of God is taken, and Hophni and Phinehas, priests, and sons of Eli, are slain. Of all which when tidings are brought to old Eli, frighted thereat, he falls from his chair, and breaks his neck, in the 98th year of his age.
	V.	The Philistines, having brought the ark into Ashdod, set it in the house of Dagon their god. But when Dagon had been found two several times fallen groveling before it, and broken in pieces, and the inhabitants of the place sorely plagued, they remove it from thence to Gath, and from thence to Ekron.
	VI.	But the same plagues and judgments follow-

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1116.	1 Sam. VI.	ing wherever it went, after seven months, by the advice of their priests, they send home the ark again with presents and gifts into the land of the Israelites, and it is brought to Beth-shemesh, where 50,070 men are smitten for looking into the ark. From hence
	VII.	it is carried to the house of Abinadab in Kirjath-jearim, who sanctifieth his son Eleazar to keep it.
1096.		After twenty years the Israelites by Samuel's persuasion solemnly repent at Mizpeh, and upon their conversion God by thunder from heaven delivers them from the invasion of
	13.	the Philistines, who are subdued, the hand of the Lord being against them all the days of Samuel.
1095.	VIII.	Samuel being grown old takes for his assistants in the government his sons; by whose ill management of affairs, the Israelites require
	Hosea XIII. 10.	a king to be given them; whereupon God gives them a king in his wrath, to wit, Saul the son of Kish, after Samuel had judged Israel twenty-one years. Saul is privately anointed
	1 Sam. XI. 12.	by Samuel, and afterward publickly proclaimed king at Mizpeh. About a month after Jabesh-gilead is besieged by Nahash king of the Amorites, and the siege raised by Saul: whereupon the whole congregation of Israel, coming together at Gilgal, again proclaim Saul king.
1085.	XVII. 12.	David the son of Jesse the Ephrathite born at Beth-lehem-judah thirty years before he succeeded Saul in the kingdom. He was his father's youngest son.
1063.	XVI. 11.	God rejects Saul, and sends Samuel to Beth-lehem, there to anoint David king, whom Saul ever after extremely persecuteth.
	XVIII.	Yet Jonathan, Saul's son, loveth him, and oftentimes rescueth him from Saul's cruelty.
	XXIV. XXVI.	David having Saul twice in his power forbears to hurt him.
1060.	XXVII.	David, fearing he may some time or other fall into the hands of Saul, flies to Gath unto king Achish, carrying with him 600 men;
1056.		and having obtained of him the town of Ziklag to dwell in, he continueth one year and four months in the land of the Philistines: from whence he invadeth the countries of the Geshurites, Gezrites, and Amalekites, and puts to the sword all, both men and women, not leaving one alive to carry the news thereof to king Achish.
1055.	XXVIII.	Achish, proposing to make war upon the Israelites, takes David along with him in that expedition, to whom, whilst he is upon his
	1 Chron. XII.	march with his 600 men, repair a great many others of the tribe of Manasseh, and join with him.
	1 Sam. XXVIII.	Saul, seeing the army of the Philistines, is in great fear, and (Samuel being now dead) goes to En-dor to consult with a witch there; the woman raiseth an apparition of Samuel, and Saul receives from it that dreadful doom, The Lord will deliver Israel, together with thyself, into the hands of the Philistines.
	XXIX.	The princes of the Philistines growing jealous of David, he and his company early the next morning leave the army, and return to Ziklag.
	XXXI.	The armies join battle; and the Israelites are defeated; the three sons of Saul are slain, and he himself falls on his own sword.
	2 Sam. I.	Three days after an Amalekite brings Saul's crown, and the bracelet that was upon his arm,

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1055.	2 Sam. I.	and presents them to David, professing that, finding him fallen upon his sword, he had killed him outright, and taken the crown from off his head: whereupon David causeth him to be put to death for stretching forth his hand to slay the Lord's anointed, and lamenteth the death of Saul and Jonathan his son in a
	II.	funeral song. David, having asked counsel of God, goes up to Hebron with those that are about him, where he is anointed king by
	1 Chron. XII. 23.	the men of Judah, his own tribe, in the 30th year of his age; and there he reigns seven years and six months.
	2 Sam. II. 8,	Abner, who was captain of the host to Saul, carries Ishbosheth Saul's son to Mahanaim, and there makes him king over the rest of Israel.
1053.	12.	After two years there arise frequent and mortal skirmishes between a party of men on David's side, headed by Joab David's nephew, and another party on Ishbosheth's side, whereof Abner is chief; but the former still grows stronger and stronger.
1048.	III. 6,	Abner, affronted by Ishbosheth, revolteth to David, and deals with the chief men of Israel to transfer the whole kingdom unto him, and this in the hearing of the Benjamites.
	22.	He comes to David, and is kindly received; returning he is treacherously murdered by Joab. David much laments his untimely death, and buries him at Hebron.
	IV. 2.	Baanah and Rechab murder their lord and master Ishbosheth, as he lieth resting himself upon his bed. They bring his head to David, who in detestation of their treason causeth them immediately to be put to death.
	V. 1 Chron. XI.	The captains and elders of all the tribes coming to Hebron anoint David a third time, and make him king over all Israel.
1047.	2 Sam. V. 5, 6, 7, 9.	David with all Israel marcheth to Jerusalem against the Jebusites, and taketh the fort of Zion, and calls it the city of David, and making Jerusalem the seat of his kingdom, reigneth there over all Israel thirty-three years.
1045.	VI. 1 Chron. XVI. 2 Chron. I. 4.	The ark of the covenant, which in the first sabbatical year was brought from Gilgal to Shiloh, is this year, being also a sabbatical year, brought from Kirjath-jearim out of the house of Abinadab, and placed at Zion; 30,000 choice men of Israel attending it, and singing the 68th Psalm.
1044.	2 Sam. VII. 1 Chron. XVII. XXII.	David now dwelling in his house of cedar, which he had built, and living in a full and perfect peace, imparteth to Nathan the prophet his purpose of building a house for God; but is answered from God, that this was a work which should be done, not by him, because he was a man of blood, and trained up in war; but by his son Solomon, a man of
	2 Sam. VIII. 1 Chron. XVIII.	peace, which should be born unto him. The time which passeth from hence till the birth of Solomon is spent in wars; wherein David subdues the Philistines, Edomites, Amalekites, Moabites, Ammonites, and Syrians, and extends his kingdom to the utmost bound of
	Gen. XV. 18. Deut. XI. 24. 1 Kings IV.	that land which had been promised to the seed of Abraham, and never possessed by any of them, save only by David and his son Solomon.
1035.	2 Sam. XI. 1 Chron. XX.	At the end of this year Joab, going with the army against the Ammonites, besiegeth Rabbah the metropolis of Ammon, whilst David takes his ease at Jerusalem, and there commits adultery with Bath-sheba the wife of

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		Uriah the Hittite, who was then in the army, whom he also procures to be slain.
1034.	2 Sam. XII.	The child so gotten in adultery is born. David is convicted by Nathan the prophet of his sin, and he repents; in testimony whereof he composeth the 51st Psalm. The child dieth.
1033.	25.	Bath-sheba becomes now David's wife, and beareth him a son, unto whom, as unto one who should prove a man of peace, God gives the name of Solomon; and, as to one beloved of the Lord, the name of Jedidiah.
	1 Chron. XXII. 9.	
1032.	2 Sam. XIII. 1,	Amnon, David's eldest son, deflowereth his sister Thamar.
1030.	23.	Absalom avengeth his sister Thamar, and killeth his brother Amnon; for which thing he fleeth to Geshur in Syria, where he continues three years with king Talmai, his grandfather by the mother's side.
1027.	XIV.	After three years' exile he returns to Jerusalem, where he continues two years, before the
1025.		king his father admits him into his presence, and is reconciled to him.
1024.	XV.	This rebel son having got chariots and horses, and a guard to attend him, insinuates himself into the favour of the people, and steals away their hearts from his father David.
1023.	7.	The next year following, under pretence of a vow, he obtaineth leave to go to Hebron, where by Ahithophel's counsel he breaks out into open rebellion, and forceth his father to fly from Jerusalem.
	XVII.	Ahithophel, because his counsel in all matters is not followed by Absalom, hangs himself.
	XVIII.	Absalom, having lost 20,000 men, fleeth, and a bough of an oak catching hold of him, he there hangs, and is run through by Joab.
1017.	XXIV.	David, tempted by Satan, commandeth Joab to number the people: God, offended thereat, sends a prophet to put three plagues
	1 Chron. XXI.	to his choice, *viz.* the famine, sword, or pestilence. David chooseth to fall into the hands of a merciful God, rather than into the hands of men. So God sends a pestilence; whereof 70,000 men die in one day. The angel being about to destroy Jerusalem, God bids him hold his hand; for he beholds David repenting in sackcloth, and intreating him to spare the innocent people, and to turn his hand upon himself, and upon his father's house.
1016.	1 Kings XIV. 21.	Rehoboam is born unto Solomon by Naamah an Ammonitish woman.
1015.	1 Kings I.	David being now seventy years of age, and broken with continual cares and wars, grows so weak and feeble, that clothes can no longer preserve heat in him. Therefore Abishag a young virgin is appointed to keep him warm. Adonijah, seeing his father thus declining, by the assistance of Joab and Abiathar makes himself king: which David understanding, he presently commands Zadok the priest, and Nathan the prophet, with other great men, to anoint Solomon king. Adonijah hearing this betakes himself to the sanctuary, and is pardoned.
	II.	David, having given instructions to his son Solomon, dieth; after he had reigned in Hebron seven years and six months, and thirty-three years in Jerusalem over all Israel.
	III. 1.	
1014.	2 Chron. VIII. 11.	Pharaoh king of Egypt gives his daughter in marriage to Solomon.

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1014.	1 Kings III. 5.	The Lord appears to Solomon in a dream, and bids him ask what he will, and it shall be given him. Solomon asketh wisdom; God gives him wisdom from above, and adds thereunto riches and honour. Of this divine wisdom Solomon makes an eminent manifestation in judging between two harlots.
		The fifth Age of the World.
1012.	1 Kings VI. 1. 2 Chron. III. 1.	SOLOMON layeth the foundation of the temple in the 480th year after the departure of the children of Israel out of Egypt.
1005.	1 Kings VI. 38.	Solomon's temple finished in the eleventh year of his reign; having been seven years and an half in building.
1004.	VIII.	Solomon this year (being the ninth Jubile, and opening the fourth Millenary of the world)
	2 Chron. V, VI, VII.	with great magnificence celebrates the dedication of the temple; at which time God giveth a visible sign of his favour.
975.	1 Kings XI.	Solomon having, as it is with reason believed, forsaken his lusts and vanities, to which
	2 Chron. IX.	he had been too intemperately addicted, and written, as a testimony of his repentance, his book called, The Preacher, dieth. He reigned forty years.
	1 Kings XII.	The Israelites assemble at Shechem to crown Rehoboam, Solomon's son, king over all Israel. The people by Jeroboam sue unto him for a removal of some grievances; to whom Rehoboam, by the advice of young men, returning an harsh answer, alienates the hearts of ten tribes from him, who make Jeroboam king over them, and fall at the same time from the house of David, and from the true worship of God.
	25.	Jeroboam in the beginning of his reign repairs Shechem, destroyed by Abimelech 258 years before, and there dwells; afterwards
	XIV. 17.	going over Jordan he builds Penuel, and at length makes Tirzah the seat of his kingdom.
	XII. 26.	But fearing lest his new subjects by going to Jerusalem to worship may be induced to revolt from him, he deviseth a new form of religion, setting up two golden calves, the one at Beth-el, the other at Dan, for the seduced people to bow down unto.
	XIV.	From the time of this dismal rent Rehoboam
	2 Chron. XII.	reigneth over Judah and Benjamin seventeen years, and Jeroboam over Israel, or the other ten tribes, twenty-two years.
974.	XI. 17.	The Priests and Levites, and other Israelites who feared God, stick to Rehoboam, and maintain the kingdom of Judah three years; after which time Rehoboam falls to idolatry, and walketh no more in the ways of David and Solomon.
	1 Kings XII. 32. XIII. 2.	Jeroboam sacrificing to his calf at Beth-el, a prophet is sent unto him from God, who foretells the judgment which should one day be executed upon that altar, and the priests (*viz.* those whom Jeroboam had made of the lowest of the people) that served at it. Which prophecy then and there is confirmed by signs and wonders upon the king himself, and upon the altar.
971.	XIV. 25. 2 Chron. XII.	Shishak king of Egypt spoileth Jerusalem and the temple; but the king and the princes repenting at the preaching of Shemaiah the prophet, God gives them not over to utter destruction.
958.	1 Kings XV.	Abijam the son of Rehoboam succeeds his father in the kingdom of Judah, and reigns three years.

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957.	2 Chron. XIII.	He obtains a great victory over Jeroboam, killeth 500,000 men in one battle, and taketh Beth-el.
955.	1 Kings XV. 8,	Asa in the 20th year of Jeroboam succeeds his father Abijam, and reigns forty-one years.
954.	25,	Nadab in the second year of Asa succeedeth his father Jeroboam in the kingdom of Israel, and reigneth not full two years.
953.	27.	Nadab at the siege of Gibbethon (a town of the Philistines) is slain by Baasha of the tribe of Issachar in the third year of Asa; and the same year having made himself king over Israel, he utterly destroyeth the whole race of Jeroboam, and reigneth twenty-four years. At this time lived the prophets Jehu, Hanani, and Azarias.
951.	2 Chron. XIV.	Asa destroyeth idolatry, and, enjoying ten years of peace, strengthens his kingdom with forts and a standing army.
941.	9.	Zerah the Ethiopian with an innumerable army invadeth Judah: Asa overcomes him, sacrificeth to God of the spoil, and maketh a solemn covenant with God. He also deposeth Maacah his grandmother, a great patroness of idolatry; bringeth into the temple those things which his father and himself had consecrated unto God, and enjoys a long peace.
	XV.	
930.	1 Kings XVI. 6,	Elah the son of Baasha succeeds his father in the kingdom of Israel.
929.	8,	In the second year of his reign, and the 27th of Asa's, Zimri, one of his captains, conspires against him, kills him, and reigneth in his stead. As soon as he sits in the throne, he destroyeth the whole family of Baasha; but the army, which then lay before Gibbethon, make Omri their king, who presently besiegeth Tirzah, and taketh it; which Zimri seeing, he sets on fire the king's palace, and perisheth in the flames.
	21,	The people of Israel are now divided into two factions; one follows Tibni the son of Ginath, and endeavours to make him king;
925.	22,	the other adheres to Omri; but Tibni dying, Omri reigns alone in the 31st year of Asa.
924.	23, 24,	Omri, having reigned six years in Tirzah, removes the seat of his kingdom to Samaria, a place which he himself had built.
918.	29.	Ahab succeeds his father in the kingdom of Israel, and reigneth twenty-two years in Samaria. He did evil in the sight of the Lord above all that were before him.
914.	XXII. 41. 2 Chron. XX. 31.	Jehoshaphat succeedeth his father Asa in the fourth year of Ahab king of Israel, and reigneth twenty-five years in Jerusalem.
912.	XVII. 7.	Jehoshaphat being settled in his kingdom, and having demolished the high places and groves, in the third year of his reign he sends Levites with the princes to instruct the people in the law. God in the mean time subdueth his enemies under him.
901.	1 Kings XX.	Ben-hadad king of Syria layeth siege to Samaria, who by the direction of a prophet is beaten off, and a vast number of the Syrians slain.
899.	XXI.	Ahab, not being able to persuade Naboth to sell him his vineyard, falls sick upon it; Jezebel his wife, suborning false witnesses to accuse him of blasphemy, causeth Naboth to be stoned, and puts the king in possession of the vineyard. Whereupon the prophet Elijah denounceth judgments against Ahab and Jezebel; wicked Ahab repenting, God defers the judgment.
898.	XXII. 51.	Ahab in the 17th year of the reign of Jehoshaphat maketh his son Ahaziah his associate in the government of his kingdom.
898.	2 Kings III. 1.	Jehoshaphat also maketh Jehoram his son copartner with him; whence it is, that Jehoram the son of Ahab, who succeeded his brother Ahaziah in the kingdom of Israel, in the 18th year of Jehoshaphat king of Judah, is said to have begun his reign in the second year of Jehoram the son of Jehoshaphat.
	I. 17.	
897.	1 Kings XXII. 2 Chron. XVIII.	Ahab having got Jehoshaphat to assist him in the siege of Ramoth-gilead, before he goes, he asketh counsel of 400 false prophets, who promise him victory and success; but by Jehoshaphat's advice Micaiah a true prophet of God is consulted, who foretells his overthrow; and according to his word Ahab is slain at Ramoth-gilead, and buried at Samaria.
896.	2 Kings I. 1. III. 5. 2 Sam. VIII. 2. 2 Kings I.	Ahab being dead, the Moabites revolt from Israel, who had continued in subjection ever since king David's days. Ahaziah king of Israel, lying ill of a fall, sends to consult Baal-zebub the god of Ekron concerning his recovery. Elijah the prophet meeteth the messenger, and telleth him Ahaziah shall surely die; whereupon two captains over fifty men apiece are sent to apprehend him, and bring him before the king; Elijah calleth for fire from heaven, and destroyeth both them and their companies. A third captain with his fifty men being sent, and behaving himself submissively, Elijah goes along with him; the prophet certifies the king that he shall not come down from his bed alive.
	1 Kings XXII.	So Ahaziah dieth, having governed (partly by himself, and partly together with his father) two years.
	2 Kings III. 1.	Jehoram succeedeth his brother Ahaziah in the kingdom of Israel in the latter end of the 18th year of Jehoshaphat, and reigneth twelve years.
	II. 11.	Elijah is taken up into heaven in a fiery chariot.
892.	2 Chron. XXI. 2, 3. 2 Kings VIII. 16.	Jehoshaphat grown old gives to his sons many gifts with fenced cities in Judea; but his eldest son Jehoram he now more absolutely investeth with the throne of the kingdom in the fifth year of Jehoram king of Israel.
889.	2 Chron. XXI. 4, 5.	Jehoram now by the death of his father has the kingdom of Judah to himself, which he holds four years. He is no sooner settled in his throne, but he puts all his brethren to the sword, with many of the princes of Israel. At this time the Edomites, who ever since king David's time had lived in subjection to Judah, revolt, and (as it was foretold by Isaac) they for ever shake off his yoke. Libnah also, a city of the priests in the tribe of Judah, falls off from him about this time.
	Genesis XXVII. 40. 2 Chron. XXI.	
888.	10, 11,	Jehoram following the counsel of his wicked wife Athaliah, the daughter of Ahab king of Israel, sets up in Judah, and even in Jerusalem itself, the idolatrous worship of Baal, and compels his subjects thereto; a letter
	12.	which was left for him by Elijah the prophet comes to his hands, which reproves him, and denounces all those calamities and punishments which afterwards befell him.
885.	2 Kings VIII. 25,	Ahaziah succeeds his father in the kingdom of Judah (having had part of the government bestowed upon him the year before) in the 12th year of Jehoram king of Israel, and reigneth one year in Jerusalem.
884.	28.	Jehoram king of Israel and Ahaziah king of Judah lead their armies to Ramoth-gilead

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884.	2 Kings VIII.	against Hazael, who had newly succeeded Ben-hadad in the kingdom of Syria; Jehoram is dangerously wounded, and retires himself to
	IX.	Jezreel to be cured. In the mean time Elisha sendeth a young prophet with instructions to anoint Jehu the son of Jehoshaphat, the son of Nimshi, at Ramoth-gilead, king over Israel, and to open to him the will of God for the rooting out of the house of Ahab; who, being proclaimed king by the soldiers, marcheth straight to Jezreel, killeth Jehoram in the field of Naboth, and causeth Jezebel to be cast out at a window, where she is eaten by dogs.
	X.	He dispatcheth letters also to Samaria, and causeth seventy of Ahab's children to be beheaded. Then taking with him Jehonadab the son of Rechab, he comes himself to Samaria, and destroys the whole family of Ahab, and all the priests of Baal. Nevertheless, having put down the worship of Baal, he departs not from the worship of Jeroboam's golden calves, but maintains that idolatry all the time of his reign, which was twenty-eight years.
	IX.	Jehu proceeds farther, and executes the divine vengeance upon the idolatrous house of Judah; he pursues Ahaziah who fled towards Megiddo, and, overtaking him at Gur,
	X.	causeth him to be killed in his chariot. Going also to Samaria, he meeteth with forty-two of Ahaziah's kinsmen, whom he causeth to be slain.
	XI. 2 Chron. XXII. 10.	Athaliah the daughter of Ahab, seeing her son Ahaziah dead, usurps the kingdom, destroying those that had right to the succession; but Jehosheba, the daughter of king Jehoram, and wife to Jehoiada the high priest, takes Jehoash, being then an infant, and son to her brother Ahaziah, and hides him in the temple, and so saves him from that massacre which was made of the rest of the blood royal.
878.	2 Kings XI. 2 Chron. XXIII.	Jehoiada the high priest brings out Jehoash, now seven years old, and anoints him king; causeth Athaliah to be slain, and restoreth the worship of the true God, destroying the house of Baal, and commanding the idolatrous priest Mattan to be killed before his altars. Jehoash, now beginning his reign in the seventh year of Jehu, reigneth forty years in Jerusalem.
857.	2 Kings XII. 7.	Jehoash in the 23d year of his reign giveth order for the repair of the temple, committing the charge thereof to Jehoiada the high priest.
	XIII. 1.	Jehoahaz succeedeth his father Jehu in the kingdom of Israel, and reigneth seventeen years: during all which time Hazael king of Syria oppresseth him, and exerciseth all those
	VIII. 12.	cruelties upon the Israelites, which Elisha the prophet had foretold.
841.	XIII. 10.	Jehoash the son of Jehoahaz, king of Israel, is taken into the consortship of that kingdom by his father in the 27th year of Jehoash king of Judah, and reigneth sixteen years.
840.	2 Chron. XXIV.	Zechariah, the son of Jehoiada the high priest, for reproving the people of Judah, that fall to idolatry after the decease of Jehoiada, is stoned to death in the court of the house of the Lord by the commandment of king Jehoash, who the next year after is murdered by some of
	2 Kings XII. 20.	his servants, as he lay in his bed; and Amaziah his son succeedeth him.
839.	XIII.	Jehoahaz dieth, and Jehoash his son succeedeth in the kingdom of Israel. Not long after his father's funeral he visits Elisha the prophet, then lying sick, and with many tears asketh counsel of him, who promiseth him victory over the Syrians. A dead man is brought to life by being laid in Elisha's grave.
836.	XV. 1.	Jeroboam the second is this year taken into the consortship of the kingdom of Israel by his father Jehoash, going to war against the Syrians. This is gathered from Azariah king of Judah's beginning his reign in the 27th year of this Jeroboam.
826.	XIV. 2 Chron. XXV.	Amaziah king of Judah, growing proud upon a victory obtained against the Edomites this 14th year of his reign, provoketh Jehoash king of Israel to battle. Jehoash overcomes him, and takes him prisoner, breaks down 400 cubits of the wall of Jerusalem, and, having spoiled the temple and the king's house of a vast treasure, returns to Samaria.
825.	2 Kings XIV. 23.	Jehoash dies fifteen years before Amaziah, and Jeroboam the second his son reigneth in Samaria forty-one years.
810.	XIV. 2 Chron. XXV. 2 Kings XV.	Amaziah, finding a conspiracy against him at Jerusalem, flies to Lachish, where he is murdered; after whom comes his son Uzziah, or Azariah, in the 27th year of Jeroboam the second, and reigneth fifty-two years in Jerusalem.
808.		Now is held the 13th Jubile under the two most flourishing kings; in whose times live sundry great prophets in both kingdoms; Isaiah and Joel in Judah; Jonas, Hosea, and Amos, in Israel.
	2 Kings XIV. 25.	Jonas of Gath-hepher, a town belonging to the tribe of Zebulon in Galilee of the Gentiles, (observe here the blindness of the Pharisees, *John* vii. 52,) was afterwards sent into
	Isaiah IX. 1. Jonah III. Matthew XII. 41.	Nineve, the metropolis of Assyria, where both king and people at his preaching repented. Jeroboam king of Israel (under whom that kingdom came to its full height of glory)
784.	2 Kings XIV. 29.	dieth; after his death all things fall into confusion, and the state is reduced to a plain anarchy, which lasteth eleven years and an half; for such an interregnum or vacancy the synchronism of Kings requires, that the six months of Zachariah the son of Jeroboam may answer the thirty-eight years and one month of Shallum, who murdered him in the 39th year of Azariah, or Uzziah, king of Judah.
773.	XV. 8,	Zachariah the son of Jeroboam, the fourth and last of the race of Jehu (as was foretold) begins his reign over Israel in the 38th year of Azariah, or Uzziah, king of Judah, and reigneth six months.
772.	10.	Shallum the son of Jabesh at the end of six months murders him in the sight of the people, and reigns one month, in the 39th year of
	Amos VII. 9.	Uzziah king of Judah. After Zachariah's death follow those direful calamities foretold by Amos the prophet.
	2 Kings XV. 14,	Menahem the son of Gadi, going from Tirzah to Samaria, killeth Shallum, wasteth Tiphsah and the borders thereof; and because the town would not open to him, he takes it, and rips up all the women with child.
771.	19,	While Menahem in these broils labours to get the possession of the kingdom, Pul king of Assyria invadeth his country, to whom Menahem giveth 1000 talents of silver, and afterwards reigneth quietly ten years.
761.	23.	Pekahiah succeedeth his father Menahem

Before CHRIST 759.	2 Kings XV. 23, 25, 27,	in the 50th year of Uzziah king of Judah, and reigneth two years. Pekah, one of his captains, kills him in his own palace at Samaria, and reigneth twenty years.
758.	32.	Jotham succeedeth his father Uzziah in the kingdom of Judah at the age of twenty-five years, and reigneth sixteen years in Jerusalem.
	2 Chron. XXVII. 5. Mic. I. 1.	Jotham subdues the Ammonites, and makes them tributary for three years. Under him and his two successors the prophets Micah and Hosea execute their prophetical office. About this time lived the prophet Nahum, and prophesied the destruction of Nineve.
742.	2 Kings XVI. 1.	Ahaz succeedeth his father Jotham in the 17th year of Pekah king of Israel, and reigneth sixteen years.
	2 Chron. XXVIII. 1.	This year Rezin king of Syria and Pekah king of Israel are confederate against Judah, which strikes a great terror into that nation:
	Isai. VII.	but unto Ahaz God by the prophet Esay sends a gracious message, with a promise of deliverance; for a sign whereof (when the incredulous king, being bid to ask a sign, refused to do it) God gives him the promise of Immanuel to be born of a virgin. Rezin and Pekah now lay siege to Jerusalem, and therein to Ahaz, but are beaten off; Ahaz is no sooner delivered from his enemies, but he
741.		forsakes God his deliverer, and falls to idolatry. Wherefore God gives him over into the hands of the king of Israel, who slays of the men of Judah 120,000 in one day, with a great many of the nobility, and carrieth away 200,000 captives; but these by the advice of the prophet Oded are released and sent home.
739.	2 Kings XV. 30.	Hoshea the son of Elah murders Pekah king of Israel, and gets the kingdom into his own hands; it is said, in the 20th year of Jotham, that is, from the time that Jotham first began to reign, which is the same with the fourth of Ahaz his son. Hoshea, by reason of the tu-
730.		mults and disorders which ensued, cannot be said to have reigned till nine years after, the state continuing all that time in great confusion, without any form of government.
728.	XVII. 3.	Shalmaneser king of Assyria comes up against Hoshea, and makes him to serve him, and pay him tribute.
726.	XVIII. 1. 2 Chron. XXIX, XXX, XXXI.	Hezekiah succeedeth his father Ahaz in the kingdom of Judah; he destroyeth idolatry, and prospers; he also celebrates a solemn passover, and reigneth twenty-nine years in Jerusalem; his father had made him in the last year of his reign his assistant in the government.
725.	2 Kings XVII. 4.	Hoshea king of Israel, having consulted with So king of Egypt, refuseth to pay tribute to Shalmaneser; provoked hereby, and jealous of some farther design in that confede-
724.		racy of Hoshea with the king of Egypt, Shalmaneser layeth siege to Samaria, and towards
721.		the latter end of the third year taketh it, and carrieth away the Israelites captive into his own country. This was the end of the kingdom of Israel, when it had stood divided from the kingdom of Judah 254 years.
713.	XVIII.	Sennacherib king of Assyria, coming up against Judah, besiegeth their fenced cities, and taketh many of them, but is pacified by a tribute.
	XX.	About this time Hezekiah falls sick, and

Before CHRIST 713.	2 Kings XX. Isaiah XXXVIII.	is told by Isaiah that he shall die; but pouring out his tears and prayers unto God, he recovereth his health, and obtaineth a prolongation of his life and kingdom for fifteen years. For a sign whereof the sun goes ten degrees backward.
710.	2 Kings XIX. Isaiah XXXVII.	Sennacherib, not observing the articles of peace, layeth siege to Jerusalem, and sendeth a blasphemous letter to Hezekiah; which he opening, and spreading before the Lord in the temple with many tears, craves assistance from God against the Assyrians. Whereupon the prophet Isaiah assures him that God will deliver him, and defend that city. The self- same night an angel of the Lord slays 185,000 men in the Assyrian army; and the next morning Sennacherib departeth, and returns to Nineve; where not long after, whilst he is worshipping in the house of Nisroch his god, he is slain by his own sons.
698.	2 Kings XXI. 2 Chron. XXXIII.	Manasseh at twelve years of age succeedeth his father Hezekiah, and reigneth fifty-five years. He setteth up idolatry, and sheddeth much innocent blood. Wherefore God delivers him up into the hands of the Assyrians,
677.		who in the 22d year of his reign carry him away captive to Babylon: but upon his repentance God restores him to his liberty and kingdom.
656.	Judith XIII.	This year Nabuchodonosor king of Assyria, purposing to make himself universal monarch, sends Holofernes his general against Judea,
		who layeth siege to Bethulia, and there hath his head taken off by Judith, a woman of the tribe of Simeon.
643.	2 Kings XXI. 19. 2 Chron. XXXIII. 21, 22.	Amon aged twenty-two years succeedeth his father Manasseh, and reigneth two years. An idolater indeed, as his father, but no penitent: he is murdered by his own servants. Josiah, a child of eight years old, succeed-
641.	2 Kings XXII. 1. 2 Chron. XXXIV.	eth his father Amon, and reigneth thirty-one years. In his time lived Jeremiah and Zephaniah the prophets, and Huldah the prophetess.
630.		In the 12th year of his reign he begins a
624.		reformation in Judah and Jerusalem, and carries it on successfully. This year he giveth order for the repair of the temple. Hilkiah the high priest, having found a book of the law, sends it to the king, who hears it read all over to him; and there- upon asketh counsel of Huldah the prophetess, who prophesieth the destruction of
	2 Kings XXIII.	Jerusalem, but not in his days. Josiah calling to him the elders of Judah and Jerusalem, with the priests and prophets, causeth the book of the law to be read over before all the
	2 Chron. XXXIV.	people, and reneweth the covenant between God and his people; he burneth also dead men's bones upon the altar at Beth-el, as was foretold; and keepeth a most solemn pass- over.
610.	2 Kings XXIII. 29.	At this time a war breaks out between the king of Egypt and the king of Assyria. Josiah unadvisedly engageth in this war against Necho king of Egypt, and is slain in the valley of Megiddo. The good king being thus taken out of the world, whose life only
	Zech. XII. 11.	kept off the Babylonish captivity from that nation, not only the people then living bewailed his death, but even in after time a
	2 Chron. XXXV. 25.	publick mourning for him was kept. The prophet Jeremy also in remembrance thereof composeth his Lamentations; wherein bewail-

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610.	2 Chron. XXXV. 25.	ing the calamities which were shortly to befall that people, as present before his eyes, in a most compassionate manner he points,
	Lam. IV. 20.	as it were with his finger, at the death of Josiah, as the source and original of all those ensuing miseries.
	2 Kings XXIII. 2 Chron. XXXVI.	After the death of Josiah the people anoint Shallum, one of his younger sons, to be their king. After three months reign he is deposed by Pharaoh-necho, who makes Eliakim, his elder brother, king over Judah and Jerusalem, and changes his name into Jehoiakim; but Jehoahaz he carries along with him captive into Egypt, where he ends his days.
	5.	Jehoiakim at twenty-five years of age begins to reign, and he reigneth eleven years.
609.	Jerem. XXVI.	Uriah and Jeremiah prophesy against Jerusalem; the former is put to death, the latter is acquitted, and set at liberty. About this time Habakkuk also prophesieth.
607.	XXV. 1.	This year is Nebuchadnezzar the Great made by his father Nabopolazzar his associate in the kingdom of Assyria and Babylon; into
606.	2 Chron. XXXVI. 6.	whose hands God delivers up Jehoiakim, who is put in chains to be carried to Babylon; but upon his submission and promises of obedience is left in his own house, where he lives a servant to Nebuchadnezzar three
	Jerem. XXV. 11. XXIX. 10.	years. From which entering of the king and people of the Jews into the subjection and service of Nebuchadnezzar are the seventy years of the captivity of Babylon to be reckoned, which were foretold by the prophet Jeremy.
	Dan. I. 3, 7.	Nebuchadnezzar gives order to Ashpenaz, master of the eunuchs, that he shall carry from thence of the children of Israel, both of the blood royal (as was foretold by the
	Isaiah XXXIX. 7.	prophet Esay to Hezekiah) and also of the nobility, the choicest youths both for beauty and wit that he can find; who, being educated three years in the language and sciences of the Chaldeans, may afterwards be fit to serve the king in his palace; among whom, of the tribe of Judah, are Daniel, called Belteshazzar; Hananiah, called Shadrach; Mishael, called Meshach; and Azariah, called Abednego: their names being thus changed by the master of the eunuchs.
605.		Whilst Nebuchadnezzar pursues his victories over the king of Egypt, his father dies; which coming to his knowledge, he gives order for the bringing away of the captives, and posts with a small company the nearest way to Babylon, where he is received as the lawful successor to his father's dominions.
	Dan. I. 2. 2 Chron. XXXVI. 7.	He causeth to be brought to Babylon what he thinks fit of the vessels and furniture of the temple, and placeth them in the house of his god, *viz.* Belus.
603.	2 Kings XXIV. 1.	Jehoiakim, having lived three years in subjection to the king of Babylon, falls off, and rebels against him.
	Dan. II.	This year (being the second of Nebuchadnezzar's reign, taking it as it begun at his father's death,) Daniel recovers Nebuchadnezzar's dream, and interprets it to betoken the four chief monarchies; whereupon he and his companions are highly advanced.
600.	2 Kings XXIV. 2.	Nebuchadnezzar sends an army, consisting of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim; these waste the
599.	Jerem. XXII. 18.	whole country of Judea, and carry away from thence 3023 captives: Jehoiakim also is taken
Before CHRIST 599.	Jerem. XXII. 18. XXXVI. 30.	prisoner; whom they put to death, cause his carcase to be drawn out at the gate of Jerusalem (as was foretold by the prophet Jeremiah) and leave it without the walls unburied.
	2 Kings XXIV. 8. 2 Chron. XXXVI. 9.	Jehoiachin (called also Conias and Jeconias) at eighteen years of age succeeds his father Jehoiakim, and reigns three months in Jerusalem.
		Against him Nebuchadnezzar leads an army, and besiegeth Jerusalem: Jehoiachin with all his kindred and courtiers come out to meet him. Nebuchadnezzar makes them all pri-
	Isaiah XXXIX. 6. Jerem. XXIV. 1. Ezekiel XVII. 12.	soners, enters Jerusalem, and takes all the treasure he can find in the temple and the king's palace, breaking in pieces all the vessels of gold and furniture which Solomon had made for the temple; he carrieth away captive to Babylon the king, his mother, wives, courtiers, magistrates, and 10,000 able men out of Jerusalem, leaving none behind but the poorer sort of people; and out of the country round about he carries also away 8000 artificers; among the captives are Mordecai, and Ezekiel the priest; Ezekiel there-
	I. 2, 3.	fore in his prophecy reckons the time all along from the beginning of this captivity.
	Baruch VI.	An Epistle, said to be Jeremiah's, is now sent to the captives, admonishing them to beware of the idolatry which they shall see in Babylon.
	2 Kings XXIV. 17.	Nebuchadnezzar before his departure from Jerusalem makes Mattaniah, Jehoiachin's father's brother, king, changing his name into Zedekiah.
	2 Chron. XXXVI.	Zedekiah, beginning his reign at twenty-one years of age, reigneth eleven years; he, by rebelling against Nebuchadnezzar, or rather by continuing in an open rebellion (as his fathers had done) against God, brought upon Jerusalem and the whole nation of the Jews those long deserved calamities, which God had so often forewarned them of by his pro-
588.	2 Kings XXV. Jer. I. 3. XXXIX. LII.	phets; for in the latter end of the 11th year of Zedekiah Jerusalem after a long siege is taken by Nebuchadnezzar, and his Chaldeans enter it. Zedekiah flees away by night, but being pursued is taken, and brought prisoner to Riblah, Nebuchadnezzar's head quarters; there having first seen his children slaughtered before his eyes, he has afterwards those eyes put out, and, being loaden with chains, is carried away captive to Babylon. About a month after the taking of the city, Nebuzar-adan, captain of the guard, sent by Nebuchadnezzar, makes his entry into it, sets fire to the temple, the king's palace, and some noblemen's houses, and so layeth the whole city in ashes; the walls of Jerusalem being rased to the ground, all that were left in the city, and those that a little before had fallen to the Chaldeans, with what treasure he can find, doth Nebuzar-adan carry with him into Babylon.
	26. 2 Kings XXV. 21.	And thus was Judah carried out of her own land 468 years after David began to reign over it, 388 years after the falling off of the ten tribes, and 134 years after the destruction of the kingdom of Israel.
	Jerem. XLIX. 7.	Obadiah the prophet denounceth God's judgments against the Edomites, who now insult over the calamity of the Jews. The
	Ezekiel XXV. 12.	same do Jeremy and Ezekiel, and the author of the 79th and 137th Psalms, who wrote all about the same time.

The sixth Age of the World.

Before CHRIST 569. The Babylonian Empire.

Dan. IV. 29, 33, NEBUCHADNEZZAR, proud of his victories over Egypt, and his conquest of Judea and other countries, and boasting the magnificence of his buildings, falls distracted, and is driven from the society of men.

562. 34. After seven years spent among the beasts of the field, his understanding returning to him, he humbly acknowledgeth the power of God, and his goodness toward him: and is restored to his kingdom. A few days after he dies, having reigned about twenty months together with his father, and forty-three years by himself.

2 Kings XXV. 27. Jer. LII. 31. Evil-merodach his son succeeds him in the 37th year of the captivity of Jehoiachin, or Jeconiah, who presently gives order for the enlargement of Jehoiachin, and two days after changeth his prison clothes, sets him above all the princes of his court, and causeth him to eat at his own table. Jehoiachin dies about two years after.

555. Dan. VII. 1. Belshazzar having removed some persons, who had murdered his father Evil-merodach, and usurped his throne, succeeds in the kingdom of Babylon. In the first year of this king's reign Daniel has the vision of the four beasts, signifying the four monarchies of the world, and of God delivering over all power and sovereignty to the Son of man.

553. VIII. 1. In the third year of Belshazzar Daniel receives the vision of the ram and he goat, betokening the destruction of the Persian monarchy, and the great misery which Antiochus should bring upon the people of God.

538. V. This year Belshazzar makes a great feast for all his nobles, and causeth to be brought forth all the vessels of the house of the Lord, which Nebuchadnezzar his grandfather had Jer. XXVII. 7. brought away from Jerusalem, to the glory of his idols, and dishonour of the true God. In the midst of all this jollity a hand appears writing on the wall of the room, in which the king and his numerous guests sit drinking. Dan. V. The king, greatly terrified hereat, sends for his Chaldean astrologers and wizards, and commands them to read the writing, and give him the interpretation of it; but they not being able to do either, Daniel is sent for, who reads the writing, and gives the king the interpretation of it: whereupon Daniel is publickly proclaimed the third man in the kingdom.

Isai. XIII. Hab. II. Jer. XXV. 12. L, LI. The same night Belshazzar is slain, Babylon taken by Cyrus, and the empire translated to the Medes and Persians, as had been sundry times foretold by the prophets.

Dan V. 31. Cyrus having given the kingdom of Babylon to Darius the Mede, reserving some palaces in the city for himself, he returns through Media into Persia.

VI. 6. Daniel's greatness raising envy in some principal courtiers and officers, these contrive his ruin: but finding nothing in his management of affairs whereof to accuse him, they resolve to order matters so, that Daniel's piety towards God shall become an offence worthy of death. They move the king to make a decree, that for thirty days no petition shall be made to any God or man, but to himself only. Which decree Daniel breaks, by making supplication to his God, and is for doing so cast into a den of lions; but being found to have received no hurt there, Darius commands the conspirators to be cast into the same den, who are

Before CHRIST 538. The Babylonian Empire.

Dan VI. 6. presently devoured; and the king publisheth a decree, that all persons throughout his dominions shall reverence and fear the God of Daniel.

537. Dan. IX. Jer. XXIX. 10. Toward the end of the first year of the reign of Darius the Mede, to be reckoned from the subversion of the Babylonish empire, begins the 70th year of the captivity of the Jews, which, by Jeremiah's prophecy, was to be the last year of their calamity. Upon consideration of which time so near at hand, Dan. IX. Daniel pours out most fervent prayers to God for the remission of his own sins, and those of his people; and for that promised deliverance out of their captivity. To whom the angel Gabriel brings an answer not only of this, but also of the spiritual deliverance of the Church by the death of the Messiah; uttering that memorable prophecy of the seventy weeks.

536. The Persian Empire. Cyrus his father Cambyses and his father in law Cyaxares both dying, Persia falls to him by inheritance, and Media by contract of marriage; and so he is possessed of the whole eastern empire; from which time both Xenophon (*Inst. lib.* 8.) reckons the seven years of his reign, and the Holy Scripture, out of the records of the Medes and Persians, reckons this his first year; for it teacheth us, that in this year came forth that renowned edict of Ezra I. 2. his, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him an house at Jerusalem, which is in Judah, &c. At which time the seventy years of the Babylonish captivity being expired (as was foretold by Isaiah and Jeremiah, Isai. XLIV. 28. XLV. 1, 13. the former making mention of Cyrus by name) he gives leave to all the Jews, dwelling in all parts of his dominions, to return into their own country, and commands them immediately to fall in hand with rebuilding of the temple.

He restoreth also all the vessels of the house of God, which Nebuchadnezzar had brought from thence; and contributes towards the building.

Ezra I. 5, 6. The Jews therefore return into their own country; the poorer sort having allowance made them to defray their charges upon the II. way. The number of the children of the province, or Hebrews born in Chaldea, which Neh. VII. with their captain Zerubbabel, and their high priest Jeshua, return out of captivity, is 42,360, beside proselytes, menservants, and maidservants, to the number of 7,337. Now the particular sums of Ezra's catalogue being cast up amount only to 29,818; and those in Nehemiah's account make but 31,031, both which come far short of that universal sum of 42,360, which at the bottom of each catalogue is said to be the number of the whole congregation. Wherefore the Hebrews in the xxixth chapter of their great chronicle tell us, that to complete the full sum of 42,360 we must cast in those of the other ten tribes of Israel, who came out of captivity with the Acts XXVI. 7. Jews. For even till the last extirpation of the Jewish state there remained some reliques of Lam. I. 1. the other ten tribes, not only in the dispersion, Luke II. 36. and at Jerusalem, and other cities of Judah; 2 Chron. XI. 16. but also of those who kept still in their own seats; for Shalmaneser swept not away all out of the whole ten tribes, but left a remnant of

Before CHRIST 536. The Persian Empire.

2 Chron. XI. 16. them in their own country, who were afterwards, together with the Jews, Benjamites, and Levites, carried away by Nebuchadnezzar into Babylon, and are now dismissed and sent back again by Cyrus.

535. Ezra III. 8, 13. In the second year after their return from Babylon, in the second month, they appoint Levites to oversee the work of the house of God, and lay the foundation of the temple; the old men lamenting, who fifty-three years before had seen the old temple standing, and the younger sort rejoicing to see the new one going up.

534. IV. 5, The Samaritans by the means of certain courtiers about Cyrus, whom they had bribed for that purpose, disturb the Jews in their work of the temple.

529. 6. In the beginning of the reign of Artaxerxes (called in profane story Cambyses) the Samaritans, who, whilst Cyrus lived, had secretly undermined the Jews, now openly frame a direct accusation in writing against the inhabitants of Judah and Jerusalem, and present it to the king, who presently forbids the Jews to proceed in the building.

520. V. 1. In the second year of king Darius Hystaspes (the same with Ahasuerus) Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple.

Hag. II. 1, 9. Haggai prophesieth that the glory of this second temple shall be greater than that of the former; not as being a more magnificent structure, but in regard the blessed Messiah shall one day honour it with his presence, and from thence propagate peace to all nations.

Zech. I. 1, 6. About this time Zechariah the prophet exhorteth the Jews to repentance.

519. Esther I, II. Ahasuerus puts away queen Vashti his wife,
518. and not long after espouseth Esther, the niece of Mordecai the Jew.

515. Ezra VI. In the sixth year of Darius, or Ahasuerus, the temple is finished; the dedication whereof is celebrated with great joy and abundance of sacrifices, the Priests and Levites, every one in his place, attending on the ministry of the temple. The passover also is celebrated.

510. Esther III. Haman an Agagite, of the race of the Amalekites, a great favourite of king Ahasuerus, offended at Mordecai, because he falls not down and adores him, as others do, resolves to be revenged of the whole nation of the Jews,
Deut. XXV. 19. (which was ever averse to his) and to root it out; for the executing of which purpose that he may find a successful time, he causeth Pur, that is, the Lot, to be cast before him, for to know the day and month wherein the Jews shall be destroyed, and the lot falls on the twelfth month Adar.

Haman obtains an edict from the king, that all Jews, without respect to sex or age, upon the thirteenth day of the month Adar be put to death in all the provinces of the king's dominions.

Esther IV. Hereupon Mordecai, Esther, and all the Jews, humble themselves before the Lord by fasting and prayer.

VI. Ahasuerus hearing it read in the chronicles, that a conspiracy had been discovered to him by Mordecai, commandeth that he be publickly honoured, and that by Haman himself, his deadly enemy.

VII. Esther, entertaining the king and Haman at a banquet, maketh suit for her own life, and her people's, and accuseth Haman. The king, understanding that Haman had provided a gallows for Mordecai, causeth him to be hanged thereon. In memory of this great deliverance the two days of Purim are made festival.

Before CHRIST 509. The Persian Empire.

Ezra VII. Ezra the priest, a man skilled in the law of Moses, obtains a large commission from king
467. Artaxerxes, to settle the Jewish commonwealth, and to reform the church at Jerusalem.

VIII. In the seventh year of Artaxerxes, Ezra, with a great multitude of Jews, sets out from Babylon.

IX, X. Ezra obligeth those who had taken strangers to wife to send them back.

445. Neh. II. In the 20th year of king Artaxerxes, Nehemiah a Jew, one of his cupbearers, being made governor of Judea, obtains leave to build the walls of Jerusalem, and finish that great work.

Dan. IX. 24. Here begin Daniel's seventy weeks to be fulfilled before the passion of our Saviour.

442. Neh. V. 14. Nehemiah, having governed Judea twelve years, returns to the king of Persia.

415. XIII. 6. This year is the 21st Jubile, the last that ever the prophets of the Old Testament saw; for that place in Nehemiah, chap. xii. 22, is not to be understood of the last Darius, but of Darius Nothus, who now reigns in Persia; the full history of Nehemiah ending with the time of Artaxerxes Longimanus, father of this Darius Nothus.

Hitherto (saith Eusebius in his Chronicle, to the 32d year of Artaxerxes) the Divine Scriptures of the Hebrews contain the annals of the times. But those things which were done among them afterwards we must deliver out of the books of the Maccabees, and out of the writings of Josephus, who have delivered a general history of the Jewish affairs from thence down to the times of the Romans.

That Malachi, the last of the prophets, was contemporary with Nehemiah, appears from hence, That he no where exhorts the people to the building of the temple, as Haggai and Zachary did; but, the temple being now built, he reproves those disorders, which Nehemiah at his second return with a new commission from Babylon saith he found in his absence to have crept in among the Jews; as marriage with strange women, withholding of tithes, and abuses in the worship of God.

XIII.

Malachi IV. 4. And because a succession of prophets was not to be expected, as before, he exhorteth the
Luke I. 17. people constantly to adhere to the law of Mo-
Matth. XI. 14. ses, till Christ the chief Prophet should ap-
XVII. 12. pear; whose forerunner John the Baptist should come in the spirit and power of Elias, to turn the hearts of the fathers unto their children, and the disobedient to the wisdom of the just. See 1 *Mac.* iv. 46, and ix. 27.

335. Jos. Ant. l. 11. c. 8. ALEXANDER the Great, king of Macedonia, passeth out of Europe into Asia, and begins to lay waste the Persian empire.

332. Id. ibid. Manasses, brother to Jaddus the high priest, refusing to put away his strange wife, is driven from the sacrifice: Sanaballath his father in law, governor of Samaria, revolteth from Darius, obtains leave of Alexander to build a temple on mount Gerizim, and makes Manasses high priest thereof: to which resort all such as are entangled in unlawful marriage, with all such offenders as think themselves not safe at Jerusalem. This was the rise of that schismatical conventicle of the Samaritans. See *John* iv. 20.

Before CHRIST 332. The Persian Empire.	Jos. Ant. l. 11. c. 8.	Alexander marcheth toward Jerusalem, intending to besiege it. Jaddus the high priest, hearing of it, putteth on his priestly ornaments, and, accompanied with the people all in white, goeth out to meet him. Alexander, seeing his habit, falls prostrate before him, saying that, whilst he was in Macedonia, a man appeared unto him in the very same habit, who invited him to come into Asia, and promised to deliver the Persian empire into his hands. After this he goes to the temple, and offers sacrifice according to the high priest's direction. They shew him the prophecy of Daniel, That a Grecian should come and destroy the Persians; whereby he is mightily confirmed in his persuasion that he himself is the man. Lastly, he bestoweth on the Jews whatever favours they desire, and departeth.
	Dan. VIII. 7. XI. 13.	
330. The Macedonian Empire.		The Persians are overcome, Darius slain, and Alexander remains universal monarch of the eastern world.
323.	Jos. Ant. l. 12. c. 1. 1 Mac. I.	Alexander, having reigned six years and ten months, dieth; his army and dominions are divided among his captains. Antigonus makes himself governor of Asia; Seleucus of Babylon, and the bordering nations; Lysimachus hath the Hellespont; Cassander, Macedon; and Ptolemeus, the son of Lagus, gets Egypt.
320.	Jos. Ant. l. 12. c. 1.	Ptolemeus, surnamed Soter, makes himself master of Jerusalem by a stratagem; for he enters the city upon a sabbath day under pretence of offering sacrifice; and whilst the Jews suspect nothing, but spend the day in ease and idleness, he surpriseth the city without resistance, and maketh the citizens captives. He sendeth several colonies of Jews into Egypt, and puts great confidence in them.
277.	Jos. Ant. l. 12. c. 2.	Ptolemeus Philadelphus, son of Ptolemeus Soter, being a great favourer of learning, builds a most magnificent library at Alexandria. Demetrius Phalereus, to whom he had committed the care of procuring all sorts of books, and out of all countries, persuades him to employ seventy-two Jews in translating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the seventh year of his reign. The king also dismisseth many captive Jews, and dedicates many presents to the temple of God at Jerusalem.
177.	2 Mac. III.	One Simon, a man of the tribe of Benjamin, governor of the temple, falling out with Onias the high priest, goes to Apollonius the governor of Cœlosyria, and informs him that there is a vast treasure in the temple: Apollonius acquaints king Seleucus his master with it, who presently sends his treasurer Heliodorus to Jerusalem, to bring this money away. Heliodorus entering the temple is by angels struck down in the very place, and carried from thence half dead; but by the prayers of Onias he is soon after restored to his health. Returning to Seleucus that sent him, he magnifies the holiness of the temple, and the power of God dwelling in it.
176.	1 Mac. I. 10.	Antiochus Epiphanes succeeds Seleucus in the kingdom of Syria, and reigneth eleven years, and some months.
175.	2 Mac. IV. 7,	Jason by corrupting king Antiochus obtaineth the office of high priest.
172.	23, 24.	Menelaus, brother to Simon the traitor, being employed by Jason to carry the money to the king, promiseth 300 talents of silver above what Jason had sent, and getteth the priesthood to himself.
Before CHRIST 170. The Macedonian Empire.	2 Mac. IV. 27.	Menelaus, not paying the money he had promised the king at his admission, is summoned to appear before Antiochus; he substitutes Lysimachus his brother in his place.
	1 Mac. I. 21, 22. 2 Mac. V. Jos. Ant. l. 12. c. 7. Dan. XI. 28.	Antiochus taketh Jerusalem, and sacking it pillageth the temple, destroyeth 40,000 of the inhabitants, and selleth as many more. He endeavoureth also to abolish the worship of God, and forceth many Jews to forsake their religion. The Samaritans now disown their relation to the Jews, to whom in prosperity they pretended alliance, and consecrate the temple on mount Gerizim to Jupiter.
168.	1 Mac. VIII. 5.	Perseus, having made war upon the Romans, is this year overcome by them, and the kingdom of the Macedonians ends, when from Caranus it had stood 626 years. Nevertheless the reliques of the Macedonian empire, while that of the Roman was rising, did yet survive in the Ptolemies of Egypt, and the kings of Syria.
167.	I. 45.	King Antiochus by a publick edict commands all nations that are subject unto him to observe the same way of divine worship, and laying aside their peculiar customs, to profess the same religion with the Grecians; the punishment of death being threatened unto such as shall be disobedient; and he appoints overseers over every people and nation, who shall compel them hereunto. Of the Jews many choose rather to undergo the most cruel torments, than to offer sacrifice unto idols; all which martyrdoms, with those glorious sufferings of the seven Maccabean brethren, are recorded in the two Books of Maccabees.
	II. 2 Mac. VI. Jos. Ant. l. 12. c. 8.	Mattathias a priest with his five sons slay those that are sent by king Antiochus to compel them to offer abominable sacrifices, and after betake themselves to the desert. They are followed by many others, of whom a great number are stifled in their caves, because they would not defend themselves on the sabbath day. Mattathias abolisheth that superstition, and exhorts his sons to assert their privileges, and deliver their country from bondage.
166.	1 Mac. III. 2 Mac. VIII. Jos. Ant. l. 12. c. 9.	Mattathias dies, and Judas Maccabeus takes upon him the management of this affair. He delivers his country, and purgeth it from the abominations which had been committed in it.
	1 Mac. III. Jos. Ant. l. 12. c. 10.	Apollonius, governor of Samaria, having raised an army among the Gentiles and Samaritans, falls upon the Jews; but is discomfited and slain by Judas Maccabeus.
	1 Mac. III. 13. Joseph. ut supra.	Seron also, governor of the lower Syria, musters up all the forces under his command, and invades Judea; him Judas Maccabeus encounters, slays 800 of his men on the place, and puts the rest to flight.
165.	1 Mac. III. 27. IV. Jos. Ant. l. 12. c. 11.	Judas Maccabeus defeats a great army, which Antiochus sent against the Jews. Lysias returns with a greater power; Judas kills 5000 of his men, and causeth him to retreat. He purifieth the temple, and setteth it in order, after it had lain desolate three years; and buildeth a wall about Sion.
	1 Mac. VI. 2 Mac. IX. 9. Jos. Ant. l. 12. c. 13.	Antiochus is taken with a violent pain in his bowels, and such a rottenness seizeth his flesh, that worms breed in it; he confesseth that he is plagued for the wrong done to Jerusalem, and dieth in the 149th year of the kingdom of the Grecians. His son Antiochus Eupator, a child about nine years old, succeeds him. He maketh peace with the Jews, but quickly breaketh it: he puts to death Menelaus
163.		
162.	2 Mac. XIII.	

Before CHRIST 162. The Macedonian Empire.	Jos. Ant. l. 12. c. 15.	the high priest, and confers that honour upon Alcimus, or Jacimus. Onias, the son of Onias III, retires into Egypt, where Ptolemeus Philometor and Cleopatra his wife permit him to build a temple at Heliopolis in imitation of that at Jerusalem, and they constitute him high priest there.
162.	1 Mac. VII.	Demetrius Soter, the son of Seleucus, escapes from Rome, and comes into Syria, where he causeth himself to be crowned king, and putteth to death Antiochus and Lysias.
161.	2 Mac. XIV. Jos. Ant. l. 12. c. 17.	Demetrius, at the instance of Alcimus, sends Nicanor with a great army against Judas Maccabeus, whom he endeavours to surprise. They join battle, and Nicanor is slain. Here ends the continued history of the second book of Maccabees, being an abstract and breviary of the five books of Jason, a Jew of Cyrene.
	1 Mac. IX. Jos. Ant. l. 12. c. 18, 19.	King Demetrius sends Bacchides with a new army, consisting of 20,000 men, against Judas Maccabeus; Judas, having with him but 800 men, ventures to engage him; and is slain. His brother Jonathan is chosen general in his stead.
	1 Mac. VIII. 19. Jos. Ant. l. 18. c. 17.	Jonathan enters into an alliance with the Romans. Josephus observes, that this was the first league that ever was known to be between the Romans and the Jews.
160.	1 Mac. IX. 55,	Whilst Alcimus commands the wall of the inner court of the temple to be pulled down, God strikes him suddenly with a palsy, so that without speaking a word he dies in great torment.
158.	70. Jos. Ant. l. 13. c. 2.	Jonathan, having wearied Bacchides by war, compelleth him to make a league, and draw off his army.
153.	1 Mac. X. 1. Jos. Ant. l. 13. c. 3.	Alexander Balas, the son of king Antiochus Epiphanes, enters with an army into Syria: the garrison of Ptolemais set open their gates to him, by reason of their hatred to king Demetrius; who prepares himself for war.
	1 Mac. X. 3, 10. Jos. Ant. l. 13. c. 4.	Demetrius desireth an alliance with Jonathan, who makes use of this occasion to repair the fortifications of Jerusalem. Alexander Balas is no less careful to obtain
	1 Mac. X. 15. Jos. Ant.	the friendship of Jonathan, and, to oblige him, confers on him the high priesthood.
152.	l. 13. c. 5. 1 Mac. X. 21. Id. ibid.	Jonathan puts on the holy vestment on the seventh month of the 160th year of the kingdom of the Grecians, at the feast of tabernacles. He was the first high priest of the Hasmonean family.
150.	1 Mac. X. 49, 50. Jos. ubi supr.	Demetrius and Alexander come to a battle, and Demetrius is slain. Alexander Balas, finding himself in the peaceable possession of the kingdom of Syria,
	1 Mac. X. 51. Jos. Ant. l. 13. c. 7.	espouseth Cleopatra, the daughter of Ptolemeus Philometor king of Egypt. Alexander highly honours Jonathan the high priest at his nuptials.
148.	1 Mac. X. 75. Jos. Ant. l. 13. c. 8.	Demetrius Nicanor, eldest son of Demetrius Soter, enters into Cilicia with an army. King Alexander Balas gives the command of Syria to Apollonius, who sets upon Jonathan the high priest; Jonathan defeats him, and takes Joppe and Azotus, and burns the temple of Dagon.
146.	1 Mac. XI. Jos. loc. citat.	Ptolemeus Philometor, king of Egypt, comes to the relief of king Alexander his son in law; Alexander ungratefully sets Ammonius to lie in ambush to kill him. The treachery being discovered, Ptolemeus takes away his daughter from Alexander, and marrieth her to Demetrius. Alexander having been driven from Antioch, the inhabitants of that place make
Before CHRIST 146. The Macedonian Empire.	1 Mac. XI.	offer of the kingdom to Ptolemeus; but he refuseth it, and persuadeth them to accept of Demetrius for their king.
145.		Alexander returns with a great army. Ptolemeus and Demetrius unite their forces, and overcome him in a pitched battle; but Ptolemeus dies of the wounds which he received, after he had seen the head of Alexander sent to him by Zabdiel an Arabian prince. Jonathan besiegeth the citadel at Jerusalem, held by a garrison of Macedonians. Complaint hereof being made to Demetrius, Jonathan appeaseth him by presents, and obtaineth new favours for the Jews. Demetrius incurreth the hatred of his soldiers by abridging their pay in time of peace.
	1 Mac. XI. 54. Jos. Ant. l. 13. c. 9.	Tryphon, with some soldiers that revolted from Demetrius, undertakes to establish Antiochus, the son of Alexander Balas, in the kingdom of Syria.
144.	1 Mac. XI. 55.	Demetrius is vanquished by young Antiochus, and made to fly into Seleucia. Great honours are by Antiochus conferred on Jonathan, who assists him against Demetrius.
	XII. Jos. Ant. l. 13. c. 9.	Jonathan renews his alliance with the Romans and Lacedemonians, and fortifies Jerusalem.
143.	c. 10.	Tryphon contrives how he may quit himself of Antiochus, and reign in his stead; but fearing Jonathan's opposition, he invites him to come to Ptolemais, and bring with him some few of his soldiers, promising to deliver that city into his hands. Jonathan, suspecting no treachery, comes only with 1000 men to Tryphon at Ptolemais; but as soon as he is entered the city, Tryphon commands the gates to be shut. Jonathan is taken prisoner, and all his men put to the sword.
	1 Mac. XIII. Jos. Ant. l. 13. c. 10, 11.	The Jews hereupon make choice of Simon Maccabeus for their general in the place of his brother Jonathan. Tryphon leads an army against Simon. He promiseth for 100 talents of silver to release Jonathan; the money being paid him, he breaks his promise, and puts Jonathan to death. Simon erects a stately monument for his father and his brethren.
	1 Mac. XIII. 31, 32. Jos. Ant. l. 13. c. 12.	Tryphon murders the young king Antiochus, and puts the crown on his own head. The Romans and Lacedemonians renew their leagues with Simon, and write them in tables of brass.
142.	1 Mac. XIV. 18. Jos. Ant. l. 13. c. 13.	Simon has the government and high priesthood settled on him and his heirs: the Jews are by his means discharged from all manner of tribute to any foreign prince. He takes Sion the fortress of Jerusalem, drives out of the city all idolaters, clears the houses of their idols, and placeth in the city such as are true worshippers of God.
139.	Jos. Ant. l. 13. c. 12.	Tryphon's vices render him so odious to his soldiers, that they submit themselves to Cleopatra, Demetrius's relict. She marrieth Antiochus Soter, Demetrius's brother, and causeth
138.		him to be crowned king. Antiochus drives Tryphon out of Syria, besiegeth him in Dora, whence he flies to Apamea, where he is taken and slain.
135.	1 Mac. XVI. Jos. Ant. l. 13. c. 14.	Simon the high priest traversing the cities of Judea, and taking care for their orderly government, comes down with his two sons Mattathias and Judas to Jericho; Ptolemeus the son of Abubus, Simon's son in law, invites them to a castle which he had fortified, called Dochus, and there, whilst he entertains them

Before CHRIST 135. The Macedonian Empire.		at a banquet, barbarously murders them. John Hircanus succeeds his father in the high priesthood.
		Here ends the first book of Maccabees, containing the history of forty years.
130.	Jos. Ant. l. 13. c. 17. Jos. l. 1.	John Hircanus takes Shechem, and demolisheth the temple on mount Gerizim 200 years after it had been built by Sanaballat.
107.	Bell. c. 3. Ant. lib. 13. c. 19. & lib. 20. c. 8.	Judas, eldest son of Hircanus, otherwise called Aristobulus, and surnamed Philellen, succeeds his father in the government and the high priesthood; he was the first of any, that after the return from the captivity of Babylon set a crown upon his head, and changed the state into a monarchy.
88.	Luke II. 37.	Anna the prophetess, daughter of Phanuel, of the tribe of Aser, this year becoming a widow, departs not from the temple, but serveth God with fasting and prayer night and day, for eighty-four years together, until such time as she sees Christ in the temple.
63.	Jos. l. 1. Bell. c. 5. Ant. lib. 14. c. 8.	Jerusalem is this year taken by Pompey; who meddles not with any of the treasure which was in the temple, but makes the Jews tributary to the Romans.
49. The Roman Empire.		*Here begins the empire of the Roman Cesars, when Julius Cesar, having overthrown Pompey at the battle of Pharsalia, was made perpetual dictator.*
40.	Jos. l. 14. c. 25.	Herod the son of Antipas, or Antipater, an Idumean, is this year by the Romans declared king of Judea.
38.	Id. ibid. c. 28. l. 1. Bell. c. 13.	Herod, assisted by Sosius the Roman general, lays siege to Jerusalem, and takes it; the soldiers fill all corners of the city with blood, rapine, and cruelty. Antigonus, the prince and high priest, is by Sosius carried away prisoner to Rome, and Herod put in full possession of the kingdom.
31.		About this time Hillel a Babylonian, descended from David, flourished at Jerusalem; one of whose disciples was Jonathan the son of Uzziel, the famous author of the Chaldee paraphrase.
28.	Dionys. lib. 52.	Cesar Octavianus, nephew to Julius Cesar, in his fifth consulship, with the assent of the senate and people of Rome, assumes the title of emperor; at which time the government among the Romans was legally changed from a republick into a monarchy. The next year following he is by the senate surnamed Augustus.
27.	Jos. Ant. lib. 20.	
18.	John II. 20.	Herod this year begins to enlarge, or rather to rebuild, the temple at Jerusalem, forty-six years before the first passover of the ministry of Christ, and in nine years and an half finisheth that magnificent structure.
6.	Luke I. 11,	The angel Gabriel appears to Zachary the priest, as he is offering incense in the temple, telling him that a son shall be born unto him, whom he shall call John; who also shall be a Nazarite, and the forerunner of the Lord in the spirit and power of Elias.
5.	26,	In the sixth month after John was conceived, the same angel Gabriel is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary (espoused to Joseph, a person of the house and lineage of David;) the angel declares unto her, that she shall conceive by the overshadowing of the Holy Ghost, and bring forth a son, and call his name JESUS.
1.	57.	John the Baptist born six months before Christ.

Before CHRIST 4. The Roman Empire.	Luke II. 6,	*The seventh Age of the World.* CHRIST our Lord and Saviour in the fulness of time is born of the blessed Virgin Mary at Bethlehem, and laid in a manger.
	21.	On the eighth day after his nativity he is circumcised, and named JESUS.
	Matt. II. 1, 12,	The wise men of the east bring presents to the new born King of the Jews.
	14,	Joseph flees into Egypt with the child Jesus, and Mary his mother.
	16,	Herod commands the infants in and about Bethlehem to be slain.
3.	19. Jos. Ant. l. 17. c. 10.	Herod dieth, and his son Archelaus is by Cesar made tetrarch of Judea; other dominions, which belonged to Herod, are divided among his sons.
	Matt. II. 21, 23.	Christ, by God's appointment, is brought back out of Egypt into Nazareth.
		The first year of the vulgar Christian Æra begins here.
After CHRIST 8.	Luke II. 46.	By occasion of the passover our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.
14.		Augustus dies, and Tiberius succeeds him.
26.	Jos. Ant. l. 18. c. 3.	Josephus, called Caiaphas, is made high priest of the Jews by the favour of Valerius Gratus the Roman governor.
27.	Matt. III. 1. Mark I. 2. Luke III. 3. John I. 7. Isai. XLI. 1.	Towards the end of this year Pontius Pilate is sent to be procurator of Judea in the place of Valerius Gratus.
		John the Baptist begins to preach and to baptize in the desert of Judea, thereby preparing the way of the Lord, and doing his endeavour that Christ coming after him may be made known unto Israel. Unto John God gives a sign whereby he may know the Lord's Christ, that upon whom he shall see the Spirit descending and remaining on him, the same is he which shall baptize with the Holy Ghost.
	Matt. III. 13. Mark I. 9. Luke III. 22.	Jesus, entering upon the 30th year of his age, comes from Galilee to Jordan, and is baptized of John; at which time a most illustrious manifestation is made of the blessed Trinity; for the Son of God ascending out of the water, and praying, the heavens are opened, and the Spirit of God in the shape of a dove descends upon him; and the voice of the Father is heard from heaven, saying, This is my beloved Son, in whom I am well pleased.
	John I. 34.	John sees it, and bears record that this is the Son of God.
	Matt. IV. 1. Mark I. 12. Luke IV. 1,	Jesus, full of the Holy Ghost, returns from Jordan, and is led by the spirit into the wilderness, where he fasteth forty days and forty nights, and is tempted by the devil.
	14.	After this our Lord returns into Galilee.
30.	John I. 35, 47.	John gives testimony to our Saviour passing by him; Andrew, Peter, Philip, and Nathanael, acknowledge him to be the Messias, and become his disciples.
	II. 1,	Christ at a marriage in Cana of Galilee turneth water into wine; this was his first miracle.
		The first passover of Christ's publick ministry, from which the first year of the seventieth and last of Daniel's weeks begins: In which the covenant is confirmed with many, Dan. ix. 27, *compared with* Matth. xxvi. 28.
13.		JESUS cometh to Jerusalem at the time of the passover, and, entering into the temple, scourgeth out those that bought and sold there. The Jews require a sign of his authority: Christ bids them destroy that temple,

After CHRIST		
		(understanding the temple of his body) and in three days he will raise it up.
30. The Roman Empire.	Matth. XIV. 3. Mark VI. 17. Luke III. 19.	Herod the tetrarch casteth John the Baptist into prison for reprehending his incest with his brother Philip's wife, and other evils done by him.
	John IV. 7, 42.	Christ discovers himself to the woman of Samaria.
31.	Luke IV. 43.	He goes throughout all Galilee, teaching in the synagogues, and working miracles.
	V 27.	Matthew called to be a disciple.
		The second passover of Christ's ministry, John v. 1, *compared with* iv. 3, 5, *from which the second year of the seventieth week of Daniel begins.*
	John V. 1.	JESUS comes up to Jerusalem at the time of the feast, and heals on the sabbath day a man that had an infirmity thirty-eight years, lying at the pool of Bethesda. He makes a most divine apology to the Jews that sought to kill him, because he said that God was his Father.
	Luke VI. 13. Matth. V, VI, VII. Luke VI. 20. IX. 1. Mark VI. 7.	Christ out of the multitude of his disciples chooseth twelve, whom he calleth Apostles: namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable, sermon on the mount.
	Matt. X. 1.	Jesus sends his twelve Apostles by two and two to preach, and heal the sick.
32.	XIV. 6, 15.	John the Baptist is beheaded in prison by Herod's command.
	Mark VI. 35. Luke IX. 12. John VI. 1, 15.	Jesus feeds 5000 men, besides women and children, with five barley loaves and two little fishes. He refuses to be made a king.
		The third passover of Christ's ministry, John vi. 4. *from which the third year of the seventieth week of Daniel begins.*
	Matth. XVII. 1. Mark IX. 1. Luke IX. 28.	JESUS is transfigured on the mount; Moses and Elias are seen to talk with him, and a voice from heaven is heard a second time, saying, This is my beloved Son; hear him.
	Matth. XVII. 24.	Christ payeth tribute to Cesar.
	Luke IX. 51.	A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples, desiring to call for fire from heaven to consume them, are severely reprehended.
	X. 1.	The seventy disciples are sent out by two and two to work miracles, and to preach.
	XI. 1.	Christ teacheth his disciples to pray.
33.	John XI. 1,	Christ raiseth Lazarus, that had been buried four days.
	47.	Caiaphas, high priest of the Jews, prophesieth concerning the death of Christ.
	Lu. XIX. 1.	Zaccheus a publican converted.
	Mark X. 46.	Christ restoreth to blind Bartimeus his sight.
	John XII. 3.	Mary the sister of Lazarus anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head.
	Matth. XXI. Mark XI. Luke XIX. John XII. Isaiah LII. Zech. IX. 9.	Christ rideth in triumph into Jerusalem; the multitude spread their garments in the way, and cry, Hosanna to the son of David. Coming near the city, he weeps over it, and foretells its destruction. He enters the temple, and casteth out those that bought and sold there; and heals the blind and lame.
	Matth. XXI. 17.	He curseth the fruitless fig tree, and the next morning it is found dried up and withered.
		Thence he takes occasion to shew the power of faith.
		The fourth passover, in which Christ our passover was sacrificed, 1 Cor. v. 7, *and so an end is put to all legal sacrifices prefiguring this great expiation. The fourth or middle year of Daniel's last week begins,* Dan. ix. 27.
	Matt. XXVI. Mark XIV. Luke XXII.	ON the first day of unleavened bread, when the passover of the Jews was to be slain (*April* 2) in the evening, Jesus eateth the passover with his disciples, and institutes the Sacrament of his Body and Blood in Bread and Wine.
	John XIII,	Christ washeth his disciples' feet, and exhorteth them to humility and charity.
	XVIII.	In the selfsame night Christ is betrayed by Judas, mocked, buffeted, and spit upon, by the soldiers.
	Matth. XXVII. Mark XV. Luke XXIII. John XIX.	Next day he is condemned by Pilate, and crucified; the sun during the crucifixion is darkened, and the veil of the temple rent in the midst. Christ praying for his enemies gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.
	Ps. XXII. Matth. XXVIII. Mark XVI. Luke XXIV. John XX.	On the third day, the next after the Jewish Sabbath, (*April* 5,) Christ riseth from the dead; his Resurrection is declared by angels to the women that came to the sepulchre. Christ first appeareth to Mary Magdalene, and afterward to his disciples, and dineth with them.
	Acts I. Matth. XXVIII.	Christ bringeth his Apostles to mount Olivet; commandeth them to expect in Jerusalem the sending down of the Holy Ghost: sends them to teach and baptize all nations, and blesses them; and while they behold, he is taken up, and a cloud receives him out of their sight. After his Ascension the disciples are warned by two angels to depart, and to set their minds upon his second coming; they accordingly return, and, giving themselves to prayer, choose Matthias to be an Apostle in the place of Judas.
	Acts II.	On the day of Pentecost (*May* 24) the Holy Ghost descendeth on the Apostles in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter the same day preacheth Christ and the resurrection, and about 3000 believers are added to the Church.
	III.	Peter by faith in Christ's Name healeth a lame man.
	IV.	The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison; upon their examination they boldly avouch the lame man to be healed by the Name of Jesus, and that by the same Jesus we must be eternally saved. After this the Jews forbid them to speak any more in that Name; but the Apostles answer, That it is fit they should obey God rather than men. They are threatened, and let go.
	V. 1,	Ananias and his wife Sapphira for their hypocrisy are suddenly struck dead.
	17.	The Apostles are again cast into prison by the high priest; but an angel sets them at liberty, and bids them preach the Gospel to the people without fear; being taken again teaching in the temple, they are brought before the council; where by the advice of Gamaliel, a Pharisee, and doctor of the law, they are delivered.
34.	VI.	The number of believers increasing at Je-

After CHRIST 34. The Roman Empire.	Acts VI.	rusalem, the Apostles ordain seven deacons, who should distribute the alms of the whole Church to the widows and poorer sort of believers. Stephen, one of these deacons, having confounded some that disputed with him,
	VII.	is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ. Whereupon they cast him out of the city, and stone him; he in the mean time praying for them.
	VIII.	A great persecution of the Church at Jerusalem follows after the death of the first martyr Stephen.
	5,	Philip, one of the seven deacons, preacheth at Samaria, and converteth many; worketh miracles, and healeth the sick. Simon the sorcerer, seeing the wonders that are done by Philip; believeth, and is baptized.
	15,	The Apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John to confirm and enlarge the Church. The Apostles by prayer and imposition of hands confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive power of conferring the same, whose impiety is sharply reproved by Peter. Having completed their ministry in those parts, they return to Jerusalem.
35.	26.	An angel sendeth Philip to teach and baptize the Ethiopian eunuch.
	IX. 1,	Saul, a violent persecutor of all that call on the Name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus with commission from the high priest and the council to apprehend all Christians in those parts, and to bring them bound to Jerusalem; on the way he is miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preacheth the Gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.
38.	23.	Saul having preached the Gospel at Da-
	2 Cor. XI. 32.	mascus a long time, the Jews lay wait to kill
	Gal. I. 18.	him, but he escapeth from thence, and comes to Jerusalem; there he sees Peter, and James the brother of our Lord, and abides with them fifteen days. Here he speaks boldly in the Name of Jesus, and disputes with the Grecians, or rather Jews that used the Greek tongue. These also consult how they may kill him.
	Acts XXII. 17.	While Saul prays in the temple, he is in a trance, and the Lord appears unto him, and bids him to depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the Gentiles.
	IX. 30.	Saul leaving Jerusalem goes to his own
	Gal. I. 21.	country Tarsus, and from thence travels into Syria and Cilicia.
	Acts. IX. 32, 36.	Peter visits the churches of Judea, Galilee, Samaria, &c. At Lydda he cureth Eneas of the palsy; and at Joppa restoreth Tabitha to life.
41.	X.	At Cesarea Cornelius, a centurion, by prayers and alms finds favour in the sight of God, and is commanded by an angel to send for Peter, now at Joppa. God by a vision teacheth Peter not to despise the Gentiles. Peter, being sent for by Cornelius, goes and preacheth Christ to him and a great company that were met at his house: while Peter preacheth, the Holy Ghost falls upon them all; and immediately the Apostle baptizeth them.
After CHRIST 41. The Roman Empire.	Acts XI.	Peter at his return to Jerusalem is accused by those of the circumcision for conversing with the Gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God for granting to the Gentiles also repentance unto life.
		The believers, who ever since the martyrdom of Stephen, and the persecution thereupon ensuing, had been dispersed throughout all Phenice and Cyprus, come now to Antioch, and preach the Gospel to the Greeks there, having before preached to none but the Jews. The Church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them; he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.
44.	XII.	About this time James the brother of John is beheaded by the command of Herod Agrippa. He also imprisoneth Peter, whom an angel delivers upon the prayers of the church. This same Herod not long after speaking to the people at Cesarea, some of them cry out, It is the voice of God, and not of man: and immediately an angel of the Lord smites him, because he gave not the glory to God; and he is eaten of worms, and dieth.
45.	XIII.	Barnabas and Saul set forward in their preaching of the Gospel. They plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the Gospel to Sergius Paulus, governor of that country: Elymas a sorcerer withstanding them, and endeavouring to turn away Sergius from the faith, is at Saul's rebuke struck blind. From this time Saul is always called by his new name Paul; he preacheth at Antioch; the Gentiles believe, but the Jews gainsay and blaspheme. Whereupon he and his assistants turn to the Gentiles, and come to Iconium.
46.	XIV.	At Iconium they are persecuted and ready to be stoned. From hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra Paul healing a cripple, the multitude cry out, that the gods are come down, and call Barnabas, Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the Apostles with clothes rent run in among them, and assured them that they were men like themselves. Soon after there come Jews from Antioch and Iconium, who excite the people against them.
	2 Cor. XI. 24.	Paul is by the furious multitude stoned, and drawn out of the city as dead; but whilst the disciples stand about him, he riseth up, and the next day departs with Barnabas to Derbe.
	XII. 2.	In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unspeakable words, fourteen years before he wrote his second epistle to the Corinthians.
	2 Tim. I. 2, 5.	About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith, preached by Paul.
52,	Acts XV.	Certain Judaizing Christians come from Judea to Antioch, and teach that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas oppose, and a council is held by the Apostles and others at Jerusalem, to determine this controversy. The decrees of the synod are sent to the churches.
53.	36.	Paul and Barnabas, thinking to visit the

After CHRIST 53. The Roman Empire.		churches together, fall at strife, and part asunder; Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.
	Acts XVI.	Paul coming to Derbe finds there Timothy, whom (because his mother was a believing Jew, though his father a Gentile) he causeth to be circumcised, and takes him along with him. He is by a vision admonished to go into Macedonia; coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casteth out of a certain maidservant a spirit of divination, whose master, losing a considerable gain thereby, brings Paul and Silas before the magistrates; these cause them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing psalms, the doors of the prison fly open, and their bonds are loosed: the jailor, ready to kill himself, is converted to the faith, and baptized the same night with his whole family. Next day the magistrates come themselves, and pray them to depart the city.
54.	XVII.	From Philippi Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preacheth three sabbath days; some believe, others persecute him. Leaving Thessalonica, he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them that UNKNOWN GOD, whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.
	XVIII.	Paul at Corinth meets with Aquila and Priscilla, not long before banished Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.
55.		Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuseth to be judge in a controversy about religion, and so drives them away from the judgment seat.
56.	18.	Paul departs from Corinth, and passeth to Ephesus, thence he sets out toward Jerusalem, that he may be at the feast; he lands at Cesarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.
57.	XIX.	Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and the parts thereabouts.
58.		He writes his epistle to the Galatians.
60.		At Ephesus Demetrius a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the townclerk.
	1 Cor. I. 11.	About this time a schism ariseth in the Church of Corinth, which causeth Paul (now
	XVI. 8.	in or about Ephesus) to write his first epistle
	Acts XX.	to the Corinthians. Paul departs from Ephesus, and comes into
	2 Cor. VIII.	Macedonia, and gathers a contribution for the
	1, 2, 6, 19.	relief of the saints at Jerusalem.
	1 Cor.	The Apostle, having learnt from Titus the
	XVI. 5.	success of his first, writes now his second epistle to the Corinthians; out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epistle to the Romans.
	Acts XX. 3, 4.	Paul purposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him; he understanding this thinks it best to return into Macedonia the same way he came, and thence to pass into Asia.
After CHRIST 60. The Roman Empire.	Acts XX. 6.	After the days of unleavened bread Paul sails from Philippi, and comes to Troas; there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus; from thence he sends to call the elders of the Church of Ephesus, whom he earnestly exhorts to the performance of their duty.
	XXI.	Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle; he claimeth the privilege of a Roman, and escapeth scourging.
	XXII.	Paul pleadeth his cause before Ananias the
	XXIII.	high priest. The chief captain, understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they had killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cesarea.
62.	XXIV.	Paul is accused before Felix by Tertullus the orator: Felix goes out of his office, and, to gratify the Jews, leaves Paul in prison. Porcius Festus succeeds him in the government.
	XXV.	The Jews come to Cesarea, and accuse Paul before Festus. He answereth for himself, and appeals unto Cesar. King Agrippa comes to Cesarea, and Festus opens the whole matter to him.
	XXVI.	Paul makes his defence in the presence of Agrippa; who thereby is almost persuaded to be a Christian, and the whole company pronounce him innocent.
63.	XXVIII.	Paul comes to Rome, is a prisoner at large, and preacheth there two years.
		Here ends the History of the Acts of the Apostles, written by St. Luke, *St.* Paul's *beloved companion in his travels.*
62.		Saint Paul from Rome writes his epistles,
		To the Philippians.
		To Philemon.
		To the Colossians.
		To the Ephesians.
65.	Hebr. XIII. 24.	About the latter end of this year St. Paul is set at liberty; and a little before his departure out of Italy into Asia he writes his epistle to the Hebrews.
	Tit. I. 5.	He preacheth the Gospel in the isle of Crete, and leaves Titus there to set things in order, and ordain elders in every city.
66.		Saint Paul writes his epistles,
		To Timothy I.
		To Titus.
		To Timothy II.
		About this time the epistles of St. Peter, St. John, and St. Jude, seem to be written.
67.	Euseb. Hist. Eccl. l. 2. c. 24.	St. Peter and St. Paul are said to have suffered martyrdom at Rome towards the latter end of Nero's reign.
70.	Luke XIX. 43, 44.	This year Jerusalem (according to Christ's prophecy) is besieged, taken, sacked, and burnt, by Titus, 1,100,000 of the Jews perish, 97,000 are taken prisoners; beside an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, or other miseries.
96.		St. John is banished into the isle of Patmos by Domitian, and there receives and writes his Revelation.
		After the death of Domitian St. John returns to Ephesus, and at the request of the Church writes his Gospel.

END OF THE INDEX.

TABLES

OF SCRIPTURE MEASURES, WEIGHTS, AND COINS:

WITH AN APPENDIX,

Containing the Method of calculating its MEASURES OF SURFACE, hitherto wanting in Treatises on this Subject.

BY THE RIGHT REVEREND RICHARD LORD BISHOP OF PETERBOROUGH.

A MEASURE is a known quantity applied to another of the same kind that is less known, to make its dimensions better known, by help of numbers expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three: 1. *Mere length,* which hath but one dimension. 2. *Surface,* which consists of length multiplied into breadth; so it hath two dimensions, as it were interwoven; and this is always measured by some square surface already known, as by a square foot, or a square cubit, or any other square already known, by help of its side. *Moses* generally useth the square cubit. 3. *Solidity,* or *Capacity,* which hath three dimensions multiplied into each other: length, breadth, and height, or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

I use = *to signify* Equal; : : *to express* Proportion; ∠ *is called* Separatrix, *parting Decimals from Integers.*

I. TABLE. *Measures of Length.*

I express the Cubit, and its Parts, both by Inch Measure *and by* Foot Measure; *which I deduce from Inches by this Proportion:*

	Inch Meas.	Foot Meas.
As 12. 1. : :	21∠888	1∠824.
	Inch Dec.	Foot Dec.
A Cubit is = to	21∠888	1∠824.
A Span the longer = $\frac{1}{2}$ a Cubit =	10∠944 =	∠912.
Span the less = $\frac{1}{3}$ of a Cubit =	7∠296 =	∠608.
A Hand's breadth = $\frac{1}{6}$ of Cubit =	3∠684 =	∠304.
A Finger's breadth = $\frac{1}{24}$ of Cubit =	∠912 =	∠076.

Measures of many Cubits Length I express only in Foot Measure.

		Feet. Dec.
A Fathom	= 4 Cubits	= 7∠296.
Ezekiel's Reed	= 6 Cubits	= 10∠944.
Schœnus, The Egyptian Line for Land Measure, which I think Scripture useth to divide Inheritances. *Psalm* xvi. 6, and lxxviii. 55. They used different Lengths, but the shortest and most useful was	Cubits. = 80	= 145∠92.

Herodotus mentions a *Schœnus* just 300 times as long: I judge that all the greater were made in proportion to the least.

The Mile = 4000 Cubits = 7296 Feet.
Stadium, $\frac{1}{10}$ of their Mile = 400 Cubits = 729 ∠6.
Parasang, 3 of their Miles = 12000 Cubits = 4 *English* Miles, and 580 Feet.

II. TABLE. *Measures of Surface.*

Moses hath described these by square Cubits. I here express them reduced to our square Feet. The method of this reduction is taught in an Appendix. I first propose three clear examples given by *Moses:* Secondly, I place six instances of greater difficulty.

The clearest examples are,

I. The Altar of Incense. Only two sides of it, *viz.* its length and breadth are expressed by *Moses;* each of them is affirmed to be one Cubit. Yet he declares that it was four square: whence we collect, that it was just one square Cubit. See *Exod.* xxx. 2. Now it is demonstrated in the Appendix, that one *Jewish* square Cubit amounts to in surface three *English* square Feet, and about 47 square Inches.

II. The Table of Shewbread. *Exod.* xxv. 23. It is affirmed to be two Cubits in length, and one in breadth. None doubt but it was rectangular, containing two *Jewish* square Cubits. These amount to above six *English* square Feet, and above half, *viz.* 94 square Inches.

III. The Boards of the Tabernacle, each 10 Cubits in length, and one and an half in breadth, *Exod.* xxvi. 16, being rectangular, must contain 15 square Cubits, *Jewish.* These are proved to contain very near 50 square Feet of *English* measure.

The more difficult cases reserved to the Appendix are,

I. The Mercy Seat, whose surface is = 12 square Feet and $\frac{1}{2}$.

II. A general method is taught of reducing any given number of *Jewish* Cubits to *English* square Feet.

III. The example of the 15 square Cubits in the Boards of the Tabernacle is made clearer.

IV. The Court of the Tabernacle, described *Exod.* xxvii. 18, is found to be just half the *Egyptian Aroura,* and to contain 1 Rood, 21 Perches, 27 square Feet, &c.

V. The whole *Aroura* is determined, and reduced to our *English* Measures, 3 Roods, 2 Perches, 55 square Feet.

VI. The suburbs, or Glebe Land, given to each city of the *Levites, Numb.* xxxv. 3—5, is shewed to be a square, on each of the four sides of every city, containing a million of *Jewish* square Cubits, or 100 *Arourœ;* which amount to in each square 76 Acres, 1 Rood, 20 Perches, 80 square Feet. Whence we collect, that all the four squares amounted to 305 Acres, 2 Roods, 1 Perch, beside 51 Feet square.

III. TABLE. *Measures of Capacity.*

	Wine Gall.	Pints.	Inch. Sol.
Epha, or *Bath*	7	4	15
Chomer, Homer in our translation	75	5	7
Seah $\frac{1}{3}$ of *Epha*	2	4	3
Hin = $\frac{1}{6}$ of *Epha*	1	2	1
Omer $\frac{1}{10}$ of *Epha*	0	6	0∠5
Cab $\frac{1}{18}$ of *Epha*	0	3	10
Log $\frac{1}{72}$ of *Epha*	0	0½	10
Metretes of Syria (*John* ii. 6.) = *Cong. Rom.*	0	7½	0
Cotyla, Eastern, $\frac{1}{100}$ of *Epha*	0	0½	3

This *Cotyla* contains just 10 Ounces *Averdupois* of Rain Water: *Omer* 100: *Epha* 1000: *Chomer* 10,000. So by these Weights all these Measures of Capacity may be expeditiously recovered very near exactness.

IV. TABLE. *Of Weights and Coins.*

The *Jewish* Weights are reduced to the Standard Grains of our *Troy* Weight; whereof 438 are equal to the *Roman* Ounce, and to our ancient *English Averdupois* Ounce.

The Value of *Jewish* and *Roman* Weights and Coins, at the present Rate of Silver and Gold, expressed in Pence and Decimals of a Penny.

	Grains. Dec.	Pence. Decim.	s.	d.	q.
Shekel is the original w^t	= 219 ——	= 28∠2875 —	= 2	—4	—1
Bekah $\frac{1}{2}$ a *Shekel*	— = 109∠5 —	= 14∠1437 —	= 1	—2	—$\frac{1}{2}$x
Gerah $\frac{1}{10}$ of *Bekah*	— = 10∠95 —	= 1∠41437 —	= 0	—1	—$\frac{1}{2}$x

		Pence. Dec.	l.	s.	d.
Maneh = 100 *Shekel* w^t	= 21900				
Maneh in Coin = 60 Sh.	= 13140	= 1697 ∠25	= 7	—1	—5
Talent Sil. = 3000 Sh.	= 657000	= 84862 ∠ 5	= 353	—11	—10*ob.*
Talent of Gold the same Weight		= 5075	—15	—7	*ob.*

The *Golden Darics, Ezra* ii. 69, seem to be Coins of *Darius* the *Mede.* They weighed 12 *Gerahs.*

	l.	s.	d.
= 131∠4 —	= 1	—0	—4

Roman Money *mentioned in the* New Testament.

	Pence.	Farthings.
Denarius, Silver,	7	3
Assis, Copper,	0	5
Assarium,	0	1½
Quadrans,	0	¾
A Mite,	0	⅓

AN APPENDIX

TO THE

SECOND TABLE OF MEASURES OF SURFACE DESCRIBED BY MOSES,

SHEWING THE

METHOD OF REDUCING THEM BY CALCULATION TO THE MEASURES USED IN ENGLAND,

FOR THE BENEFIT OF THOSE THAT UNDERSTAND DECIMAL ARITHMETICK, AND DESIRE TO TRY THE REDUCTION GIVEN IN THE TABLE, OR TO MAKE FURTHER IMPROVEMENTS IN THIS KIND OF MEASURES.

1. THE MERCY SEAT.

I SHALL begin with Reduction of the Measures of the *Mercy Seat*, which was God's Throne of Grace among the *Jews*. *Moses* in *Exod.* xxv. 17. affirms, that its length was two Cubits and an half, its breadth one Cubit and an half. The fractions adhering to its length and breadth make some difficulty to beginners in Arithmetick, which the Decimal way doth much abate. Supposing therefore, what I have elsewhere proved, that the *Jewish* Cubit was in Foot measure 1∠824; the length must be expressed in Foot measure, and Decimals thereof, 4∠560. The breadth in like measure will be 2∠736. Wherefore the product of these numbers multiplied into each other gives its surface 12∠47,616: in number of its square Feet, and Decimals thereof, 12 square Feet, and very near half a square Foot; if the Decimals had been ∠50, it had been just half a Foot. If we desire to express those Decimals of a Foot in square inches, as is usual in *England*, we must multiply ∠47,616 by 144, the square Inches of a Foot, and the product will be 68∠56,704; which shews that the Decimals we found amount to 68 square Inches, and about half an inch more: we need not be nicer.

2. A SQUARE CUBIT REDUCED TO OUR MEASURE.

In the Altar of Incense *Moses* describes the *Jewish* square Cubit, which must be reduced to our Foot measure, thus, $\frac{1,824}{1,824}$. The product of these numbers multiplied will be the upper surface of this Altar, 3∠326,976, that is, three square Feet, and ∠326,976 Decimals of a square Foot, which we may express by 47 square Inches, and a few Decimals of an Inch square inconsiderable.

3. THE BOARDS OF THE TABERNACLE.

Moses's description of the Boards of the Tabernacle, *Exod.* xxvi. 16, by ten Cubits in length, and one and an half in breadth, naturally leads a man to discern in each Board's surface 15 *Jewish* square Cubits; because if we conceive a line drawn from the end of one Cubit at the bottom of the Board to the end of one Cubit at the top of the Board, this must needs be ten whole square Cubits on one side of that line, and 10 half square Cubits (=5 whole) on the other side of that line: here therefore are 15 square Cubits. The reduction of these into *English* square Feet is performed by multiplying 15, *viz.* the number of Cubits given into 3∠326,976, the Feet and Decimals of one square Cubit, and the product will be 49∠90,464, and that is very near to 50 square Feet; for those Decimals amount to above 130 square Inches; and little more than 13 square Inches would make it just 50 Feet, which abatement we need not here regard.

4. THE COURT OF THE TABERNACLE.

Let us now go to the measure of the surface of land. But we will begin with the Court of the Tabernacle, the ground on which the Priests performed all the solemn publick worship of *Israel* in *Moses's* time. The Area of this Court is described by *Moses*, *Exod.* xxvii. 18, by its length 100 Cubits, and its breadth every where 50 Cubits. Wherefore this Area must be in *Jewish* measure 5000 square Cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 *Jewish* Cubits into *English* square Feet, I must multiply 5000 into 3∠326,976, the product is 16,634∠88 *English* square Feet.

But in cases of such long numbers of Feet we use for brevity's sake, and to help our memories, to reduce them into Perches, or Roods, or Acres, which contain known numbers of square Feet. A Perch contains 272 square Feet and $\frac{1}{4}$. A Rood is = to 10,890 square Feet. An Acre is = to 43,560 square Feet. It is plain that the number 16,634∠88 hath not integers equal to those of an Acre; but it hath enough to answer those in a Rood, and some overplus; therefore I must divide 16,634∠88 by 10,890, which is a Rood. By such division continued in the Decimal way, until I have a fraction of five or six places, which is exact enough, I find the quote to be 1∠527,537, which assures me that my number 16,634∠88 hath but once entirely in it a whole Rood: but it hath moreover in it many Decimal parts of a Rood. These therefore I reduce to the Perches contained in them, by multiplying them into 40, which is the number of Perches that make up a Rood: and cutting off six places from the product, which is 21∠101,480; so I find there are 21 Perches entire, and the figures after the Separatrix are Decimals of a Perch. These also I multiply by 272∠25, which are the square Feet and Decimals of a Perch. The product of this last multiplication, after eight places cut off from it by the Separatrix, because there were six places of Decimals in one of the multipliers, and two in the other, is 27∠62,793,000. Hence I learn that there are therein but 27 entire Feet; all the eight Decimal places amount to little above half a Foot, and therefore I cast them away as inconsiderable in the measure of land. This method of reduction by multiplication of Decimals I find to be easier than the common way of reduction by division, and therefore I propose it to be used by beginners in this practice of surveying. So I find this Court to contain in *English* measure 1 Rood, 21 Perches, 27 Feet, and little more than half a Foot squared. But reflecting upon *Moses's* measure by Cubits, and finding them to be precisely 5000 square Cubits, I observed that they were just half 10,000, which I had observed from *Herodotus's Euterpe* to be the Area of the *Egyptian Aroura*, by which their land was as generally measured, as our's is by Acres and Roods. See *Herodot.* l. 2. c. 168. I called also to mind a passage in *Manetho* an *Egyptian* Priest, cited by *Josephus* in his first book against *Apion*, where he affirms, that *Manetho* in his history of the reign, wars, and expulsion, of the Pastors, (whom *Africanus* affirms to be *Phœnicians*, or *Canaanites*, and *Josephus* vainly believed to be *Jews*,) wrote out of the publick records of *Egypt*, that these Pastors made at *Abaris* a very large and strong encampment, that encompassed 10,000 *Arourœ*, sufficient to contain 240,000 men, and long to maintain their cattle. Hence it appears, that not only the *Egyptians*, but the *Phœnicians* or *Canaanites* also, that had dwelt among them, and had reigned there during the time of six kings successively, used this measure of land called *Aroura*. Now this was long before *Moses's* time; for the beginning of *Amosis* or *Tethmosis*, who expelled them out of *Egypt*, was very near the time of *Abraham's* death, as appears by the Annals of the learned Primate of *Ireland*. Wherefore I believe that *Moses*, who was skilled in all *Egyptian* learning, especially surveying, did of choice make the Court of the Tabernacle to be just half an *Aroura*, which was a known measure to him and his people, who had long dwelt in *Egypt*, and Divine Authority directed him so to do.

5. THE REDUCTION OF AN AROURA IN ENGLISH MEASURES.

Because we have shewn from *Herodotus*, that an *Aroura* is the square of 100 *Jewish* or *Egyptian* Cubits, and 100 such Cubits may in *English* Foot measure be expressed by 182∠4 *English*

Feet, it follows, that the square of this number will express exactly the number of the *English* square Feet that are contained in an *Aroura*. Now by multiplication of 182∠4 into itself, I find the product to be 33,269∠76: Therefore I conclude that there are 33,269 square Feet entire, and ∠76 Decimals of a square Foot, in an *Aroura*. Now to reduce these *English* square Feet into Roods, Perches, and the remainder of square Feet, I use the method used in the last paragraph: First, I divide them by 10,890, the square Feet in a Rood; and the quote I find 3∠055,074, that is, 3 Roods, and ∠055,074 Decimals of a Rood. Secondly, I multiply those Decimals by 40, which is the number of Perches in a Rood, the product is 2∠202,960. Hence I conclude there are therein two Perches, and ∠202,960 Decimals of a Perch. Thirdly, I multiply these last Decimals by 272∠25, which are the square Feet of a Perch. The product is 55∠25,586,000, that is, 55 entire square Feet: the eight places of Decimals amount to little above $\frac{1}{4}$ of a square Foot, therefore I reject them as inconsiderable in measure of land. By all these reductions it is found, that an *Aroura* is in *English* measure three Roods, two Perches, 55$\frac{1}{4}$ square Feet. Hence it follows also, that it is not well translated by *Jugerum*, for it is much larger; nor is it well in *English* called an Acre, for it is considerably less. To this place I refer the use of the lesser sort of σχοῖνος, which yet is most convenient for the use of the *Egyptians*, and of the *Jews*, to measure out private men's inheritances by a line which was 80 Cubits long. For the length of this line will measure one side of an *Aroura*, if the other side be 125 Cubits long, which is the length of this line, and its half, and 5 Cubits above half of it, which they might easily mark in it by a knot or a ring. And by this means they might easily lay any number of *Arourœ* together, all of them rectangular and parallel to each other. Such lines I suppose for measure of inheritances are intimated, *Ps.* lxxviii. 55, and xvi. 6, &c.

6. THE LEVITES' GLEBE.

I shall conclude with an example amounting after reduction to a number of *English* Acres, which measure we have not yet reached to. This I take from *Numbers* xxxv. 3—5, verses. There *Moses* describes what measure of land the *Levites* were to be allowed for their cattle, their goods, and all their beasts, on the north, east, south, and west, sides of each of their cities. So that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs, because of its nearness to all their cities. But we must not thence imagine that it means houses and streets adjoining to their cities, in which sense we sometimes use the word suburbs. For *Moses* plainly tells us they were places for their several sorts of cattle to feed in, such as might also be orchards or gardens for fruits, or perhaps for a little corn, comprehended in the word, *their Goods*. These fields he limits by 1000 Cubits, which was just a quarter of an eastern mile, but amounts in mere length to 608 yards *English* measure, and therefore exceeds a quarter of an *English* mile by 168 yards in length. But it is certain that cattle cannot feed upon mere length, but this must signify the side of some surface of land bounded thereby, and we must have two sides of that surface given, before we can find the Area, or surface contained. Therefore *Moses*, ver. 5, tells us, that on each side of each city they must measure 2000 Cubits, which will determine no surface, unless we understand it to mean the two sides of a square, bounded on every side by 1000 Cubits; these two sides multiplied into each other will produce a square that contains just a million of square Cubits, and that is a known and exact measure of just 100 *Arourœ:* and this shews that the 2000 Cubits mentioned ver. 5, are the two sides of that square, whereof the 1000 mentioned ver. 4, is one, and may be called the root of the square. This shews the agreement of the two different numbers. The reduction of this million of square Cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 *Jewish* by 1824 *English* Feet, without any Separatrix, according to the principles owned in Decimal Arithmetick; and the square of that number will be 3,326,976, without a Separatrix. Secondly, I divide this number by 43,560, which are the square Feet of an Acre, and find the quote to be 76∠376,859, which signify 76 entire Acres, and ∠376,859 Decimals of an Acre. Thirdly, to find what Roods are contained in these Decimals, I multiply them by four, the number of Roods in an Acre, and find the quote to be 1∠507,436, which proves that there is but one Rood in them, and the six figures cut off by the Separatrix (because there were six Decimals in one of the multipliers) are all Decimals of a Rood. Fourthly, therefore to find what Perches are in these last Decimals, I multiply them by 40, which is the number of Perches contained in a Rood. The product is 20∠297,440; hereby I find there are 20 entire Perches, besides the Decimals of a Perch placed after the Separatrix. Fifthly, to find what square Feet are in those last Decimals, I multiply them by 272∠25, which are the square Feet and Decimals in a Perch, the product is 80∠97,804, which is 80 square Feet, and all the Decimals not amounting to a square Foot, I reject as inconsiderable in measure of land. Thus we have found that this and every other square on each side of every *Levitical City* was prescribed to be 76 Acres, 1 Rood, 20 Perches, 80 square Feet in our measure, but was just a million of square Cubits in their measure.

To add the four squares belonging to one *Levitical City* together, the best way will be to take the first quote that we found in Acre measure, *viz.* 76∠376,859, and we must multiply it by four, and we shall find, by the method I have used, all the four squares together to amount to 305 Acres, 2 Roods, 1 Perch: we need not take notice of any lesser quantities in this case. We may also by this method find the sum of the Acres belonging to all the 48 cities of the *Levites*, and many other improvements in this kind of measuring surfaces. But I leave them to the industry of others.

A TABLE OF OFFICES AND CONDITIONS OF MEN.

PATRIARCHS, or *Fathers of Families,* such as *Abraham, Isaac,* and *Jacob,* and his sons.

Judges, Temporary Supreme Governors, immediately appointed by God over the children of *Israel.*

Kings, and they either of the whole nation, or after the falling off of the ten tribes, of *Judah* or *Israel.*

Elders, Senators, the LXX, or Sanhedrin.

Officers, Provosts, Sheriffs, or Executioners.

Judges, Inferior Rulers, such as determine controversies in particular cities.

Israelites, Hebrews, descendants from *Jacob.*

An Hebrew of Hebrews, an Israelite by original extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.

A Proselyte of the Gate, or Stranger who worshipped one God, but remained uncircumcised.

OFFICERS UNDER THE *ASSYRIAN* OR *PERSIAN* MONARCHS.

Tirshatha, or Governor appointed by the kings of *Assyria* or *Persia.*

Heads of the Captivity, the Chief of each tribe or family, who exercised a precarious Government during the Captivity.

UNDER THE *GRECIAN* MONARCHS.

SUPERIOR OFFICERS.

Maccabees, the Successors of *Judas Maccabeus,* high priests, who presided with kingly power.

UNDER THE *ROMAN* EMPERORS.

Presidents, or Governors, sent from *Rome* with Imperial power.

Tetrarchs, who had kingly power in four Provinces.

Proconsuls, or Deputies of Provinces.

INFERIOR OFFICERS.

Publicans, or Taxgatherers.

Centurions, Captains of an hundred men.

ECCLESIASTICAL OFFICERS, OR SECTS OF MEN.

High Priests, who only might enter the Holy of Holies.

Second Priests, or *Sagan,* who supplied the High Priest's office, in case he were disabled.

High Priests for the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of *Aaron,* divided into twenty-four ranks, each rank serving weekly in the temple.

Levites, of the tribe of *Levi,* but not of *Aaron's* family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of *Levi.*

Nethinims, Inferior servants to the Priests and Levites (not of their tribe) to draw water, and cleave wood, &c.

Prophets, anciently called Seers, who foretold future events, and denounced God's judgments.

Children of the Prophets, their disciples or scholars.

Wisemen, called so in imitation of the eastern Magi, or Gentile Philosophers.

Scribes, Writers and Expounders of the law.

Disputers, that raised and determined questions out of the law.

Rabbies or *Doctors,* Teachers of *Israel.*

Libertines, Freed men of *Rome,* who, being Jews or Proselytes, had a synagogue or oratory for themselves.

Gaulonites, or *Galileans,* who pretended it unlawful to obey an heathen magistrate.

Herodians, who shaped their religion to the times, and particularly flattered *Herod.*

Epicureans, who placed all happiness in pleasure.

Stoicks, who denied the liberty of the Will, and pretended all events were determined by fatal necessity.

Simon Magus, author of the heresy of the *Gnosticks,* who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the disciples of *Nicolas,* one of the first seven Deacons, who taught the community of wives.

Nazarites, who under a vow abstained from wine, &c.

Nazarens, Jews professing Christianity.

Zelots, Sicarii, or Murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees, Separatists, who upon the opinion of their own godliness despised all others.

Sadducees, who denied the resurrection of the dead, angels, and spirits.

Samaritans, mongrel professors, partly Heathen, and partly Jews, the offspring of the *Assyrians* sent to *Samaria.*

Apostles, Missionaries, or persons sent; they who were sent by our Saviour from their number were called, *The Twelve.*

Bishops, successors of the Apostles in the government of the Church.

Deacons, Officers chosen by the Apostles to take care of the poor.

A TABLE OF TIME.

1 NISAN, *or* Abib. -	*March.* / *April.*
2 Ijar, *or* Zif. - - - -	*April.* / *May.*
3 Sivan. - - - - - -	*May.* / *June.*
4 Thamuz. - - - - -	*June.* / *July.*
5 Ab. - - - - - -	*July.* / *August.*
6 Elul. - - - - - -	*August.* / *September.*
7 Tisri, *or* Ethanim. -	*September.* / *October.*
8 Marchesvan, *or* Bul.	*October.* / *November.*
9 Chisleu. - - - - -	*November.* / *December.*
10 Tebeth. - - - - -	*December.* / *January.*
11 Shebat. - - - - -	*January.* / *February.*
12 Adar. - - - - - -	*February.* / *March.*
13 Veadar, *intercalary.*	

Days of the Week.

1st day of the week, - - *Sunday.*
2d day, - - - - - - - *Monday.*
3d day, - - - - - - - *Tuesday.*
4th day, - - - - - - - *Wednesday.*
5th day, - - - - - - - *Thursday.*
6th day, - - - - - - - *Friday.*
7th day *or* Sabbath, - - *Saturday.*

Hours of the Day.

The day, reckoning from sunrise, and the night, from sunset, were each divided into 12 *equal parts, called,* The 1st, 2d, 3d, 4th, &c. Hours.

Watches.

The 1st watch, *from sunset to the* 3d *hour of the night.*
The 2d, *or* middle watch, *from the* 3d *hour to the* 6th.
The 3d watch, *or* cockcrowing, *from the* 6th *to the* 9th.
The 4th, *or* morning watch, *from the* 9th *hour to sunrise.*

A TABLE

OF

KINDRED AND AFFINITY,

Wherein whosoever are related are forbidden in Scripture and our Laws to marry together.

A Man may not marry his	*A Woman may not marry with her*
1 GRANDMOTHER,	1 GRANDFATHER,
2 Grandfather's Wife,	2 Grandmother's Husband,
3 Wife's Grandmother.	3 Husband's Grandfather.
4 Father's Sister,	4 Father's Brother,
5 Mother's Sister,	5 Mother's Brother,
6 Father's Brother's Wife.	6 Father's Sister's Husband.
7 Mother's Brother's Wife,	7 Mother's Sister's Husband,
8 Wife's Father's Sister,	8 Husband's Father's Brother,
9 Wife's Mother's Sister.	9 Husband's Mother's Brother.
10 Mother,	10 Father,
11 Step-Mother,	11 Step-Father,
12 Wife's Mother.	12 Husband's Father.
13 Daughter,	13 Son,
14 Wife's Daughter,	14 Husband's Son,
15 Son's Wife.	15 Daughter's Husband.
16 Sister,	16 Brother,
17 Wife's Sister,	17 Husband's Brother,
18 Brother's Wife.	18 Sister's Husband.
19 Son's Daughter,	19 Son's Son,
20 Daughter's Daughter,	20 Daughter's Son,
21 Son's Son's Wife.	21 Son's Daughter's Husband.
22 Daughter's Son's Wife,	22 Daughter's Daughter's Husband,
23 Wife's Son's Daughter,	23 Husband's Son's Son,
24 Wife's Daughter's Daughter.	24 Husband's Daughter's Son.
25 Brother's Daughter,	25 Brother's Son,
26 Sister's Daughter,	26 Sister's Son,
27 Brother's Son's Wife.	27 Brother's Daughter's Husband.
28 Sister's Son's Wife,	28 Sister's Daughter's Husband,
29 Wife's Brother's Daughter,	29 Husband's Brother's Son,
30 Wife's Sister's Daughter.	30 Husband's Sister's Son.

LIST OF AUTHORS.

The following is an Alphabetical List of the principal Authors, from whose writings the Notes in this Work have been extracted: the dates of the birth and death of each, wherever they could be ascertained, are annexed to his name and description, together with the titles of those works, from which the quotations have for the most part been made. In the few instances, where the date of neither the birth nor the death could be ascertained, the date of the publication is annexed. Where no date at all is inserted, the Reader will infer that the Author is supposed to be still living. (December, 1816.)

Author's name and description.	*When born.*	*When died.*	*Works principally quoted.*
Allix Peter, D. D. Dean of Ely	1641	1717	Reflections on the Books of Holy Scripture: and Vindication of the ancient Jewish Church against the Unitarians.
Andrewes Lancelot, D. D. Bishop of Winchester	1565	1626	Sermons.
Arnald Richard, B. D. Rector of Thurcaston, Leicestershire	1700	1756	Commentary on the Apocrypha.
Atterbury Francis, D. D. Bishop of Rochester	1662	1731	Sermons.
Bagot Lewis, D. L. Bishop of St. Asaph	1740	1802	Sermons on the Prophecies, at Bp. Warburton's Lecture.
Balguy John, M. A. Prebendary of Sarum	1686	1748	Sermons.
Barrow Isaac, D. D. Master of Trinity College, Cambridge	1630	1677	Sermons.
Beausobre Isaac de, a French Protestant Divine	1659	1738	Notes on the New Testament.
Bentley Richard, D. D. Master of Trinity College, Cambridge	1662	1742	A Confutation of Atheism, in Sermons at Boyle's Lecture.
Berriman William, D. D. Rector of St. Andrew's, Undershaft	1688	1750	The gradual Revelation of the Gospel, in Sermons at Boyle's Lecture.
Beveridge William, D. D. Bishop of St. Asaph	1638	1707	Sermons.
Biscoe Richard, M. A. Prebendary of St. Paul's		1748	History of the Acts of the Apostles confirmed, in Sermons at Boyle's Lecture.
Blackhall Offspring, D. D. Bishop of Exeter	1654	1716	Sufficiency of a standing Revelation, in Sermons at Boyle's Lecture.
Blayney Benjamin, D. D. Regius Professor of Hebrew, Oxford	1728	1801	Translation of Jeremiah and Zechariah, with Notes.
Bochart Samuel, a French Protestant Divine	1599	1667	Hierozoicon; or a Treatise on the Animals of the Holy Scriptures.
Bradford Samuel, D. D. Bishop of Rochester	1652	1731	Credibility of the Christian Revelation from internal Evidence, in Sermons at Boyle's Lecture.
Bragge Francis, B. D. Prebendary of Lincoln		1728	Sermons on our Lord's Miracles and Parables.
Brewster John, M. A. Rector of Redmarshall, Durham			Lectures on the Acts of the Apostles.
Bruce James, Esq.	1730	1794	Travels to discover the Source of the Nile.
Bryant Jacob, Esq.	1715	1804	Observations on the Plagues of Egypt, &c.
Bull George, D. D. Bishop of St. David's	1634	1709	Sermons; and Harmonia Apostolica.
Burkitt William, M. A. Vicar of Dedham, Essex	1650	1703	Practical Exposition of the New Testament.
Burnet Gilbert, D. D. Bishop of Salisbury	1643	1715	Exposition of the Thirty-nine Articles of the Church of England.
Burnett Thomas, D. D. Prebendary of Sarum		1750	Demonstration of true Religion, in Sermons at Boyle's Lecture.
Butler Joseph, D. L. Bishop of Durham	1692	1752	Sermons.
Calmet Augustine, a French Benedictine	1672	1757	Historical, Critical, and Chronological Dictionary of the Bible; and literal Commentary on all the Books of Scripture.
Campbell George, D. D. Principal of Marischal College, Aberdeen.	1719	1796	Commentaries and Notes on the Gospels.
Caryl Joseph, M. A.	1602	1673	Commentary on the Book of Job.
Cave William, D. D. Canon of Windsor	1637	1713	Lives of the Apostles.
Chandler Edward, D. D. Bishop of Durham	1668	1750	Defence of Christianity from the Prophecies of the Old Testament.
Chandler Samuel, D. D.	1693	1766	History of the Life of David.
Chappelow Leonard, B. D. Arabick Professor, Cambridge	1683	1768	Commentary on the Book of Job.
Clagett William, D. D. Preacher at Gray's Inn	1646	1688	Sermons, and Commentary on part of St. John's Gospel.
Clarendon, Edward Hyde, Earl of	1608	1673	Remarks on the Scriptures, and Observations on the Psalms.
Clarke Samuel, D. D. Rector of St. James's	1675	1729	Sermons; and Paraphrase of the Gospels.
Clarke John, D. D. Dean of Sarum	1687	1757	Inquiry into the Cause and Origin of Evil, in Sermons at Boyle's Lecture,
Clark Samuel, M. A.	1625	1682	Edition of the Bible, with Annotations.
Collyer David, Vicar of Great Coxwell, Berks		1724	Sacred Interpreter.
Conybeare John, D. D. Bishop of Bristol	1692	1755	Sermons.
Cranmer Thomas, D. D. Archbishop of Canterbury	1489	1556	Necessary Doctrine and Erudition of a Christian Man.

LIST OF AUTHORS.

Author's name and description.	*When born.*	*When died.*	*Works principally quoted.*
Danæus, or Daneau Lambert, a Protestant Divine of Leyden	1530	1596	Commentary on the Twelve Minor Prophets.
Daubuz Charles, Vicar of Brotherton, Cheshire	1670	1740	Commentary on the Revelation.
Delaney Patrick, D. D. Dean of Downe	1686	1768	Life of David king of Israel.
Derham William, D. D. Canon of Windsor	1657	1735	Physico-theology; or a Demonstration of the Being and Attributes of God, from his Works of Creation, in Sermons at Boyle's Lecture.
Dimock Henry, M. A. Rector of St. Edmund the King	1728	1810	Notes on the Book of Psalms.
Doddridge Philip, D. D.	1702	1751	Family Expositor of the New Testament.
Durell David, D. D. Principal of Hertford College, Oxford	1728	1775	The Prophecies of Jacob and Moses explained; and Critical Remarks on the Books of Job, Psalms, Ecclesiasticus, and Canticles.
Edwards Thomas, D. D. Vicar of Nuneaton, Warwickshire	1729	1785	Translation of the Psalms, with Notes.
Fell John, D. D. Bishop of Oxford	1625	1686	Paraphrase and Annotations upon St. Paul's Epistles.
Graves Richard, D. D. King's Professor of Divinity, Trinity College, Dublin			Lectures on the Pentateuch; and Essay on the Character of the Apostles.
Gray Robert, D. D. Prebendary of Durham			Key to the Old Testament.
Green William, M. A. Rector of Hardingham, Norfolk	1714	1794	Translation of the Psalms, with Notes.
Hales William, D. D. Rector of Killesandra in Ireland			New Analysis of Chronology.
Hall Joseph, D. D. Bishop of Norwich	1574	1656	Paraphrase on the Hard Texts of Scripture; and Contemplations.
Hallifax Samuel, D. D. Bishop of St. Asaph	1733	1790	Sermons on the Prophecies, at Bp. Warburton's Lecture.
Hammond Henry, D. D. Canon of Christ Church	1605	1660	Commentary on the Psalms; and Annotations on the New Testament.
Hare Francis, D. D. Bishop of Chichester		1740	Notes on the Psalms.
Harmer Thomas, M. A.	1715	1788	Observations on various Passages of Scripture.
Heath Thomas, Esq. of Exeter			Essay towards a New Version of the Book of Job, with a Commentary, 1755.
Hodgson Bernard, D. L. Principal of Hertford College, Oxford		1805	Translation of the Proverbs, Ecclesiastes, and Canticles.
Hooker Richard, M. A. Master of the Temple	1553	1600	Ecclesiastical Polity.
Horne George, D. D. Bishop of Norwich	1730	1792	Sermons; Considerations on the Lives of Abel, Enoch, and Noah; and on the Life of St. John the Baptist; Commentary on the Psalms; and Letters on Infidelity.
Horsley Samuel, D. D. Bishop of St. Asaph	1733	1806	Sermons; and Translation of Hosea, with Notes.
Hurd Richard, D. D. Bishop of Worcester	1720	1808	Sermons on the Prophecies, at Bp. Warburton's Lecture; and Miscellaneous Sermons.
Ibbot Benjamin, D. D. Prebendary of Westminster	1680	1725	On the Exercise of Private Judgment, or Free-thinking, in Sermons at Boyle's Lecture.
Isham Zachariah, D. D. Prebendary of Canterbury		1705	Explanatory Notes on the Books of Job, Proverbs, and Wisdom.
Jackson Thomas, D. D. Dean of Peterborough	1579	1640	Treatises, Commentaries, &c.
Jennings David, D. D.	1691	1762	Jewish Antiquities.
Jenyns Soame, Esq.	1704	1787	View of the Internal Evidences of Christianity.
Jones William, M. A. Perpetual Curate of Nayland, Suffolk	1726	1801	Sermons; Catholick Doctrine of a Trinity; Essay on the Church; and Lectures on the Epistle to the Hebrews.
Jortin John, D. D. Archdeacon of London	1698	1770	Sermons.
Kennicott Benjamin, D. D. Reg. Professor of Hebrew, Oxford	1718	1783	Remarks on certain Passages of the Old Testament; and Dissertations on the Tree of Life, and on Cain and Abel.
Kidder Richard, D. D. Bishop of Bath and Wells		1703	Commentary on the Pentateuch; and Demonstration of the coming of the Messiah.
Lamy Bernard, a French Divine	1640	1715	Apparatus Biblicus.
Latimer Hugh, D. D. Bishop of Worcester	1475	1555	Sermons.
Law Edmund, D. D. Bishop of Carlisle	1703	1787	Reflections on the Life and Character of Christ.
Leng John, D. D. Bishop of Norwich	1665	1727	Natural Obligations to believe the Principles of Religion and Divine Revelation, in Sermons at Boyle's Lecture.
Leland John, D. D.	1691	1766	View of the Deistical Writers that have appeared in England.
Leslie Charles, M. A. Chancellor of Connor	1656	1722	Socinian Controversy discussed; and Short Method with the Deists.
Lewis Thomas, M. A.			Origines Hebrææ, or the Antiquities of the Hebrew Republick, 1725.
Lightfoot John, D. D. Master of Catherine-hall, Cambridge	1602	1675	Harmony of the Old and New Testaments; Observations on several Books in the Bible.
Locke John, Esq. D. M. Student of Christ Church	1632	1704	Paraphrase, and Notes on some of St. Paul's Epistles; and Remarks in Dodd's Bible.
Lowman Moses,	1680	1752	On the Hebrew Ritual; and Commentary on the Revelation of St. John.
Lowth William, B. D. Prebendary of Winchester	1661	1732	Commentary on the Prophetical Books of the Old Testament.
Lowth Robert, D. D. Bishop of London	1710	1787	Translation of Isaiah, with Notes; and Lectures on Hebrew Poetry.
Lyttelton, George Lord	1609	1773	Observations on the Conversion and Apostleship of St. Paul.
Macknight James, D. D. Minister of the Old Church, Edinburgh	1721	1800	Translation of the Apostolical Epistles, with a Commentary.

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Author's name and description.	*When born.*	*When died.*	*Works principally quoted.*
Magee William, D. D. Dean of Cork			Discourses on the Scripture Doctrines of Atonement and Sacrifice.
Mann Isaac, D. D. Bishop of Cork		1788	Notes on the Gospels, and the Acts of the Apostles.
Maundrell Henry, M. A. Chaplain to the Factory at Aleppo			Journey from Aleppo to Jerusalem in 1697.
Mede Joseph, B. D. Fellow of Christ's College, Cambridge	1586	1662	Sermons; and Commentaries on the Prophecies of Daniel, and on the Apocalypse.
Merrick James, M. A. Fellow of Trinity College, Oxford	1718	1768	Annotations on the Psalms.
Mudge Zachary, Prebendary of Exeter		1769	Essay towards a New English Version of the Psalms, with Notes.
Nelson Robert, Esq.	1656	1714	Companion for the Festivals and Fasts of the Church of England.
Nicholson William, D. D. Bishop of Gloucester	1590	1672	Analysis of the Book of Psalms.
Newcome William, D. D. Archbishop of Armagh	1729	1799	New Version of Ezekiel; and of the Twelve Minor Prophets; and of the New Testament; with Notes: and Observations on our Lord's Conduct.
Newton Sir Isaac	1642	1726	Observations on the Prophecies of Daniel and St. John.
Newton Thomas, D. D. Bishop of Bristol	1704	1782	Dissertations on the Prophecies; and Miscellaneous Works.
Ogden Samuel, D. D. Rector of Lawford, Essex	1716	1778	Sermons.
Ostervald John Frederick, a Protestant Divine of Neufchatel, in Switzerland	1663	1747	Arguments and Reflections on all the Books of the Bible.
Owen Henry, D. D. Rector of St. Olave's, Hart Street	1716	1795	Intent and Propriety of the Scripture Miracles, in Sermons at Boyle's Lecture; and Modes of Quotation adopted by the Evangelists explained and vindicated.
Paley William, D. D. Archdeacon of Carlisle	1743	1805	Sermons; Evidences of the Christian Religion; and Horæ Paulinæ.
Parker Samuel,	1680	1730	Bibliotheca Biblica, or a Commentary on the Five Books of Moses, extracted chiefly from the Fathers.
Parkhurst John, M. A. Fellow of Clare Hall, Cambridge	1728	1797	Hebrew and English Lexicon; and Greek and English Lexicon.
Patrick Simon, D. D. Bishop of Ely	1626	1707	Commentary on the Historical Books of the Old Testament; and Paraphrase on the Books of Job, Psalms, Proverbs, Ecclesiastes, and Canticles.
Pearce Zachary, D. D. Bishop of Rochester	1690	1774	Commentary on the Gospels, Acts, and St. Paul's 1st Epistle to the Corinthians; and Sermons.
Pearson John, D. D. Bishop of Chester	1612	1686	Exposition of the Creed.
Percy Thomas, D. D. Bishop of Dromore	1728	1811	Key to the New Testament; and New Version of the Song of Solomon, with Annotations.
Peters Charles, M. A. Rector of St. Mabyn, Cornwall		1774	Critical Dissertation on the Book of Job; and Sermons.
Pocock Edward, D. D. Regius Professor of Hebrew, Oxford	1604	1691	Commentary on Hosea, Joel, Micah, and Malachi.
Pococke Richard, D. D. Bishop of Meath	1704	1765	A Description of the East.
Poole Matthew, M. A.	1624	1679	Annotations on the Bible.
Porteus Beilby, D. D. Bishop of London	1731	1808	Sermons; Lectures on St. Matthew's Gospel; and Summary of the Evidences of Christianity.
Potter John, D. D. Archbishop of Canterbury	1674	1747	Discourse on Church Government.
Prideaux Humphrey, D. D. Dean of Norwich	1648	1724	Connexion of the Old and New Testaments.
Pyle Thomas, M. A. Canon of Salisbury	1674	1715	Paraphrase on the Historical Books of the Old Testament; on the Acts of the Apostles, and the Epistles; and on the Revelation.
Randolph Thomas, D. D. Archdeacon of Oxford	1701	1788	Sermons.
Reading William, M. A. Librarian of Sion College		1744	Sermons on the First Lessons for all Sundays in the Year.
Richards George, M. A. Vicar of Bampton, Oxon			Sermons on Prophecy at Bampton's Lecture.
Ridley Glocester, D. D. Prebendary of Sarum	1702	1774	Sermons on the Divinity and Operations of the Holy Ghost, at Lady Moyer's Lecture.
Russell Alexander, D. M. Physician to the British Factory at Aleppo		1768	Natural History of Aleppo.
Sanderson Robert, D. D. Bishop of Lincoln	1587	1663	Sermons.
Scott Thomas		1775	Translation of the Book of Job, with Remarks.
Secker Thomas, D. L. Archbishop of Canterbury	1693	1768	Sermons; and Lectures on the Church Catechism.
Sharp John, D. D. Archbishop of York	1644	1713	Sermons.
Shaw Thomas, D. D. Regius Professor of Greek, Oxford	1692	1751	Travels in Barbary and the Levant.
Sherlock Thomas, D. D. Bishop of London	1678	1761	Sermons; and Discourses on the Prophecies.
Shuckford Samuel, D. D. Prebendary of Canterbury		1754	The Sacred and Profane History of the World connected.
South Robert, D. D. Canon of Christ Church	1633	1716	Sermons.
Sparrow Anthony, D. D. Bishop of Norwich	1611	1685	Rationale on the Book of Common Prayer.
Spencer John, D. D. Dean of Ely	1630	1693	Treatise on the Hebrew Laws and Ritual.
Stack Richard, D. D. Fellow of Trinity College, Dublin			Lectures on the Acts.
Stackhouse Thomas, M. A. Vicar of Beenham, Berks	1680	1752	History of the Bible.
Stanhope George, D. D. Dean of Canterbury	1660	1728	Paraphrase and Comment on the Epistles and Gospels.
Stebbing Henry, D. D. Chancellor of Sarum	1687	1763	Polemical Tracts.
Stebbing Henry, D. D. Preacher at Gray's Inn	1716	1787	Sermons on practical Subjects.
Stillingfleet Edward, D. D. Bishop of Worcester	1635	1699	Origines Sacræ, or a rational Account of Natural and Revealed Religion; and Sermons.

LIST OF AUTHORS.

Author's name and description.	*When born.*	*When died.*	*Works principally quoted.*
Stock Joseph, D. D. Bishop of Killala			Translation of Job, with Notes, 1805.
Stokes David, D. D. Canon of Windsor	1591	1669	Paraphrastical Explication of the Twelve Minor Prophets.
Taylor Jeremy, D. D. Bishop of Downe and Connor	between 1600 and 1610	1667	Sermons; and the Great Exemplar, or the Life and Death of Jesus Christ.
Tenison Thomas, D. D. Archbishop of Canterbury	1636	1715	A Discourse upon Idolatry.
Tillotson John, D. D. Archbishop of Canterbury	1630	1694	Sermons.
Tomline George, D. D. Bishop of Lincoln			Elements of Christian Theology; and Refutation of Calvinism.
Townson Thomas, D. D. Archdeacon of Richmond	1715	1792	Discourses on the Four Gospels.
Travell F. T. M. A. Rector of Upper Slaughter, Gloucestershire	1740	1808	Paraphrase and Notes on the Psalms.
Tucker Josiah, D. D. Dean of Gloucester	1711	1799	Sermons.
Veysie Daniel, B. D. Rector of Plymtree, Devon			The Doctrine of Atonement illustrated and defended, in Sermons at Bampton's Lecture.
Vitringa Campege, a Protestant Divine of Franeker, in Dutch Friesland.		1722	Commentary on Isaiah.
Wake William, D. D. Archbishop of Canterbury	1657	1737	Sermons; and Exposition of the Church Catechism.
Waldo Peter, Esq.	1689	1762	Commentary on the Liturgy.
Wall William D. D. Vicar of Shoreham, Sussex	1646	1728	Critical Notes on the Old and New Testaments.
Warburton William, D. D. Bishop of Gloucester	1698	1779	Sermons; and Divine Legation of Moses.
Waterland Daniel, D. D. Archdeacon of Middlesex	1683	1740	Sermons; and Scripture vindicated.
Watson Richard, D. D. Bishop of Llandaff	1737	1816	Apology for the Bible.
Wells Edward, D. D. Rector of Cotesbach, Leicestershire	1665	1730	Help to the Understanding of the Scriptures; and Geography of the Old and New Testaments.
West Gilbert, Esq. D. L.	1706	1756	Observations on the Resurrection.
Wheatly Charles, M. A. Vicar of Brent and Furneux Pelham, Herts.	1686	1742	Rational Illustration of the Book of Common Prayer.
Whiston William, M. A. Rector of Lowestoff, Suffolk	1667	1752	Accomplishment of Scripture Prophecies, in Sermons at Boyle's Lecture; and Translation of Josephus, with Notes.
Whitby Daniel, D. D. Prebendary of Sarum	1638	1725	Paraphrase and Exposition of the New Testament; and Treatise on the Five Points.
Wilson Thomas, D. D. Bishop of Sodor and Man	1663	1755	Sermons; and Edition of the Bible with Notes.
Wintle Thomas, B. D. Rector of Brightwell, Berks.	1737	1814	Translation of Daniel, with Notes.
Wogan William, Esq. of Ealing, Middlesex		1758	Essay on the Proper Lessons of the Church of England.
Womack Lawrence, D. D. Bishop of St. David's	1612	1685	Result of False Principles.
Woodhouse John, D. D. Dean of Litchfield			Translation of the Apocalypse, with Notes.
Woodward Josiah, D. D. Rector of Newchurch, Kent	1660	1712	Divine Original and Excellence of the Christian Religion, in Sermons at Boyle's Lecture.
Young Edward, D. D. Rector of Welwyn, Herts	1681	1765	Paraphrase on Part of the Book of Job, with Notes.
Zouch Thomas, D. D. Prebendary of Durham	1737	1815	Inquiry into the Prophetick Character of the Romans as described in Daniel, chap. viii.

The foregoing List contains the names of the principal Authors, whose works have been most regularly quoted. In the notes there occur other names, of English and Foreign divines, travellers in the East, and writers of various descriptions, whose works have been occasionally consulted. With an account of those occasional contributors it has been judged unnecessary to swell the catalogue: it may however be satisfactory to the reader to be informed with respect to them, that the notes, designated by the names of Badwell, Castalio, Cappellus, Desvoeux, Drusius, Edwards, Grotius, Houbigant, Junius, Le Clerc, Masius, Michaelis, Munster, Rosenmüller, Schultens, Willet, are taken either from the Critici Sacri, or from Poole's Synopsis, or from some entire or partial commentary on the Holy Scriptures by the respective annotator: that many of the illustrations from Sir John Chardin, Dr. Chandler, Hasselquist, Thevenot, and other travellers, relating to the manners, climate, and other peculiarities of the East, may be found in Harmer's Observations, Burder's Oriental Customs, and the Fragments appended to Calmet's Dictionary: that the remarks introduced from Addison, Dr. Johnson, Steele, and Dr. Jos. Warton, are in general selected from the Spectator, Rambler, and other esteemed periodical works: and that those, which remain unappropriated after this enumeration, are furnished either by some Lexicon of credit, as in the case of Schleusner's Greek Lexicon; or by some Sermon, perhaps on the particular passage remarked on, as in the case of Dr. Postlethwaite on Isaiah, chap. vii. 10—16, and of Dr. Eveleigh on Zechariah, chap. ii. 8—11; or by some other work of a theological or other character, as Dr. Jenkin on the Reasonableness and Certainty of the Christian Religion, and Dr. Robertson on ancient India; the authors of which have not been specified in the catalogue, on account of the rare occurrence of their names in the commentary.

It is proper to add for the reader's information, that the Editors are accountable for those notes, which appear with the term *Edit.* annexed, or without any subscription: an anonymous note however may sometimes be found on examination to have been borrowed from some commentator, whose name was inadvertently omitted at the time of transcription, and could not be easily recovered. The Editors also hold themselves responsible for occasional deviations from the language of the original annotator, whose sense they have at the same time been studious to preserve: such deviations have been adopted for the sake of perspicuity and compression; and were rendered necessary by a regard to the purposes, for which the work was designed, and the extent, to which it was limited.

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THE END.